

THE
LITERARY JOURNAL;

REVIEW

OF

DOMESTIC AND FOREIGN LITERATURE

SECOND SERIES.

VOL. II.

"I deny not but that it is of great concernment in the church and commonwealth to have a vigilance, whereby books demean themselves as well as men, and therefore to confine, imprison, and do sharpest justice on them as malefactors.—And yet, on the other hand, unless wariness be used, as good almost kill a man as kill a good book."

MILTON *Areopag.*

"ΑΛΛὰ παντὶ πολλὰν χρεὶ προμεθεὶεν ποιεῖσθαι αὐτῷ, ὅταν μὲν τὰς ἀνδρῶν ψυχὰς ἐπαιέσται, μὴ ἐκ οὐθις ἐίπηται."

PLATO *Meno.*

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THE
LITERARY JOURNAL



Vol. II.]

JULY, 1806.

[A° 1.

ART. I. *An Account of the Life and Writings of James Beattie, LL.D. late Professor of Moral Philosophy and Logic in the Marischal College and University of Aberdeen, including many of his Original Letters. By Sir WILLIAM FORBES, of Pitsligo, Bart. one of the Executors of Dr. Beattie. 2 vols. 4to. 2l. 12s. 6d. Edinburgh, Constable. Longman & Co. London. 1806.*

WE are by no means admirers of that meagre biography which some authors, from a delicacy which appears to us fastidious and opposed to the practical ends of this species of composition, have applauded, and sanctioned by their example. We are, therefore, well pleased to find that the respectable author whose work we have now before us, has allowed himself an ample scope in the execution of his task, and has deemed the character and labours of the man whose life he had undertaken to write not unworthy of the most complete illustration. It is truly a vulgar notion that the lives of warriors and statesmen alone, because their actions are glaring, and public, deserve minutely to be recorded. There are possibly few trains of action which depend upon more common and obvious springs in human nature, and from the minute record of which less instruction is to be derived, than the public acts of great public men. But in all situations human nature is a subject so interesting, that an account of the life of the meanest man in the world, if it entered deep enough into the subject, and enabled us to perceive clearly both what the man was, and how he became so, would be in a high degree productive both of interest and instruction. We never, therefore, hear with approbation the remark that the life of a mere literary man is barren of incident, and thence supplies but few materials to his biographer. If it is barren in outward events, it is fertile in inward. It abounds in mental incidents. It is in these the literary man may be said to live; and these it is the business of the biographer to record. If it is true these events being in a great measure hidden and private, it is no easy task to discover and display them. But the biographer is not left without resources which are of more importance than biographers in general seem to apprehend. In a man's letters to his confidential friends he naturally touches upon all the more important objects which occupy his thoughts,

records the impressions they make upon him, and describes the views which they successively open to his mind. In the unrestrained conversations which he holds with his friends, he not only displays his temper and many traits of his moral character; but discovers the nature of his thoughts, the objects on which they most readily and naturally turn, his habits of association, his quickness or slowness of apprehension, and almost every other particular of his intellectual character. A very remarkable instance of what may be drawn from a man's conversation for the illustration of his life is found in Boswell's account of Johnson which, in spite of the ridicule with which it is sometimes mentioned, and in spite of the great errors in judgment with which it is written, is a most interesting book; and we heartily wish we had more of our best authors equally well delineated. We have several examples of the important aids which may be derived from a man's letters in portraying his character. The account of the poet Gray by Mr. Mason, in which his own letters are made in a great measure the record of his life, and that of Cowper, by Mr. Hayley, have been received with great approbation; and have yielded the public more satisfactory information in regard to those two favourite poets than we have concerning the greater part of our distinguished authors. These writers have abundantly shewn that though much discretion and judgment is requisite in presenting a great character to the public through the medium of his most unreserved communications, innumerable advantages attend the performance when managed well; and that philosophy and good taste may be equally consulted by it.

No man is at all times great. The man of the highest endowments does many things like the man of the lowest. Even in those respects in which he excels, even in his thoughts and expressions, he has many intervals of remission and carelessness, when he both speaks and writes like those who are greatly his inferiors. The truly enlightened judge of his conduct is qualified to make the proper allowance for these inequalities, and estimates the powers of the man not by his worst but his best exertions. The world at large, however, is incapable of this rational decision. Whenever it finds a great man acting and thinking like a little man, it marks him down as a little man immediately. It has been remarked that no man appears great to his valet de chambre. It may be added that it is only to his valet de chambre that a great man does not appear great. A man of more understanding would not misinterpret those occasions of remission when the powers of the great man are not exerted. He would know that still he was able to exert them, and when the occasion required would certainly do so. It is for this reason, probably, that Swift was accustomed to say, he felt no concern in writing a letter, however careless, to a man

of sense, but was always at pains to write very correctly, when addressing himself to a fool

This circumstance appears to us to lay the biographer under his chief difficulty in availing himself of the unreserved communications of the man he describes. Were mankind in general wise the selection would be a matter of little nicety; but as a great proportion of them consider it enough to have seen a man little once to think his whole character of that stamp, it imposes upon the biographer a very delicate task. It would be highly improper to represent the character under his consideration in a more unfavourable light than it deserved. But if many of the occurrences he might relate would certainly give occasion to injurious and unmerited conclusions by the ordinary part of mankind, it would be injustice not to suppress them. His business is to communicate an accurate idea of the character as it really was; and the law of history is violated when a false idea is imparted, whether it be conveyed by the recital of real or of pretended facts.

But as the biographer has a duty to perform to the man whose life he proposes to record, he has a duty no less sacred to perform to the public. It seems to be the general notion of biographers that their proper business is panegyric. They strain to exalt the subject of their delineations, as if they were writing an epic poem, or a funeral oration. For this purpose they often suppress, not only those incidents from which unjust conclusions might be formed, but such incidents as are of real importance to unfold the character which is the subject of the history. As the man is to be drawn larger than the life, whatever would recall our thoughts to his real dimensions must be withheld from sight. He must not have a shoe thrust upon his foot which evidently will not contain it, because it is the size the man actually wore. But this is an infidelity worthy of hardly less condemnation than the former. The biographer stands equally related to the personage whom he describes, and to the public for whose use he describes him. As by his duty to the one he is required to make his picture not less fair than the original, so by his duty to the other he is forbidden to embellish beyond it. Biography is history. This ought stedfastly to be kept in view; and that exactness of representation is its consummation and perfection.

The world seems to be justly impressed with a sense of the high importance of biography; and it is, indeed, peculiarly calculated to be a vehicle of the most useful kind of instruction. It is the day book, as it were, of human experience; from which the ledger of philosophy might be filled with many a rich account. But considering both its utility and its attractions it is wonderful that it has been so little the subject of criticism. Nowhere has it undergone a proper investigation.

nor have any rules been laid down for its composition. Our ideas with regard to it are, in general, therefore, exceedingly vague; the writers proceed in a great measure at random; and almost every fresh piece of biography which we receive is a different species of composition from all that preceded it. In collecting and recording facts, of what importance is it to be provided with a view of the principal points to which our inquiries ought to be directed? How much more valuable are the reports which have been communicated to the Board of Agriculture on the state of cultivation in the different counties of the kingdom in consequence of the scheme or schedule which was proposed to the writers to fill up? How much more complete were the statistical accounts of the different parishes in Scotland on account of the list of questions circulated to direct the inquiries of the clergymen, than if they had been left each man to follow his own judgment, and omit or include whatever he thought proper? These instances are sufficient to illustrate our meaning, when we speak of the want of rules to direct the biographer. A man of great endowments is independent of rules. But in so wide a sea, a chart to direct the course of the ordinary voyager would be a matter of the utmost utility. It would ensure us an instructive book from the hand of even an inferior biographer.

These observations may have some tendency to deliver this branch of history from that oversight with which it has generally been treated by those whose business it is to lay down rules for the different species of composition, and may draw to it the attention of some philosophical mind to whom a system of truly instructive rules may be provided.

In regard to the early part of Dr. Beattie's life Sir William Forbes is liable to the same objection which we stated in the last Number of the Literary Journal against the biographer of Millar. As to the importance of minute information in regard to the early part of life we must add nothing to what we there adduced. But we regret that Sir William Forbes, whose ideas of the importance of education are so high, did not inquire a little more minutely into the education of Beattie, and the progress of his mind from infancy to maturity. We are aware of the difficulty of collecting authentic information on a subject of this sort, at such a distance of time. But the value of the acquisition is worth a little trouble; and we know that much more might have been learned concerning the early years of Beattie. There are not a few individuals yet alive to whom he was intimately known at that period. From them facts might have been obtained, which would, in all probability, have thrown considerable light on his progress, and the circumstances by which his mind was gradually trained to that excellence which in time it displayed.

Sir William hurries on with wonderful rapidity through the preceding stages of Beattie's life, from school to college, from college to the humble situation of master of the parish school of Fordoun, and thence to that of a master in the grammar school of Aberdeen, till at last he raises him to the office of a professor in Marischal college of that place. It thus appears that in regard to one half of his life, and that by far the most important half, that during which his intellectual and moral habits were formed, we receive hardly any information from his biographer. If any one will read that most interesting account of the early part of the life of Franklin, written by himself, his details concerning his parents, his brothers, his companions, his employments, we think he can hardly fail to be struck with the importance of those delineations; and to see the magnitude of the defect which we here describe. It may be said that no man can delineate the early years of another man so well as his own. But is it any reason, because we can only do a thing imperfectly, not to do it as well as we can? With this exception, which is truly a lusty one, to the labours of Sir William Forbes, we find very little indeed which is not entitled to our praise in this most engaging composition.

A very short time before the removal of Beattie from the office of a master in the grammar school to a chair in the college, when he was now twenty-five years of age, we have presented to us a document, which affords so decisive a specimen of the high state of cultivation his mind had already attained, that we will quote the greater part of it. It is a letter to a friend, containing a minute criticism on Richardson's celebrated novel "Clarissa." We quote it with the greater pleasure that it is valuable as a piece of criticism, as well as a monument of the early maturity of Beattie's genius. After some preliminary observations to his correspondent, Beattie proceeds:

"The author shows great knowledge of mankind, and of human nature. He possesses an inexhaustible fund of original sentiment, a happy talent at some kinds of description, particularly conversation pieces, he delineates some characters with mastery and distinguishing strokes; he seems to be well acquainted with the human heart, and with the particular emotions that arise in it on particular occasions. The fervour wherewith he recommends religion and virtue, intimates that he is truly in earnest, and that his heart goes along with his pen.

"On reading 'Clarissa,' we immediately discover that its design is more to instruct than to amuse. The author warns the reader of this in his preface, and again repeats it in the postscript. It is for this reason, that they who read more for amusement than instruction will not be so much captivated with 'Clarissa,' as with some other of our English novels. I grant there are in the novel before us a great many passages of the most interesting kind, but these passages are few in comparison to the extent of the work. I cannot help

thinking that our author is often tedious to a fault. In the first volumes there are, if I mistake not, many needless (and I had almost said nauseating) repetitions. Everant, such letters as fall under this censure are generally characteristic, are often humorous, often instructive, and might possibly please, if we were to read the book a second or third time, when we are acquainted with all the characters, and all the particulars of the story. But as there are not many readers who can afford leisure to read so long a romance twice or thrice over, I presume proper care ought to have been taken to blend amusement and instruction in such a manner, as that the one might be a heightening and seasoning to the other. When a stop is put to the progress of the story, in order to give the author room to show his talent for humour, or for moralizing, the readers (especially those of the younger sort, for whom principally such books are intended) will be impatient till they disentangle themselves of these digressions, and fall in again with the story. This, I believe, will generally be the case if the narrative be deeply interesting; and deeply interesting every narrative of this kind ought to be. One of the rules to be observed in the Aristotelean drama, is, that there be no scene in the piece superfluous. I wish the author of "*Clarissa*" had kept some such rule in his eye; that he had disposed all the parts of his work in such a manner, as that the reader, though always impatient for the catastrophe, should never be tempted to pass over any part, but should ever find the story rising upon him, so as that his passion for novelty should be fully gratified all along. For my own part, I was often chagrined at his tediousness, and frequently was obliged to turn to the contents of the volume to relieve my mind a little from the rack of unsatisfied impatience; yet I doubt not, if I were now to read "*Clarissa*" a second time, I should find these tedious parts not the least useful. Whoever rails at Mr. Richardson's tediousness should recollect, that his design is more to instruct than to amuse; and that consequently his tediousness is a pardonable fault, as the motive to it is so laudable.

"With respect to the characters in "*Clarissa*," they are, I think, in general, particular and distinct enough. There is something similar in the characters of the three brothers, Harlowes, and at the same time something peculiar in each. The same thing may be observed, upon a comparison of others of the characters that are apparently pretty much alike. The character of Lovelace is wrought up with great art. In the first volume the reader sees something amiable enough in this character, sees what he thinks almost sufficient to engage the affections of *Clarissa*; nor does he discover the deep designing ruffian, till the third volume; and yet so consistent are Lovelace's designs, even then, with that character which he bears at the beginning, that the reader is not disappointed when he comes to trace out his villainy.

"It is with some a very strong objection against our author, that he proposes to our imitation, what they call a perfect character in the person of *Clarissa*. *Clarissa's* character is indeed exalted, but it is not humanly perfect. And in proposing a character something more than humanly perfect to our imitation, I cannot at present discern any absurdity. For it is not recommended to those who

study to excel in any art or science, that they form themselves after the most perfect models, even although it be morally impossible for them ever to attain the perfection of these models? Does not the celebrated judge of the sublime very strongly recommend this rule, when he proposes for the imitation of those who would attempt epic poetry and oratory, no less perfect patterns than Homer and Demosthenes? Nay, (if we may without profanation use this other illustration) does not the scripture enjoin us to imitate the great Original of all perfection? This rule is founded in nature and reason. If the model be imperfect, the copies must of consequence be more imperfect; and so liable to error is the human mind, that we are as prone to imitate the faults as the excellencies of what is proposed for an original to us. Now, shall this rule be allowed to every other science, and not to the most important of all sciences, the science of life and manners? I know the grand objection is, that to give a man or woman a perfect character is out of nature. A character absolutely perfect does not, we acknowledge, belong to man.

“ But what height of excellence even a human soul may arrive at, we cannot ascertain, till we have left no experiment untried. One, who had never seen the tricks of a wire dancer, would be apt to ridicule as fabulous the first accounts he should hear of those astonishing feats, of which long application and unwearied industry make these performers capable. Who can tell, what happy, what glorious effects might be produced, were an equal proportion of industry applied to the regulations of the passions, and the strengthening and improving the reasonable powers! Let not then the novelist be censured, if his hero or heroine be possessed of a proportion of virtue superior to what we have discovered in our acquaintance with mankind; provided the natural genius inherent in the hero or heroine, assisted by the improvements of the happiest education, be sufficient to render their virtues at least probable. Nature, we must remember, had endowed *Clarissa* with a genius of the most exalted kind, and a temperament of soul formed to receive the impressions of virtue. This genius, and this disposition, improved by the culture of a liberal and strictly virtuous education, amid the simplicity of a country life, could not fail to produce an admirable character. Nor do I think this character (all circumstances considered) stretched beyond the limits of humanity. *Clarissa's* external conduct was indeed unblameable (and I hope, for the honour of mankind, there are many to be found whose external conduct is unblameable), but she often acknowledges her heart was not so. She owns she was conceited and puffed up in her happy days, and not entirely proof against the suggestions of chagrin and despondency in her adversity. If, then, her character be perfect, we must call it* (as we before called it) *humanly* perfect.

“ On the whole, I think Mr. Richardson is, with regard to the manners of his heroine, entirely unworthy of blame.

“ You ask, What I think of Richardson's talents for the pathetic? In this respect, I think he has no equals among his own tribe of writers, and not many superiors even among the most celebrated tragedians. I said before, that he seems to be acquainted with the particular emotions that arise in the human heart on particular occa-

sions. Several passages of his work I could point out in proof of this: I shall only at present give one instance, and that is, *Clarissa's* delirious letter to Lovelace (vol. v. p. 309.) which no person can read without sensible emotion. The start of phrenzy, or phrenzy in such a person, under such circumstances, are, I think, hit off in such a manner, as would not have been unworthy of Shakespeare himself. I shall transcribe a few lines from that letter, with which I cannot tell how much I was struck. "But good, now, Lovelace, don't set Mrs. Sinclair upon me again. I never did her any harm. She so affrights me when I see her. Ever since—*When was it? I cannot tell.* You can, I suppose." This (*When was it?*) suggests a great deal to my imagination. It is one of those soul harrowing expressions which are seldom to be met with but in Shakespeare, and which are infinitely preferable to all the laboured harangues and verbose descriptions of a Dryden. I must add, that the full beauty of that phrase cannot be taken in but by one, who is well acquainted with this part of the story. The descriptions of the arrest, and of *Clarissa's* death, are very pathetic: and the author shews, by his account of the infamous Sinclair's fate, that he has no mean talent at describing scenes of horror. There is something dreadfully striking in the penknife scene, as it is called (vol. vi. p. 60.). But as it is needless to be more particular, I do not dismiss this criticism, without taking notice, that, however pathetic the account of the lady's misfortunes may be, sorrow will not (I think) be the prevailing passion in one who peruses it. If I mistake not, indignation at the infernal villainy of the ruffian, who is the author of these misfortunes, will not a little contribute to steel the heart against the softer impressions of sorrow, at least will render them less penetrating. And yet, perhaps, either of these passions may be prevalent, according to the constitution of the reader."

In this letter it is not more the truth and acuteness of the sentiments which deserve attention, than the elegance and correctness of the expression; which proves how accurately Beattie had even at this time studied the English language; and what experience he had attained in the art of composition. Of that easy and familiar elegance for which his writings are distinguished he appears already to have been a master.

The public is already very well acquainted with the friendship which was contracted between Beattie and Mr. Gray, when the latter was in Scotland. It appears from the following letter that this took place in consequence of the advances of Dr. Beattie:

DR. BEATTIE TO MR. GRAY.

Marischal College of Aberdeen, 30th Aug. 1765.

"If I thought it necessary to offer an apology for venturing to address you in this abrupt manner, I should be very much at a loss how to begin. I might plead my admiration of your genius, and my attachment to your character; but who is he, who could not, with truth, urge the same excuse for intruding upon your retirement? I might plead my earnest desire to be personally acquainted

with a man whom I have so long and so passionately admired in his writings; but thousands of greater consequence than I, are ambitious of the same honour. I, indeed, must rather flatter myself that no apology is necessary, or otherwise, I must despair of obtaining what has long been the object of my most ardent wishes; I must for ever forfeit all hopes of seeing you, and conversing with you.

"It was yesterday I received the agreeable news of your being in Scotland, and of your intending to visit some parts of it. Will you permit us to hope, that we shall have an opportunity, at Aberdeen, of thanking you in person, for the honour you have done to Britain, and to the poetic art, by your inestimable compositions, and of offering you all that we have that deserves your acceptance, namely, hearts full of esteem, respect, and affection? If you cannot come so far northward, let me at least be acquainted with the place of your residence, and permitted to wait on you. Forgive, sir, this request; forgive me if I urge it with earnestness, for, indeed, it concerns me nearly, and do me the justice to believe, that I am, with the most sincere attachment, and most respectful esteem, &c &c &c

"P S Dr. Carlisle of Musselburgh, and Dr. Wight of Glasgow, acquainted me of your being in Scotland. It was from them I learned that my name was not wholly unknown to you."

This letter procured Beattie an invitation to Glamis Castle, the seat of the earl of Strathmore, where Gray then was; and he afterwards speaks of his visit, in a letter to Sir W. Forbes, in the following terms:

"I am sorry you did not see Mr Gray on his return; you would have been much pleased with him. Setting aside his merit as a poet, which, however, in my opinion, is greater than any of his contemporaries can boast, in this or in any other nation, I found him possessed of the most exact taste, the soundest judgment, and the most extensive learning. He is happy in a singular facility of expression. His conversation abounds in original observations, delivered with no appearance of sententious formality, and seeming to arise spontaneously without study or premeditation. I passed two very agreeable days with him at Glamis, and found him as easy in his manners, and as communicative and frank, as I could have wished."

This interview with Gray is likewise alluded to in a letter to Beattie of his accomplished friend Dr. Gregory:

"Mr Gray got the books. He spoke of you in terms of very high esteem. I think him an excellent critic, and I am persuaded you found him so. But though I think he could give you an excellent advice in what relates to that trifling merit of your compositions, which will be regarded by real judges, of which there is not one in a thousand who read them, yet I would not depend much on his judgment of that which makes a poet popular among the bulk of readers. It is a sentiment that very universally prevails, that poetry is a light kind of reading, which one takes up only for a little amusement, and that therefore it should be so perspicuous as not to require a second reading. This sentiment would bear hard on some of your best things, and on all Grays, except his 'Churchyard Elegy,'

which he told me, with a good deal of acrimony, owed its popularity entirely to the subject, and that the public would have received it as well if it had been written in prose."

This passage we have quoted, chiefly on account of the admirable criticism which is expressed in it respecting the vulgar notion concerning poetry; as if the highest species of poetry was to be relished without the highest exertions of intellect. It is to this origin we would ascribe the disrespectful opinion expressed by such men as Dr. Johnson and Mr. P. Knight of the poetry of Milton.

As the publication of the Essay on Truth was the grand circumstance which turned the public attention towards Dr. Beattie, and formed the distinguishing era in his fortunes, we shall indulge ourselves at some length in stating the particulars connected with that event. The intimate connection which Sir William Forbes had with this important incident in the life of Beattie has enabled him to give its history very fully. The reader will afterwards see that the praise of an accurate historian is not the only merit of Sir William Forbes in regard to the publication of this excellent work. In a letter to Sir William, dated January, 1806, we find one of the first intimations of the design:

"I have of late been much engaged in metaphysics, at least I have been labouring with all my might to overturn that visionary science. I am a member of a club in this town, who style themselves the Philosophical Society. We have meetings every fortnight, and deliver discourses in our turn. I hope you will not think the worse of this Society, when I tell you, that to it the world is indebted for 'A comparative view of the Faculties of Man,' and an 'Inquiry into Human Nature, on the principles of Common Sense.' Criticism is the field in which I have hitherto (chiefly at least) chosen to expatiate; but an accidental question lately furnished me with an hint which I made the subject of a two hours' discourse at our last meeting. I have for some time wished for an opportunity of publishing something relating to the business of my own profession, and I think I have now found an opportunity, for the doctrine of my last discourse seems to be of importance, and I have already finished two-thirds of my plan. My doctrine is this, that as we know nothing of the external relation of things, *that* to us is and must be *truth*, which we feel that we must believe, and *that* to us is falsehood, which we feel that we must disbelieve. I have shown that all genuine reasoning does ultimately terminate in certain principles, which it is impossible to disbelieve, and as impossible to prove that therefore the ultimate standard of truth to us is common sense, or that instinctive conviction into which all true reasoning does resolve itself; that therefore what contradicts common sense is in itself absurd, however subtle the arguments which support it; for such is the ambiguity and insufficiency of language, that it is easy to argue on either side of any question with acuteness sufficient to confound one who is not expert in the art of reasoning. My

principles, in the main, are not essentially different from Dr. Reid's; but they seem to offer a more compendious method of destroying scepticism. I intended to show (and have already in part shown), that all sophistical reasoning is marked with certain characters which distinguish it from true investigation: and thus, I flatter myself I shall be able to discover a method of detecting sophistry, even when one is not able to give a logical confutation of its arguments. I intend farther to enquire into the nature of that modification of intellect which qualifies a man for being a sceptic; and think I am able to prove that it is not genius, but the want of it. However, it will be summer before I can finish my project. I own it is not without indignation, that I see sceptics and their writings (which are the bane not only of science, but also of virtue) so much in vogue in the present age."

The following quotations are from a letter of Beattie to Dr. Blacklock after he had perused a considerable part of the Essay in manuscript:

"Perhaps you are anxious to know what first induced me to write on this subject; I will tell you as briefly as I can. In my younger days I read chiefly for the sake of amusement; and I found myself best amused with the classics, and what we call the *belles lettres*. Metaphysics I disliked; mathematics pleased me better; but I found my mind neither improved nor gratified by that study. When providence allotted me my present station, it became incumbent on me to read what had been written on the subject of morals and human nature; the works of Locke, Berkeley, and Hume, were celebrated as masterpieces in this way; to them, therefore, I had recourse. But as I began to study them with great prejudices in their favour, you will readily conceive how strangely I was surprised to find them, as I thought, replete with absurdities: I pondered these absurdities: I weighed the arguments, with which I was sometimes not a little confounded; and the result was, that I began at last to suspect my own understanding, and to think that I had not capacity for such study. For I could not conceive it possible that the absurdities of these authors were so great as they seemed to me to be; otherwise, thought I, the world would never admire them so much. About this time some excellent antisceptical works made their appearance, particularly Reid's 'Inquiry into the Human Mind.' Then it was that I began to have a little more confidence in my own judgment, when I found it confirmed by those of whose abilities I did not entertain the least distrust. I reviewed my authors again, with a very different temper of mind. A very little truth will sometimes enlighten a vast extent of science. I found that the sceptical philosophy was not what the world imagined it to be, nor what I, following the opinion of the world, had hitherto imagined it to be, but a frivolous, though dangerous, system of verbal subtilty, which required neither genius, nor learning, nor taste, nor knowledge of mankind, to be able to put together; but only a captious temper, an irreligious spirit, a moderate command of words, and an extraordinary degree of vanity and presumption. You will easily perceive that I am speaking of this philosophy only in its most extravagant state, that is, as it appears in the works of Mr. Hume."

"A scheme like this of mine cannot be popular, far less can it be lucrative. It will raise me enemies, it will expose me to the scrutiny of the most rigid criticism, it will make me be considered by many as a sullen and illiberal bigot. I trust, however, in Providence, and in the goodness of my cause, that my attempts in behalf of truth shall not be altogether ineffectual, and that my labours shall be attended with some utility to my fellow-creatures. This, in my estimation, will do much more than counterbalance all the inconveniences I have any reason to apprehend. I have already fallen on evil tongues (as Milton says), on account of this intended publication. It has been reported, that I had written a most scurrilous paper against Mr. Hume, and was preparing to publish it, when a friend of mine interposed, and, with very great difficulty, prevailed on me to suppress it, because he knew it would hurt or ruin my character. Such is the treatment I have to expect from one set of people. I was so provoked when I first heard this calumny, that I deliberated whether I should not throw my papers into the fire, with a *Si populus vult decipi, decipitur*: but I rejected that thought; for so many persons have told me, that it was my duty to publish these papers, that I almost begin to think so myself. Many have urged me to publish them; none ever dissuaded me. The gentleman, named in the report, read the essay, and returned it with the highest commendations; but I do not recollect that he ever spoke a syllable about publishing or suppressing it. But I have certainly tired you with so long a detail, about so trifling a matter as my works. However, I thought it necessary to say something by way of apology for them, for I find that your good opinion is of too much consequence to my peace, to suffer me to neglect any opportunity of cultivating it."

The circumstances of the publication of this work well deserve to be recorded for the honour of all the parties concerned in it. Sir William thus states them:

"In order that the following letter may be understood, it may be proper to mention, that Dr. Beattie, having now finished the manuscript of his 'Essay on Truth,' was desirous of selling it to a bookseller for publication, not with any view, as he had often declared, of obtaining a great price, but in order that he might avoid all risk to himself, and that the publisher might feel his own interest connected with the sale of the book, which otherwise, he feared, would never make its way into the world. Dr. Beattie, therefore, committed the care of this business to Mr. Arbuthnot and me, with ample authority to us, to dispose of the manuscript as we should judge proper.

"On our applying, however, to the bookseller, whom we thought most likely to publish it with advantage, we were mortified by his positive refusal to purchase the manuscript, although he readily offered to publish it on Dr. Beattie's account, a mode to which we knew Dr. Beattie would never agree. Thus there was some danger of a work being lost, the publication of which, we flattered ourselves, would do much good in the world.

"In this dilemma it occurred to me, that we might, without much artifice, bring the business to an easy conclusion by our own interposition. We therefore resolved, that we ourselves should be the

purchasers, at a sum with which we knew Dr. Beattie would be well satisfied, as the price of the first edition. But it was absolutely necessary that the business should be glossed over as much as possible; otherwise, we had reason to fear he would not give his consent to our taking on us a risk, which he himself had refused to run.

"I therefore wrote to him (nothing surely but the truth, although, I confess, not the whole truth), that the manuscript was sold for fifty guineas, which I remitted to him by a bank bill; and I added, that we had stipulated with the bookseller who was to print the book, that we should be partners in the publication. On such trivial causes do things of considerable moment often depend. For had it not been for this interference of ours in this somewhat ambiguous manner, perhaps the 'Essay on Truth,' on which all Dr. Beattie's future fortunes hinged, might never have seen the light. It also strongly marks the slender opinion entertained by the booksellers, at that period, of the value of a work which has since risen into such well-merited celebrity."

To this friendly but slight interference it is more than probable that all the instruction and delight which the public has received from the writings of Dr. Beattie, and all the distinction and rewards which he acquired, may be fairly ascribed. Had his spirit been damped by the utter rejection of this first and favourite production, and his confidence in his own powers diminished, disgust and diffidence might have prevailed over the motives to exertion in all time to come; and that indolence, which buries the talents of so many accomplished men in the retreats both of our ecclesiastical and academical establishments, might have become the prevailing habit of his mind. It rarely happens that opportunities of such extensive beneficence in consequence of a small pecuniary sacrifice occur, and it is rare that men are so heartily on the watch for them. Had Sir W. Forbes and Mr. Arbuthnot been, not the confidential friends, but the cold acquaintances of Dr. Beattie, they would never have had the honour of being the primary cause of the publication of the *Essay on Truth*; nor experienced the satisfaction of being instrumental in procuring the high rewards and honours which flowed upon Dr. Beattie as the author of that work, and in producing the great benefits which the world has derived from this and the other writings of this excellent author.

"No sooner," says Sir W. Forbes, "did the *Essay on Truth* make its appearance, than it was assailed by the admirers of Mr. Hume as a violent and personal attack on that writer." The following letter of Dr. Gregory is an interesting document on this subject:

DR. JOHN GREGORY TO DR. BEATTIE.

Edinburgh, 20th June, 1770

"Much woe has your essay wrought me. The hero of the piece is extremely angry, and so are all his friends, who are numerous.

As it was known, that the manuscript had been in my hands, I was taken to task for letting it go to the press as it stands. I have openly avowed every where, that I had advised you to publish your essay; that I thought the reasoning it contained both ingenious and solid; that it was not only written with great perspicuity, but with a spirit and elegance very uncommon on such subjects; that the importance of the subject justified sufficiently the warmth with which it was written; that it was no metaphysical disquisition about questions of curiosity, but a defence of principles, on which the peace of society, the virtue of individuals, and the happiness of every one who had either feeling or imagination, depended. I wished, at the same time, some particular expressions had been softened, but denied there being any personal abuse. In one place you say, '*What does the man mean?*' This you know, is very contemptuous. In short, the spirit and warmth with which it is written, has got it more friends and more enemies than if it had been written with that polite and humble deference to Mr. Hume's extraordinary abilities which his friends think so justly his due. For my own part, I am so warm not to say angry, about this subject, that I cannot entirely trust my own judgment, but I really think, that the tone of superiority assumed by the present race of infidels, and the contemptuous sneer with which they regard every friend of religion, contrasted with the timid behaviour of such as should support its cause, acting only on the defensive, seems to me to have a very unfavourable influence. It seems to imply a consciousness of truth on the one side, and a secret conviction, or at least diffidence of the cause, on the other. What a difference from the days of Addison, Arbuthnot, Swift, Pope, &c. who treated infidelity with a scorn and indignation we are now strangers to. I am now persuaded the book will answer beyond your expectations. I have recommended it strongly to my friends in England.

"I am positive in my opinion, that you should publish the first part of '*The Minstrel*,' without waiting for the rest."

But though such was the opposition which this attack on the principles of Mr. Hume experienced in Scotland, it met with the most flattering reception in England, and in a few years procured him the personal friendship of some of the most distinguished characters not only in the commonwealth of letters, but in the church and state. We have frequently thought that there was something worthy of attention in the peculiar favour with which this book was hailed on its first appearance in England; when it is considered with what indifference other books have been received which go far more deeply into the defects of the sceptical philosophy. The work, in the first place, was exquisitely written for a popular production. The subject is, with great address, divested of its usual abstractness, and brought level to almost every capacity, it is set off with so many embellishments of the imagination, and with illustrations so exquisitely chosen; and the moral feelings and sympathies of the reader are so happily addressed in the course of the work,

that it is perused with delight, even by those who read chiefly for amusement. These merits of the performance itself were calculated to produce considerable effects. The particular circumstances of the times did the rest. The reputation which the sceptical writings of Mr. Hume had acquired had by this time produced the greatest alarm in England. The people looked up to the church for an antidote against the poison which was disseminated. The leading members of that establishment felt the urgency of the appeal; and were filled with the greatest anxiety concerning the manner in which they should fulfil the public expectation. To enter the lists on metaphysical ground, with Mr. Hume, was justly regarded as a most hazardous enterprise; indeed it may be safely asserted that without the aid of those principles which had been lately unfolded by Dr. Reid, and were as yet hardly known in England, it was an attempt of which defeat only could be the consequence. In these gloomy circumstances the work of Beattie came forth, and appeared exactly the performance which was wanted. It was that kind of answer to the irreligious doctrines of the times which the leading members of the church were expected to produce, but which they all seemed to decline the task of producing. They welcomed the performance, therefore, with peculiar ardour, as superseding the necessity of their undertaking so arduous an enterprise; and the more highly the character of this work was extolled, the less occasion would be thought to exist for any additional labours on their part. Its reputation accordingly was soon very great; and its author, who paid a visit to London a little time after its publication, was received in the most flattering manner by many of the most distinguished characters of the time.

A design had been formed by some of the powerful friends whom he then attached to himself of procuring to him some favour from government, by which his circumstances might be rendered more easy than by the very limited emoluments of his academical office. In the course of a few years his work had procured him admirers among all ranks of people, and it became known to his friends that the King himself had read it with great approbation. They now accordingly urged him to repair to London that the attempt to accomplish their object might be made. A memorial was presented to the King, which he received in the most gracious manner, and desired to see the author. He was presented at the levee by lord Dartmouth, and particularly distinguished. Some other instances of royal favour occurred upon the present occasion, so unusual, and so much to the honour of both parties, that they are worthy of a more particular relation.

Among the persons of distinction, whose friendship Dr. Beattie had acquired, was Dr. Majendie, prebendary of Wor-

chester, at that time instructor to the queen in the English and French languages. By him Beattie was mentioned to her Majesty. The biographer continues :

“ The Queen was pleased to express to Dr. Majendie her high approbation of Dr. Beattie and his writings, wishing that it were in her power to do him a favour, and desired Dr. Majendie to ask him whether he would be willing to receive some present from her Majesty. After expressing to Dr. Majendie the high sense of the honour her Majesty had done him, and of the favour she meant to confer, Dr. Beattie informed him of the applications that had been made by his friends, to procure for him a pension from the King; and concluded, by desiring him to let the Queen know, that he would, with the utmost gratitude, receive any mark of favour she should be pleased to bestow; but that he was in hopes of receiving some provision from the King, in which case he should not wish to encroach on her Majesty's bounty. If, however, his application to the crown should prove unsuccessful, any mark of the Queen's favour would be most acceptable. From Dr. Majendie he afterwards learned, that the doctor had related to the Queen what had passed, with which her Majesty expressed herself extremely well pleased; and said, the manner in which Dr. Beattie had declined her offer was a proof of his discretion, and that she had a still better opinion of him on that account. She added, that she would take the first opportunity to speak of him to the King; and, further, desired Dr. Majendie to tell him, that she had read his book with great attention, that she highly approved of it, and had several times conversed upon it with the King.”

Some further time had elapsed; and the business of the pension was brought to a happy conclusion, when

“ Dr. Beattie was informed by Dr. Majendie, who lived at Kew, and was often at the palace, that the King having asked some questions of the Doctor respecting him, and being told that he sometimes visited Dr. Majendie there, his Majesty had desired to be informed the next time Dr. Beattie was to be at Kew. What his Majesty's intentions were, Dr. Majendie said he did not know; but supposed the King intended to admit him to a private audience. A day was therefore fixed, on which Dr. Beattie was to be at Dr. Majendie's house, early in the morning, of which the Doctor was to give notice to his Majesty. Of this interesting event, so honourable to Dr. Beattie, I shall transcribe, in his own words, the account he has given in his Diary.*

“ Tuesday, 21th August, set out for Dr. Majendie's at Kew-Green. The Doctor told me that he had not seen the King yesterday, but had left a note in writing, to intimate that I was to be at his house to-day; and that one of the King's pages had come to him this morning, to say, “ that his Majesty would see me a

* An account, which, as his biographer informs us, was kept by him, at this time, of his daily transactions, the companies into which he came, and even the conversations in which he was engaged. The circumstances of this interview, therefore, being written entirely for his own inspection, may be depended upon as uncommonly exact.

little after twelve." At twelve, the Doctor and I went to the King's house, at Kew. We had been only a few minutes in the hall, when the King and Queen came in from an airing, and as they passed through the hall, the King called to me by name, and asked how long it was since I came from town. I answered, about an hour. "I shall see you," says he, "in a little." The Doctor and I waited a considerable time, (for the King was busy) and then we were called into a large room, furnished as a library, where the King was walking about, and the Queen sitting in a chair. We were received in the most gracious manner possible, by both their Majesties. I had the honour of a conversation with them, (nobody else being present, but Dr. Majendie) for upwards of an hour, on a great variety of topics, in which both the King and Queen joined, with a degree of cheerfulness, affability, and ease, that was to me surprising, and soon dissipated the embarrassment which I felt, at the beginning of the conference. They both complimented me, in the highest terms, on my "Essay," which, they said, was a book they always kept by them; and the King said he had one copy of it at Kew, and another in town, and immediately went and took it down from the shelf. I found it was the second edition. "I never stole a book but one," said his Majesty, "and that was yours; (speaking to me) I stole it from the Queen, to give it to Lord Hertford to read." He had heard that the sale of "Hume's Essays" had failed, since my book was published, and I told him what Mr. Strahan had told me, in regard to that matter. He had even heard of my being in Edinburgh, last summer, and how Mr. Hume was offended on the score of my book. He asked many questions about the second part of the "Essay," and when it would be ready for the press. I gave him, in a short speech, an account of the plague of it; and said, my health was so precarious, I could not tell when it might be ready, as I had many books to consult before I could finish it; but, that if my health were good, I thought I might bring it to a conclusion in two or three years. He asked how long I had been in composing my "Essay?" praised the caution with which it was written, and said, he did not wonder that it had employed me five or six years. He asked about my poems. I said, there was only one poem of my own, on which I set any value, (meaning that "Minstrel") and that it was first published about the same time with the "Essay." My other poems, I said, were incorrect, being but juvenile pieces, and of little consequence, even in my own opinion. We had much conversation on moral subjects, from which both their Majesties let it appear, that they were warm friends to Christianity; and so little inclined to infidelity, that they could hardly believe that any thinking man could really be an atheist, unless he could bring himself to believe, that he made himself, a thought which pleased the King exceedingly; and he repeated it several times to the Queen. He asked whether any thing had been written against me. I spoke of the late panphlet, of which I gave him an account, telling him, that I never had met with any man who had read it, except one Quaker. This brought on some discourse about the Quakers, whose moderation, and mild behaviour, the King and Queen commended. I was asked many questions about the Scots universities, the revenues of the Scots clergy, their mode of praying

and preaching, the medical college of Edinburgh, Dr. Gregory, (of whom I gave a particular character) and Dr. Cullen, the length of our vacation at Aberdeen, and the closeness of our attendance during the winter, the number of students that attend my lectures, my mode of lecturing, whether from notes, or completely written lectures; about Mr. Hume, and Dr. Robertson, and Lord Kinnoull, and the Archbishop of York, &c. &c. &c. His Majesty asked what I thought of my new acquaintance, Lord Dartmouth? I said, there was something in his air and manner, which I thought not only agreeable, but enchanting, and that he seemed to me one of the best of men; a sentiment in which both their Majesties heartily joined. "They say that Lord Dartmouth is an enthusiast," said the King, "but surely he says nothing on the subject of religion, but what every christian may, and ought to say." He asked, whether I did not think the English language on the decline at present? I answered in the affirmative; and the King agreed, and named the "Spectator" as one of the best standards of the language. When I told him that the Scots clergy sometimes prayed a quarter, or even half-an-hour, at a time, he asked, whether that did not lead them into repetitions? I said, it often did. "That," said he, "I don't like in prayers: and excellent as our liturgy is, I think it somewhat faulty in that respect." "Your Majesty knows," said I, "that three services are joined in one, in the ordinary church-service, which is one cause of those repetitions." "True," he replied, "and that circumstance also makes the service too long." From this, he took occasion to speak of the composition of the church liturgy; on which he very justly bestowed the highest commendation. "Observe," his Majesty said, "how flat those occasional prayers are, that are now composed, in comparison with the old ones." When I mentioned the smallness of the church-livings in Scotland, he said, "he wondered how men of liberal education would chuse to become clergymen there," and asked, "whether in the remote parts of the country, the clergy, in general, were not very ignorant?" I answered, "No, for that education was very cheap in Scotland, and that the clergy, in general, were men of good sense, and competent learning." He asked, whether we had any good preachers at Aberdeen? I said, yes, and named Campbell and Gerard, with whose names, however, he did not find that he was acquainted. Dr. Majendie mentioned Dr. Oswald's "Appeal," with commendation; I praised it too; and the Queen took down the name, with a view to send for it. I was asked, whether I knew Dr. Oswald? I answered, I did not; and said, that my book was published before I read his; that Dr. O. was well known to Lord Kinnoull, who had often proposed to make us acquainted. We discussed a great many other topics; for the conversation, as before observed, lasted for upwards of an hour, without any intermission. The Queen bore a large share in it. Both the King and her Majesty shewed a great deal of good sense, acuteness, and knowledge, as well as of good nature and affability. At last, the King took out his watch, (for it was now almost three o'clock, his hour of dinner) which Dr. Majendie and I took as a signal to withdraw. We accordingly bowed to their Majesties, and I addressed the King in these words: "I hope, Sir, your Majesty will

pardon me, if I take this opportunity to return you my humble and most grateful acknowledgments, for the honour you have been pleased to confer upon me." He immediately answered, "I think I could do no less for a man, who has done so much service to the cause of Christianity. I shall be always glad of an opportunity to show the good opinion I have of you." The Queen sate all the while, and the King stood, sometimes walking about a little. Her Majesty speaks the English language with surprising elegance, and little or nothing of a foreign accent. There is something wonderfully captivating in her manner, so that if she were only of the rank of a private gentlewoman, one could not help taking notice of her, as one of the most agreeable women in the world. Her face is much more pleasing than any of her pictures; and in the expression of her eyes, and in her smile there is something peculiarly engaging. When the Doctor and I came out, "Pray," said I, "how did I behave? Tell me honestly, for I am not accustomed to conversations of this kind." "Why perfectly well," answered he, "and just as you ought to do."—"Are you sure of that?" said I—"As sure," he replied, "as of my own existence: and you may be assured of it too, when I tell you, that if there had been any thing in your manner or conversation, which was not perfectly agreeable, your conference would have been at an end, in eight or ten minutes at most." The Doctor afterwards told me, that it was a most uncommon thing for a private man, and a commoner, to be honoured with so long an audience. I dined with Dr. and Mrs. Majendie, and their family, and returned to town in the evening, very much pleased with the occurrences of the day."

Distinguished by those uncommon marks of approbation; placed in circumstances which by him were reckoned easy, and gratified with the friendship of many of the most distinguished characters of the time, Dr. Beattie returned to the duties of his office, and to the enjoyment of the advantages and honours which his eminent labours had gained him. For a number of years the tenor of his life was but little diversified. But his biographer has contrived to render them interesting by a judicious selection of the letters written by him to his numerous friends.

The public is already well acquainted with the blow which the heart of Beattie received by the death of his eldest son, of whom such flattering hopes had been formed. We shall therefore refrain from quoting any of the interesting letters which Sir William Forbes has preserved on this subject. But there is something so heartily cordial and noble in the deep sympathy expressed in some of his letters, on the last attacks by disease on the life of his friend and colleague Dr. Campbell, and on the death of that illustrious philosopher, and most virtuous man, that we should do an injury to the memory of both, and to the world which may profit by their example, if we did not contribute our part to render the knowledge of it as universal as possible. He thus writes to his friend Dr. Laing, on the 31st of Jan. 1791, shortly after the death of his eldest son:

"My heart is likely to receive very soon another deep wound. Our Principal's life is in the most extreme danger. The disorder began with what was supposed a cold only, but has become a most violent asthma with fever, and in the night-time such extreme distress, that Mrs. Campbell told me to-day, in an agony of grief, that it would be better for him to be at rest. This morning he expressed great anxiety to see me. I went immediately, and was a quarter-of-an hour alone with him. He told me he was dying with other matters which I cannot mention; and gave me directions with respect to some things in which he is interested. I endeavoured to raise his spirits, and when I left him, he was better than when I went in. But Dr. * * * * has little or no hopes of him: Mrs. Campbell has none. I thought his pulse not bad, but he told me he had always a very slow pulse. A person so amiable and so valuable, and who has been my intimate and affectionate friend for thirty years, it is not a slight matter to lose. But I fear I must lose him. His death will be an unspeakable loss to our society.

"The monument with the inscription, is now erected in the church-yard, so that all that matter is over. I often dream of the grave that is under it. I saw with some satisfaction, on a late occasion, that it is very deep, and capable of holding my coffin laid on that which is already in it. I hope my friends will allow my body to sleep there."

To those who can duly estimate the comprehensiveness, and strength of Dr. Campbell's mind, and the calmness, and care with which he had investigated the great subject in question, the following letter will appear an interesting document:

DR. BEATTIE TO SIR WILLIAM FORBES.

Aberdeen, 31st January, 1791.

"I have too often sent you letters that must have given you pain: I am happy to have it in my power to send one that will give you pleasure. I beg you will let Mr. Baron Gordon and Mr. Arbuthnot know the contents of it.

"Our Principal Campbell's disorder has taken an unexpected and very favourable turn. I sat with him half-an-hour to-day, and found, to my unexpressible satisfaction, that his fever is gone, that he has little to complain of, and that he now begins to have hopes of recovery. I have seldom seen him more cheerful, and he would willingly have talked much more than I would allow him to do. Few things have ever happened to me in life that gave me more satisfaction than the prospect of his recovery. It is a blessing to the public, of inestimable benefit to Marischal College, and to me a very singular mercy. In consequence of it, I feel my heart more disengaged and light, than it has been these many long months. May God confirm his recovery, and preserve him! The physicians both entertain sanguine hopes.

"You, my dear Sir, and I, have seen several instances of the power of Christianity in triumphing over death. I saw many instances of it on a late occasion, that deeply affected me. I must give you a little anecdote, which Mrs. Campbell told me to-day. At a time when Dr. Campbell seemed to be just expiring, and had told

his wife and niece that it was so, a cordial happened unexpectedly to give him relief. As soon as he was able to speak, he said, that he wondered to see their countenances so melancholy, and covered with tears, in the apprehension of his departure. At that instant, said he, I felt my mind in such a state, in the thoughts of my immediate dissolution, that I can express my feelings in no other way, than by saying, that I was *in a rapture*. The feelings of such a mind as Dr Campbell's, in such an awful moment, when he certainly retained the full use of his faculties, deserve to be attended to. When will an infidel die such a death!

"I have a thousand things to say, but after what I said last, every thing else is impertinent. Adieu. May God bless Lady Forbes and your family."

In the concluding part of this letter there is something so consolatory to the weakness of human nature, and so awfully satisfactory, that we could wish it published by the rumpet of an archangel from one end of the earth to the other.

The death of Dr. Campbell, some years afterwards, overtook him at a season, when his mind was ill prepared to receive an additional wound. The following expressions from a letter to Dr Laing speak his emotions on that occasion:

"I wished to answer your kind letter as soon as I received it, or as soon after as possible, but the very interesting and painful suspense I was kept in by Dr Campbell's illness, disqualified me for writing and every thing else. His illness was so violent, that, considering his age and enfeebled state, and some other disorders which I knew he was afflicted with, I did not at first imagine that he could live two days. To the surprise of every body, however, he held out almost a week, though unable to speak, and for a great part of the time delirious. His death at last was easy, and he died as he had lived, a sincere Christian. We yesterday paid our last duties to his remains. He and I were intimate friends for about thirty-eight years, without any interval of coldness or dissatisfaction. His instructive and cheerful conversation was one of the greatest blessings of my life, and I shall cherish the remembrance of it, with gratitude to the Giver of all good, as long as I live."

One of the most remarkable circumstances in the life of Beattie was the domestic afflictions which he was called to endure. While his heart was engaged by his children, and his hopes fed by the promises they exhibited, he found some consolation under the melancholy indisposition by which his wife was visited, and which had darkened all the best years of his life. But when they were successively torn from his affections, though his reason acquiesced in the dispensation of Providence, the strength of his mind, which was now impaired by the infirmities of his body, gave way, and he sank under the pressure. Some of the circumstances recorded in the following simple, and pathetic language of his biographer, among others the agonizing reflection on their mother's infirmity, as a cause of satisfaction in their dissolution, cannot be read without the strongest emotions:

"The death of his only surviving child, completely unbinged the mind of Dr. Beattie, the first symptom of which, ere many days had elapsed, was a temporary but almost total loss of memory respecting his son. Many times he could not recollect what had become of him, and after searching in every room of the house, he would say to his niece, Miss Glennie, 'You may think it strange, but I must ask you if I have a son, and where he is?' She then felt herself under the painful necessity of bringing to his recollection his son Montagu's sufferings, which always restored him to reason. And he would often, with many tears, express his thankfulness, that he had no child, saying, 'How could I have borne to see their elegant minds marred with madness!' When he looked for the last time on the dead body of his son, he said, 'I have now done with the world.' and he ever after seemed to act as if he thought so. For he never applied himself towards any sort of study, and answered but few of the letters he received from the friends whom he most valued. Yet the receiving a letter from an old friend never failed to put him in spirits for the rest of the day."

In the following reflections to his friend Dr. Laing, after stating the circumstances of the death of his youngest son, the apprehension he expresses of his mind having suffered, is wonderfully affecting. The whole passage, indeed, is in the language of calm, but intense affliction.

"I hope I am resigned, as my duty requires, and as I wish to be, but I have passed many a bitter hour, though on those occasions nobody sees me. I fear my reason is a little disordered for I have sometimes thought of late, especially in a morning, that Montagu is not dead, though I seem to have a remembrance of a dream that he is. This you will say, what I myself believe, is a symptom not uncommon in cases similar to mine, and that I ought by all means to go from home as soon as I can. I will do so when the weather becomes tolerable. Inclination would draw me to Peterhead, but the intolerable road forbids it, and I believe I must go southward, where the roads are very good at least I hear so.

"Being now childless, by the will of Providence, (in which I trust I acquiesce) I have made a new settlement in my small affairs; the only particular of which that needs to be mentioned at present is, that the organ built by my eldest son and you, is now yours.

"I am much obliged to the kind friends who sympathise with me. Montagu was indeed very popular wherever he went. His death was calm, resigned, and unaffectedly pious, he thought himself dying from the first attack of his illness. 'I could wish,' said he, 'to live to be old, but am neither afraid nor unwilling to die.'"

He writes thus to Sir William Forbes on the same occasion, in terms not less affecting:

"I have been these many days resolving to write to you and Mr. Arbuthnot, to thank you for your very kind and sympathetic letters, but various things have come in my way to prevent it. I need not pretend a hurry of business, for every body knows I am not capable of any. A deep gloom hangs upon me and disables all my faculties,

and thoughts so strange sometimes occur to me, as to make me "fear that I am not," as Lear says, "in my perfect mind." But I thank God I am entirely resigned to the divine will; and though I am now childless, I have friends whose goodness to me, and other virtues, I find great comfort in recollecting. The physicians not only advise but intreat, and indeed command me to go from home, and that without further delay: and I do seriously resolve to set out for Edinburgh to-morrow. As I shall travel slowly, it will perhaps be a week or more before I see you. At another time, and in different circumstances, I should have had much to say on the loss of our friend, Dr. Campbell, but that subject as well as some others, I must defer till we meet."

It is with the highest satisfaction we join his most respectable biographer with our suffrage to his distinguished merits as an author, as a teacher of youth, and as a man. As a critic we know not that he has any rival in the English language. More philosophical than Addison, more feeling than Blair, more considerate and judicious than Johnson, he leaves us hardly any thing to regret, but that he has treated only of detached parts of the subject, and has not favoured us with those important instructions we should have received had he stretched his view to a systematic investigation of the whole. Of his philosophical work we have already spoken. It manifests all the merit which an eloquent adaptation, to an important purpose, of views opened by others can possibly possess, though from some passages in our present letters we are apt to fancy that he himself thought it more original than it really is. As a moral and descriptive poet he ranks in the very highest class. And, besides his diligence, his knowledge, and his exquisite talent of communication, qualities so eminently displayed in his academical labours, his incessant care to inculcate practical maxims, and to infuse the love of goodness with that of learning, is an ornament which distinguishes in a very remarkable degree those specimens of his prelections with which he has favoured the public. To the virtues which distinguished the private life of Dr. Beattie, and endeared him to his friends, to his family, and to all with whom he had intercourse, his biographer in the present volumes has reared a conspicuous monument. If the world can be instructed by examples it will be the better for it. Beyond the unblemished fidelity with which he discharged his several duties, the exercise of the benevolent affections seems to have been the favourite tendency of his mind. His parental affection was marked by a tenderness peculiarly his own. In his friendships there was a warmth and a delicacy which bound to him in the strongest attachment all those individuals with whom he became connected. His gratitude, for the benefits or distinctions conferred upon him, was so lively as to have betrayed him into most of the errors in judgment which the present delineation enables us to detect in his life. To crown his praises, he was

distinguished by a piety which was elevated without being visionary, and rational without being cold.

The exhibition of him in the present volumes in a new species of composition; leads us to say something particular of his talent as a writer of letters. It is impossible not to be struck with the merits of those which appear in this collection. If the subjects be regarded they are almost all excellent; and it was impossible for Dr. Beattie not to express himself well upon every occasion. Beside the light which they tend to throw upon the character of Dr. Beattie, the public is highly indebted to Sir William Forbes for so noble a collection on its own account. Yet we cannot help being of opinion that they are not entirely in the style of epistolary writing. We think Dr. Beattie himself was right, when he said in a letter to Sir W. Forbes, that he thought the style of his letters more formal and stiff than it ought to be. It hardly differs from the style of his laboured compositions. Now although these are remarkable for their ease, and simplicity; the ease of a set composition is different from that of a letter. We discover not in the letters we have just now read, that captivating familiarity, that exquisite playfulness we find in the letters of Cowper, who has, in our mind, exhibited specimens of epistolary excellence which it is impossible to surpass. Never, we think, were the little affairs of common life, which form the ordinary subjects of letters, touched with so delicate a hand; never were the more important matters, which sometimes occur, hit off with more exquisite simplicity, and more of the charms which belong to this species of writing. We used to think the letters of Cicero models of perfection. But we know not whether to all the ease and elegance which those of Cicero can boast, the letters of Cowper do not add a certain delightful play of the imagination which the letters of Cicero want. To those letters of business or intrigue which Cicero, an active public man, had occasion to write to the different personages in Rome, whom he wanted to mould to his purposes, and which are some of the finest specimens of art that literature can produce, there is of course nothing parallel in the letters of Cowper, any more than in those of Beattie.

The letters in the present collection which we think the most exceptionable both in matter and manner are those, or at least, a considerable part of those, to the Duchess of Gordon. From some notion of gallantry, or from having been in an extraordinary degree flattered by the attentions of that distinguished lady, there is an overstraining in his letters to her, which is any thing but graceful. After enjoying the company of her Grace during a long visit at Gordon castle, we could have heartily sympathised with the professor telling her in his first letter that he had felt much regret in parting from such company and such

a place. But who can bear to hear Doctor Beattie saying that he had wept copiously on such an occasion; and then giving a sentimental description of his great tendency to weeping? He begins a letter in the following tragical strain:

"To say that my departure from Gordon castle cost me some sighs and tears, is not saying much; as I am apt, of late, when alone, to be rather expensive in that way. I left you with a weight upon my mind, which would have been hardly supportable, if it had not been alleviated, in some degree, by the hope of soon meeting the duke at Glasgow, and of seeing your grace once more before the end of summer."

Those who are acquainted with the character of the duchess, or even who have witnessed her career during a pretty long life will smile at the doctor's fears, expressed in the following letter, that she was becoming too grave and serious, and at his solemn advices to her not to indulge in melancholy and religious books:

"Major Mercer made me very happy with the news he brought from Gordon-Castle, particularly when he assured me that your Grace was in perfect health. He told me too, that your solitude was at an end for some time; which, I confess, I was not sorry to hear. Seasons of recollection may be useful; but when one begins to find pleasure in sighing over Young's "Night Thoughts" in a corner, it is time to shut the book, and return to company. I grant, that, while the mind is in a certain state, those gloomy ideas give exquisite delight; but their effect resembles that of intoxication upon the body; they may produce a temporary fit of feverish exultation, but qualms, and weakened nerves, and depression of spirits, are the consequence. I have great respect for Dr. Young, both as a man and as a poet; I used to devour his "Night Thoughts" with a satisfaction not unlike that which, in my younger years, I have found in walking alone in a church-yard, or in a wild mountain, by the light of the moon, at midnight. Such things may help to soften a rugged mind; and I believe I might have been the better for them. But your Grace's heart is already "too feelingly alive to each fine impulse;" and, therefore, to you I would recommend gay thoughts, cheerful books, and sprightly company: I might have said *company* without any limitation, for wherever you are, the company must be sprightly. Excuse this obtrusion of advice. We are all physicians, who have arrived at forty; and as I have been studying the anatomy of the human mind these fifteen years and upwards, I think I ought to be something of a soul-doctor by this time."

We have no doubt that the light-hearted duchess would have a very hearty laugh with her companions on the receipt of this sagacious epistle.—We the more regret a few of these things, that they tend to confirm an impression which is very general among the people about Aberdeen, and which we have heard frequently expressed, that the doctor danced, or rather dangled attendance upon the duchess, during the few years that she

ought it worth her while to attend to him, in a manner not very consistent with the dignity of philosophy, and not very impressive on the esteem of the fair and illustrious lady herself, appeared by the levity with which she treated him, and the amusement she often derived at his expense.

In regard to the biographer we are of opinion that he has acquitted himself of his task with uncommon propriety. He has thrown much light upon the studies and character of Dr. Beattie, and given to the public a most agreeable and instructive book. Through the whole his judgment and discretion are conspicuous; and in editing the letters of his friend, he appears as to have preserved that happy medium, which is equally distant from the indiscreet exposure of what ought not to meet the public eye, and that fastidious reserve which suppresses documents really important to elucidate the character under review. In that part of the composition which is more peculiarly his own the utmost simplicity of style is united to an elegance very often not attained by those who have made literature their profession. We think it is impossible for the reader not to be pleased with the uncommon modesty which distinguishes his pretensions as an author: And the ambition which he exhibits to record his friendships with literary men, and the elegant taste for literary pursuits which has engaged him amid the avocations of a busy and gainful profession, seldom distinguished for the liberal acquirements of its conductors, will not fail to do him honour with all those by whom literature is valued.

As far as the character of Dr. Beattie could be illustrated by the letters of himself and of his friends, Sir William Forbes has left us nothing to regret. But we are sorry that an intimate friend has not found the means of drawing more copiously from that other great source of information respecting human character—we mean Conversation. We can easily suppose that on the various occasions when Sir William Forbes enjoyed the conversation of Dr. Beattie, he was little solicitous to commit the particulars to memory, and that his recollection may now therefore not be very circumstantial. But it is highly improbable that it could not have enabled him to give us much more satisfactory intelligence than he has thought proper to communicate. He has not described with great exactness even the style and manner of his conversation. The account is the most general, and vacant that can be. Yet, if we understand rightly what Sir William has told us respecting the diary kept at one time by Dr. Beattie, there were materials for delineating the conversation of that great author, more valuable than are generally to be obtained. Among other things some of the conversations at which Dr. Beattie assisted are there said to be recorded in the form of dialogue; and surely would have afforded the means of exhibiting a pretty full picture of what the man appeared in conversation.

There is another part too of the biography of a literary man into which Sir William Forbes has not very largely entered; we mean the analysis and criticism of the works produced by the author whose life he records. We believe that the great modesty of the author, which appears in so amiable a light throughout the work, was one principal cause of this reserve. But he seems to have been withheld likewise by an expectation that this task would be executed for him by Prof. Dugald Stewart; a task which, as that gentleman would have accomplished it with singular ability, we join with our author in regretting that, from circumstances which do not appear, he did not perform.—But though Sir William Forbes has left a few things undone, he deserves our gratitude for what he has performed; and he merits the praise of having surpassed most biographers in the union of that fulness which satisfies with the moderation which does not offend.

ART. II. *A Father's Memoirs of his Child.* By BENJAMIN HEATH MALKIN, Esq. M.A. F.A.S. Royal 8vo. pp. 220. 10s. 6d. Longman & Co., London, 1806.

THIS book is dedicated to Mr. Johnes of Hafod; a gentleman at present engaged in a task of great interest to the literary world, a translation of that excellent historian Froissart, part of whose chronicle has been already exhibited in a most appropriate dress to the observation of our contemporaries. The advice and encouragement of Mr. Johnes, induced our author to undertake the delicate task of becoming the panegyrist of his departed son.

This extraordinary boy, who died before the completion of his seventh year, and over whose cradle we may exclaim—

“Ah cunâs tumulto nimis propinquas!”—

in the short period between his birth and dissolution, had acquired a degree of knowledge in history, chronology, geography, and other subjects of general information, which would really be quite incredible, were not the story of his little life related in the simplest language of veracity.

Thomas William Malkin was born on the 30th of October 1795. In three years from this time he had made great progress in reading, writing, and spelling English; not stimulated beyond his strength by his parents, but rather checked and moderated, on the contrary, in the excess of his literary ambition. Mr. Malkin seems, indeed, to entertain very proper notions upon the premature excellence of the mental powers, and disdains with due feeling any imputation of having vaunted the merits of his child, to please the perverted taste of an age which is run mad with the admiration of unripe ability. But by developing the operations of the youthful mind in the pursuit of

science; by setting before other parents his own example of assisting, yet not overloading with culture, the early growth of talent; we think that Mr. M. has fulfilled a duty to society, and supplied considerable means of gratification to a large class of readers.

The fastidious severity of criticism might doubtless discover many passages in this volume where the affection of the Father has superseded the judgment of the Author; but, upon the whole, we approve of this publication (with a very few exceptions) inasmuch as relates to its principal subject; although we cannot extend our approbation to the irrelevant panegyric upon Mr. William Blake, painter and engraver. Of that gentleman, here forced upon our notice as a poet, we shall have occasion to speak, with a word of our author himself, at the conclusion of this critique—but the prominent object of our attention is the child, whose wonderful genius and improvement deserve universal regard.

We shall pass over, as indeed his father has very considerably, the unmarked years of his early infancy, and introduce him to the notice of our readers at the age of three, when, as we have observed, he was already a surprising proficient in the common rudiments of education. We shall select the following passage, as illustrative of his acquirements, and peculiar mode of making them, at this period of his limited existence:

“ His reading and writing were remarkable principally for the celerity of their progress: but his knowledge of orthography accrued to him in a mode sufficiently his own to evince, that he was not dependent on the ordinary mechanical process, by which it is rendered so burdensome to the infancy of the retentive faculties, without exercising the ear or the understanding. He did not commit his words to memory from a spelling-book, but caught the elements of which they were compounded, by listening to their articulate pronunciation. Thus, by consulting the sound, and correcting himself, where that might have misled him, according to the analogy of new cases with the known custom of the old ones, he arrived by degrees at an almost uniform exactness; so that for some time this exercise of his discriminative powers was among the most amusing of his employments.

“ So early as before he was three years old, he had taught himself to make letters, first in imitation of printed books, and afterwards of hand-writing; for it is to be recollected, that he was left to himself, to chalk out his own pursuits of this nature. It was thought expedient to limit the province of instruction to those occasional assistances, for which the intervention of casual errors and difficulties may well be imagined to have furnished frequent opportunity. His parents would indeed have considered the attempt to impose on a child of his tender years such tasks as he voluntarily assumed, not merely a hopeless, but a presumptuous and cruel effort. At the same time, it would have been an instance either of perverseness or timidity, to have checked his ardent intellectual knowledge, since it cost

his mind no painful exertion, neither dimini^{sh}ing his inclination for active sports, nor trenching upon the puerile tenor of his natural habits."

There is a pleasing tenderness also in what follows, which induces us to renew our quotation:

"On the few birthdays, at which it was his lot to arrive, it became a custom with him to write a letter, at the request of his parents. His other epistolary or fanciful compositions were preserved or dispersed, as accident might determine, but these periodical accounts of himself were carefully laid by, for the purpose of marking the gradual expansion of his intellect, and recording the nature as well as multiplicity of his pursuits."

These letters are curious documents of the progressive improvement of this interesting boy; but, separated from the context, they would naturally impress the reader with an erroneous idea that the pervading character of this work is childish and unimportant. Nothing on the contrary can be of higher moment to that part of society upon whom the cares of life most anxiously devolve, than a practical essay upon the earlier duties of education; in which useful light we are in a great measure led to consider the present memoirs—not to mention their power of conveying much entertainment to those who can enjoy the unambitious pleasures of a domestic circle.

We should be wanting in the discharge of our duty, were we not to select the following advice to parents, which appears to us excellent, as a guide to the proper instruction of highly-endowed children:

"Our general plan was that of entrusting his progress to his own will and pleasure, or at most of only following, where he led the way. I cannot for the sake of those parents who may hereafter be similarly circumstanced, inculcate too strongly my conviction, founded on experience, of the proper and rational method to be pursued, in educating a child of superior endowments. Acting to the best of our judgment in the present case, we were not particularly eager to impart knowledge by direct, regular, and long continued lessons, or more fashionable lectures, involving, as they must have done, an irksome and unhealthy confinement. We thought it more for his advantage, to lend ourselves as much as possible to his service, by being ready at all times to answer his questions, to resolve his doubts, and to satisfy his curiosity."

A few detached anecdotes also, illustrative of the occupations of this amiable child in the bosom of his family, may gratify our readers, bring the little student more clearly before their eyes, and demonstrate his glowing thirst for knowledge of every kind. We shall insert some preliminary notices, which still further elucidate his unusual manner of gaining an acquaintance with grammatical principles:

"At the age of five," we are told, "he had advanced so far in Latin, as to write an exercise every day with a considerable degree

of accuracy. It seemed to be a leading object of his ambition, to make himself master of the dead languages. To this end it was his constant practice to make enquiries of a description, far removed from that mechanical routine of study, contentedly paced over by many scholars of a more mature age. Thus was his memory not only furnished, but his comprehension enlarged. By these means, he gained a clear insight into language, its structure and its progress. The questions he was now in the habit of putting, were often such, as would have occurred to few boys, who had doubled his years: His evident pleasure, when they were satisfactorily resolved, proved his curiosity not to have been more alive to the difficulty, than his understanding to the solution. He was capable of directing his mind with more than ordinary relish and perseverance, on what is generally considered as the dry and husky food of elementary knowledge. It was with the utmost avidity, that he looked for my assistance, in comparing the idiom and construction of the examples in the Latin syntax used at Eton, with the idiom and construction of his own and the French languages. Indeed, his acuteness in tracing the etymology, and reducing to their elements the component parts of words, pursuing them through English and French, and enquiring after their forms in Greek and Italian, ground as yet untouched by him, evinces a mind more than commonly fitted for philological pursuits."

Another instance which we shall mention of his peculiar ingenuity in learning languages is the following:

"One evening in November, 1800, as the family were sitting at their usual employments, Thomas amused himself by looking over a French dictionary; and endeavouring to find out words, to be fitted into something as much like sense, as might be practicable for so inexperienced a workman. At this time he knew little of French; from the Latin conjugations however and declensions, he understood the use of a French grammar lying by his side. With this help therefore, he attempted to put the nouns and verbs, as he found them, into the case, number, person, and tense, according to his apprehension most consonant with what he designed to express. He had never received any methodical instruction in French, but had been in the habit of examining with some diligence the contents of the dictionary and grammar. Yet had he never till now given any reason to suppose, that he could turn his little knowledge to so ready an account. Laborious as this mode of composition may appear to have been, he carried it on to a considerable length. The beginning, written in Roman characters, is a mere chaos of words, with but a ray of meaning now and then. As he proceeded, in the course of a single evening, he improved so rapidly in his new art, that some of the periods exhibit an attempt not far short of regular and grammatical construction."

The specimens which Mr. Malkin gives throughout of his son's proficiency in whatever science he asserts him to have studied, even in the fascinating exercise of poetical composition, are complete and satisfactory.

Our young scholar had a remarkable accuracy in copying maps, and by his successful application to several branches of

drawing, he had given a promise of considerable future excellence in that delightful art. The sketches that are preserved in this volume will establish the probability of our inference.

But geography seems to have been his darling study; and his knowledge, extensive as it was of the relative situations of real counties, of their productions, trade, and government, appears yet to have been excelled by the uncommon fertility of his imagination in inventing ideal kingdoms.

In his correspondence with his friends, many parts of which display an extraordinary formation of style, and a spirited admixture of learning far above his years, frequent hints are dropped upon this subject; but in another division of the work a full account is published from his papers of a fancied region, a new Utopia, which he had peopled, and in part historically described, under the name of the country of Allestone. He considered himself as the King of this air-drawn island; drew a most ingenious map (a fac-simile of which is contained in these Memoirs) of the territory, giving names of his own creation to the principal mountains, rivers, cities, sea-ports, villages, and trading towns. This we know, from our own observation, to have been the employment of many youthful minds—but never at so early an age. As learning was uniformly the object of our little scholar's highest respect and chief attention, he endowed his kingdom most liberally with universities. The history of this visionary empire, is involved, as must be supposed, in great uncertainty and confusion. Discriminating traits of character are, however, marked among the inhabitants, and some of the stories and anecdotes of the Allestonians are fanciful and striking in no inconsiderable degree. The predominating quality which their young historian had attributed to this nation was benevolence, or a disposition towards the perpetual interchange of kind offices; exhibiting, indeed, a perfect transcript of his own virtuous and feeling heart. Piety too, and a love of order and obedience are plentifully bestowed upon these creatures of his brain. His sense of religion was habitual, and deeply impressed upon all his thoughts and actions. How thoroughly the belief of immortality had taken root among his intellectual convictions, and engrafted its fairest hopes upon his imagination, the following anecdote, with which we must conclude our remarks upon the life of this engaging child, will evince. The circumstance occurred a very short time before he was seized with his fatal illness, an inflammation in the bowels:

“ His mother had been conversing with him on the happiness and advantage of a virtuous life, as connected with the prospect of a world to come. Thomas, after having interchanged many remarks on the subject, with a strong expression of interest, and in a high tone of animation, exclaimed, ‘ Do you know, Mama, that what we

have been talking of ~~that~~ makes me almost wish not to live long; that I may have the pleasure of mounting!" He spoke this with unusual energy, and a countenance strongly lighted up: with a marked emphasis in the conclusion, raising his hand above his head, and following it with uplifted eyes. He seemed for the moment to be raised to a high pitch of enthusiasm."

He died on the 31st of July, 1802; aged not quite seven years.

It is impossible not to lament with his father

"That powers like his, resembling so nearly in their early promise, whatever has delighted and improved mankind in the works of mature genius, could never be rendered available to the general purposes of society. The argument from such a dispensation, for a future state of existence, has been already touched upon. Yet the ways of Providence, in rendering desert sufficient to its own retribution in this life, were vindicated even in him, child as he was. The period during which he enjoyed the benefit of a sound body and animal spirits, was continually occupied in laying up mental treasures. The time was indeed short; but it lasted long enough to teach him the value of his own improvement, in the support it afforded him under the pressure of severe illness, which he bore with exemplary patience and fortitude."

We may add also the concluding paragraph of these Memoirs, which is drawn up with equal feeling, and justness of observation. No one who peruses it, can avoid such a sentiment as—

*Ostendunt terris hunc tantum fata, neque ultra
Esse sinunt!—*

"What his manhood might have been, it is now fruitless to conjecture, and would perhaps be only painful to know, were the knowledge within our grasp. At the same time, we may unpresumptively ground on our experience of his infancy the belief, that whether he had devoted his studies, in after-life, to the fine arts, to elegant literature, or to the discovery and exemplification of the higher truths and severer sciences, he might have done some honour to his age and country; not by ranking high among its artificial orders, but by useful labours, and by the contributions of patriotism and talent to the general accumulation of whatever is thought best, wisest, and worthiest, in the social state of man. Intercepted in his career, he now rests in peace. His star has faded from among the glories of this world: yet we believe that he still must occupy his sphere of usefulness in the system of creation, and pay homage to that Being who brought him out of nothing, but who will not reduce the lowest of his accountable creatures to that from which they came."

We are now come to the less pleasant but equally necessary department of our office; namely, that of exception and of censure. Concerning Mr. Malkin himself, it may be hardly necessary to remind our readers that he is an author of some celebrity; and who by his classical attainments reflects lustre upon Harrow, the place of his education. His *Essays on*

Civilization, which were published a few years since, in the fervour of the French Revolution, were very indecently and unjustifiably attacked in a note subjoined to the Pursuits of Literature: we allow that they contain some visionary schemes for ameliorating the lot of our fellow-citizens, and some deductions founded on grounds, which subsequent events must have made even the author deem untenable: but, upon the whole, they are calculated to enforce sound morality through the medium of an excellent education. Mr. Malkin has also published a Tour in South Wales, with sundry other productions of a more ephemeral nature.

Yet while we allow Mr. Malkin to have received more than his due portion of literary chastisement for the extravagance of his political theories, we cannot avoid observing that he still retains some notions which savour of the old leaven of singularity, and impracticable alteration in the established system of human conduct. Deprecating the idea of acquiescence in that fundamental principle of certain modern philosophers that all facts are to be stated in the broadest language, and the veil of decency, or, according to their synonyme, of hypocrisy, rent asunder—Mr. Malkin yet objects to what we conceive a very proper and useful species of art and management. Let our author state the question; and we are mistaken if his opinion does not refute itself in the simple statement:

“It is the vice of almost every nurse, and of no few parents, that those coincidences attending the increase of the species, which must so attract the curiosity of children in numerous families, are not only to be disguised from their natural enquiries, but wrapped up in absolute falsehoods and manifest absurdities. The new-born brother must be dropped from the clouds, or dug up out of the garden, to throw a meretricious varnish over a tale, which nature would tell in terms the most endearing, and nothing but an imagination, prurient in the extreme, could ever have represented as indelicate.”

Nor can we without reprehension suffer the partiality of the father to be carried to such a length, as to induce him to oppose and prefer the crude imitation of the style of our Litany, attempted in a prayer of his son's, to the composition of our most eminent modern churchmen in the same kind.—After a due tribute of praise to the compilers of our Liturgy, who have so judiciously transfused the language of Scripture into the national service, Mr. M. says, that his son's prayer “appears to him to have copied the copies without burlesquing the original, and I much question, under the censure of such grave and reverend prelates be it spoken, whether some of the occasional petitions and thanksgivings which have issued from the modern bench, bear upon the face of them so plausible and deceptive a conformity.”

We shall refer our readers to the prayer in question, which is

to be found in page 49 of these Memoirs. It would, indeed, be degrading the task of criticism to examine a childish fragment which is literally neither sense nor English. Thus much is due to the subject. We could not pass over an insult offered to so venerable a body of men without severe reproof.

We do not quite collect how far Mr. Malkin means to encourage or to check the early instruction of children upon religious matters. It is our own decided opinion, that this is one of the parts of education (it is, indeed, incomparably the highest and most important part) which cannot be begun too soon. Our author, though he admits that it would have been profane to have repressed the pious tendency of his child, yet talks of the danger of disqualifying him for the present world by an unseasonable preparation for the future. Nobody can disagree with Mr. M. concerning the impropriety, the downright absurdity, of forcing the premature consideration of mystical or speculative theology upon a tender mind. This, therefore, was unnecessarily mentioned—but when he says, “the piety of his son, like the melancholy of Jacques, was his own—it was animated by a natural warmth, but had no fuel applied from without, to kindle it into a self-devolving blaze”—if we rightly understand the metaphor, we think Mr. M. has grossly misunderstood the matter. He has here carried his abstaining system too far—to this point he should have directed his son's attention—here he should have controlled, guided, stimulated his pursuits. What good reason can be advanced against the very early perusal of the works introductory to Mrs. Trimmer's *Sacred History*? Select stories from the Bible are more likely to fascinate the youthful mind than any the most alluring parts of profane history. There is a simplicity, a pathos, a convincing truth in the circumstances, an effect in the moral to be deduced from such stories, far beyond what can be found in any merely human composition. Where is the love like that of Joseph for his brethren? the friendship comparable to that of Dâvid and of Jonathan? Let not such sources of delight and improvement be barred against the access of children, from any vain mistrust of their utility, engendered by romantic speculators upon education, or by impious pretenders to a regard for a purer morality than that which they have received from Heaven.—We insinuate no such charge against Mr. Malkin—let it fall where conscience cannot avoid giving it a due direction. We only think that our author has not spoken explicitly enough upon this subject, and has rather seemed to intimate an opinion, that a child should be left to himself in his tendency, or as it may be his reluctance, to religious application. This we deprecate.

To relieve our readers with a lighter subject, with a touch, indeed, of the ridiculous—let us refer to Mr. William Blake.

With the professional occupations of painting and engraving, in which this gentleman is engaged, we have nothing to do; except, indeed, to praise his design prefixed to this volume. The portrait of the child is very interesting.—But what can Mr. Malkin mean by introducing his friend to us as a poet? He allows that Mr. Blake's attempts are “unfinished and irregular”—and he asserts him to have ventured on the “ancient simplicity”—*illa priorum simplicitas*—but with due submission to the judgment of our readers, should we not say that Mr. Blake has successfully heightened the “modern nonsense?” We conclude our critique with an extract:

LAUGHING SONG.

- “WHEN the green woods laugh with the voice of joy,
And the dimpling stream runs laughing by,
When the air does laugh with our merry wit,
And the green hill laughs with the noise of it,
“When the meadows laugh with lively green,
And the grasshopper laughs in this merry scene,
When Mary and Susan and Emily,
With their sweet round mouths, sing Ha, ha, he!
“When the painted birds laugh in the shade,
Where our table with cherries and nuts is spread,
Come live and be merry and join with me,
To sing the sweet chorus of Ha, ha, he!”

ART. III. *Mrs. West's Letters to a Young Lady.*

(Concluded from our last. P. 618. Vol. I.)

WE have already stated that the leading errors in this work are prolixity and digression, want of regular plan and want of perspicuity, and, in resuming our review of it, we are sorry to find very few reasons for departing from our opinion.

Letter IXth (Vol. II.) has for its general title “On the virtues more especially feminine,” and the subdivisions are chastity, as connected with seduction—benevolence—candour—command of temper—piety and devotion. With respect to seduction, Mrs. West lays very great stress on the principles insinuated in the late dramatic pieces of the *Stranger*, *Pizarro*, and *John Bull*, which have, however, been so generally the objects of censure that we are inclined to hope their influence has not been much felt beyond the purlieus of the theatres. She is also of opinion that we are becoming too lenient to female frailty. “In the high walks of society, how few hesitate at visiting *blasted* characters, or showing them the respect to which only untainted reputation was once thought entitled.” This may be true, although we do not recollect very many examples of it, but such a disposition has not yet descended. In common life, there seems very little of this forgiveness.

and we suspect that the "blasted characters" ('tis a vile phrase) who are treated with respect, have some means of commanding that respect which are very little connected with the question of moral decorum.

On the subject of benevolence, our author's remarks, which are of the common-place kind, belong as much to one sex as to the other. All, indeed, that is advanced on the ostentation of subscriptions, &c. must necessarily belong more to the male sex than the female. In married life, generally speaking, the husband is paymaster, unless of such petty sums as cannot be alluded to here. Perhaps the same objection may be extended to our author's sentiments on temper, but we shall select a passage which is more appropriate to female conduct :

"We will *chut* hereafter about those studies which may agreeably and usefully fill up the intervals of avocation ; but having somewhat prematurely introduced the topic of amusement as influencing temper, it would be considered as an unpardonable negligence to omit mentioning cards. I hear you object, that I shall arrange them improperly under that head ; cards being *now* really a science and a labour, if not a duty. As an amusement, I am inclined to treat cards with lenity ; but then they must be confined within the limits of recreation. They must not consume much time ; they must be enjoyed at a small expence ; and they must *exhilarate* the mind, not *oppress* and *agitate* the temper. Cards, when accompanied by vivacity and good humour, often afford relief to the flagging conversation ; and, especially in the decline of life, they offer a happy interruption to that listlessness which is apt to overcloud the spirit, a sure attendant on decaying faculties and fatigued attention. But in this point, as in most others, refinement has banished comfort. The social but small party, with all its friendliness, ease, and hilarity, no longer possesses any attraction ; and if compassion still plead in behalf of some decrepit invalid, so far as to induce the votaries of pleasure to employ a disengaged evening in diverting the pains of infirmity, the severe penance is ranked among those works of supererogation, the merits of which may be drawn upon to commute for former sins. Yet in this crowded rout, with all its brilliant lights, elegant refreshments, whispering beaux, and fashionable habiliments, the heart-felt gaiety which our ancestors enjoyed at five-card loo, or one-and-thirty, are utterly unknown.

"The dreadful vice of gaming must here be mentioned, as the most certain corroder of the temper, as well as the destroyer of every beauty, delicacy, or grace, that is usually ascribed to women. Let us imagine the contracted heart of a miser, joined to the countenance of a fury ; let us unite inordinate covetousness, with rage, envy, terror, and despair ; behold dependance and imbecility on the one hand, on the other impending ruin and infamy, from which the wretched victim has no resource but death. And can it be wondered at, that she who has dared to sport with the reputation and fortune of her family, should stake the interests of that hereafter, of which perhaps she has heard little, and meditated less, as madly as she has risked those temporal enjoyments to which her

covetous and selfish heart was attached with such destructive idolatry? A female gamester, like a female deist, sins against all those moral restraints which general opinion, education, and custom had placed around her sex, as well as against the natural feelings of her heart. Instead of delicacy, timidity, and generosity, she becomes confident, bold, and mean; avarice and chicanery usurp the place of liberality and ingenuousness. Peace will never more enter into her bosom; and if placidity dwell upon her lips, it will be but the meretricious smile of dissimulation, 'the painted sepulchre,' that covers the most humiliating vestige of degraded mortality."

The following sentiments would be entitled to yet higher applause, if we could forgive the writer for a rambling manner of saying every thing that comes uppermost, instead of condensing her opinions in pity to the memory of her readers:

"Among the false glosses by which sensibility deceives and corrodes the heart in which it is suffered to have too great influence, I wish to mention the exaggeration of trifles, or the giving of too much weight to things really important. Many an amiable heart is at this moment bleeding under the wounds which unkindness, neglect, and cruelty, are supposed to have inflicted. The wounds are real, but the inflictors of them are imaginary, or rather it was mistake, inadvertence, or absence of mind, which shot a few random darts, as they were running after some other object. Women cannot too deeply imprint upon their minds the connubial counsels of Desdemona; 'Men,' heaven knows, 'are but men;' I much doubt whether even women are really angels. The lords of the creation are apt to have their 'tempers puddled,' and they are more inclined to *require* than to *show* observance.' Certainly they are often guiltless of the wrong which susceptibility so deeply laments; and as often heartily desirous of repairing the undesigned injury, if they can do it without derogating from their own dignity. Yet let our sex beware of taxing the generous warmth of affection, by imposing upon it the hard duty of unpleasant acknowledgement. Rather let us set about the practicable task of strengthening our own weakness. Assuredly, the intended reproof or avowed displeasure of a parent or a husband should never be disregarded; even their *undeserved* petulance should be watched, soothed, and diverted; and as assuredly we should beware of exercising our imaginations at the expence of our repose, in searching for *slights*, *taunts*, and *neglects*, which exist only in our own perturbed spirits."

"As extreme sensibility, whether it act in the shape of overstrained benevolence or keen susceptibility, is destructive of equanimity of mind; so meekness and fortitude are the faithful guardians of sweetness and tranquillity. No virtues are more requisite to our sex, and it behoves every mother to impress them upon the minds of her daughters. A passionate woman is but like a wasp in a glass phial; her frenzy and her impotence can only excite disgust and ridicule. The physical strength of man, as well as his political situation, gives dignity to his resentment; but we can only stamp and rave; our little powers will be soon exhausted, and we must sink into an abject depression, proportioned to our vain attempt to swell into undue consequence. Aware of the impossibility of van-

quishing by violence, many women have attempted to raise their empire out of their imbecility; and thus originated a numerous groupe of *coquette* creatures, who founded their consequence on their being really good for nothing, either as friends, companions, helpmates, or handmaids. They seemed indeed of less intrinsic value than the painted blocks on which the priestesses of fashion display their sacrificial garlands; since, though, like the race I am speaking of, these dolls could neither walk nor work, they really could stand, and were not *mischievous*. I rejoice that the revolutions of fashion have decreed uselessness to be *outré*, or at least a flimsy appendage to that second-rate gentility which is no gentility at all. Strength of mind and bodily agility, are now considered as elegant requisites to the female character; and a woman of high ton at least pretends to be equal to the labours of Hercules, or the mental exertions of Locke. As I am a staunch advocate for all the rights of my sex, I wish our claims to activity and fortitude really might be permitted to stand upon a more permanent basis than *uhim*. I wish that, instead of 'daring to do every thing because we dare,' it were made an established law to dare to do all we ought. I feel hurt at any attentions from men, which indicate affected weakness in us. If a man help to carve our food, or fetch us a chair, with an air that seems to say, 'these poor creatures cannot assist themselves,' the attention is mortifying; but if he do this with a view of obliging his coheiress of immortality, we ought to repay the modern Amadis with our best courtesy. But it is absurd to talk of manners that are only preserved among a few antiquated students of Sir Charles Grandison; and I perceive that I am bewildered in the labyrinth of digression. To return to those mincing 'minandryes,' who found their importance on being able to 'jig, lisp, amble,' and nick-name God's creatures, I exclude these something nothings from all pretension to gentleness; for though they claim that distinction, because they are always in temper, we must never confound the qualities of the bee and the butterfly. Gentleness and sweetness are the offspring of inward peace of mind; and can those possess them, who are only excused from the torment of reproach by being utterly void of reflection?"

What follows respecting the too frequent weakness (not peculiar to the female sex) of "permitting any single circumstance or desire to impress the fancy," is one of those experimental lectures which cannot be read too often. On Mrs. West's sentiments respecting piety, as the crowning female grace, we should have bestowed more attention, had she not again relapsed into her dread of Calvinism, of which our last review must have tired our readers, if they happen not to be possessed of a more than ordinary share of patience.

Letter X. on "Female Employments and Studies," includes the following topics, the arrangement of which is extremely confused—"needle-work; religious should precede scientific information; abstract knowledge not well suited to women; history and ethical essays recommended; biography; faults in modern biography; indiscriminate publication of private

letters of deceased public characters condemned; geography, voyages and travels; fictitious reading apt to inspire false views of life; the best kind of novels useful introductions to the world; modern poetry; tragedy and comedy of late date not intended for the closet; brief review of the drama; works of humour defended, have materially benefited virtue and taste; general information on political subjects necessary to women, who should cherish patriotic feelings; excellence of the British constitution; national evils ascribable to God as punishments for national sins; she serves her country who reforms her own conduct, and guides her household well; considerations on the lawfulness of war; causes of our late contests; maternal objections to a military life must now yield to circumstances; christian obedience is not slavish submission; knowledge of the elementary principles of government is a preservative from party distinctions; reading should not be confined to what is new or local; extracts, beauties, &c. condemned; criticism useful to improve taste; necessity of guarding against party misrepresentations; a choice selection is preferable to multifarious reading."

On all these subjects we occasionally meet with sensible, although not very deep remarks, but the bare enumeration of them may convince our readers that the author has not confined herself to *female* employments and studies, which is likewise the case with Letter XI. "On Conversation, Society and Friendship." From this, therefore, we pass to Letter XII. on "Celibacy, Love, and Marriage," subjects on which we hoped Mrs. West would have employed her principal attention, but the commencement of the letter considerably damped our expectations. "The extensive prospect that lately lay before us, begins to contract into a narrow compass. A few relative duties and engagements are all that we have to consider before we enter upon the closing scene." But surely as these "few relative duties and engagements" are of no less importance than "Celibacy, Love, and Marriage, we may be forgiven for thinking that they ought to have preceded much of that "extensive prospect that lately lay before us," and which, we have had too frequent occasion to remark, is confused by a multiplicity of objects that distract the attention from the main design. Who that expected the sound sense, knowledge of the heart, and purity of principle displayed in Mrs. West's former writings, will not regret that topics so very important to the welfare of the sex as those we now enter upon, are not allowed to occupy even half the space wasted upon methodists and field preachers?

Previous to this discussion of Celibacy, &c. Mrs. West thinks it necessary to inquire which is most eligible for women, the single or the married state? and she also thinks that the

answer is extremely obvious—"certainly the condition which the Almighty created us to occupy must be most conducive to our general happiness," meaning, we suppose, matrimony. This, however, is no direct answer, for the Almighty may have created some to celibacy as the condition most conducive to *their* happiness, and indeed our author seems to be aware that her obvious answer requires modifications and exceptions, as she immediately passes to a lengthened panegyric on the virtues and happiness of old maids, in the characters of daughters, sisters, aunts and friends. And this she concludes with some good advice, particularly against boasting of the number of lovers they have slain in their charming and killing days. To some, also, she recommends celibacy as a matter of choice, to those, for example, who have delicate health, hereditary diseases, or a great susceptibility of temper. How far her advice in these respects will be followed, we dare not presume to conjecture. Delicate health is frequently removed by marriage; hereditary diseases are too often concealed from the party and do not appear until a late period of life; as to susceptibility of temper, we are not certain that we understand what is here meant by it.

On the other hand, our author states the qualifications of a wife to be, "A disposition that can yield to the desires of others, not only without *apparent* reluctance, but without *enduring* pain; health, cheerfulness, activity, frugality, attention to family concerns, and a relish for common domestic pleasures." Such qualifications, we presume, must carry the election, but alas! where are they to be found? "The generality of English girls are educated, if not for a Turkish harem, at least for the court of imperial France." "Young ladies are not *now* apt to fall violently in love at first sight. Except a few tender-hearted nymphs, who inhabit the woodland glades, our sex is become too mercenary, and too dissipated, to feel an *irresistible* penchant, till they have obtained a side-glance at the swain's rent-roll." Judging from such assertions, we should think matrimony a very unpromising speculation, but are such "English girls" and "young ladies" so very numerous as to justify this sweeping indictment?—With respect to the *choice* of a husband, Mrs. West does not think that the ladies have that much in their power. "Rejection, rather than selection, constitutes female prerogative in this important point. Ladies, therefore, must beware how they fall in love. "Nature certainly intended that man should sue, and woman *coolly* yield." After these remarks which are rather *pretty* than useful, for they lead to no practical conclusion, Mrs. West proceeds to prove that competence is necessary in marriage, and here she has laid down a position respecting wealthy alliances which we apprehend will pass without a dissenting

voice. "The well-portioned heiress *ought* to enrich the dependent younger brother; and the wealthy heir *should* select for his consort the unportioned daughter of a respectable family."

Her remarks on unequal alliances, however, are extremely just. It requires, indeed, less argument than is here employed, to prove that immorality, irreligion and weakness of intellect in a husband can afford no prospect of happiness. Libertines are rarely, reclaimed, or fools governed. As to female ascendancy, Mrs. West has no good opinion of it, and bestows much compassion on the unfortunate race of Jerrys. "I think our feelings cannot be more painfully roused, than when we see a man of merit thus circumstanced"—this is liberal. Mrs. W. even considers such a deplorable object, writhing under the tyranny of the grey mare, as "an argument in favour of the original institution of providence respecting the subservience of the female sex." But, lest this acknowledgement should appear not only liberal but cowardly, she rouses a little of the woman again, and adds, "though I stoutly deny that this injunction originated in our natural inferiority, I believe it to be expedient to the welfare and happiness of both parties, that I would never advise you, my dear Miss M— to marry a man with a *promising* degree of obsequiousness in his aspect, unless you perceive he has good sense enough to cover the gossamer manacles which you may entwine about him with such an impervious coat of seeming *firm acts*, that no one but yourself can tell that he actually wears them." We wish this passage had been omitted. Besides that it suggests a degree of low cunning, we are afraid that few of Mrs. West's pupils will be able to construct their "gossamer manacles" of sufficient fineness.

In the midst of this discussion, as indeed in every letter, we meet with digressions which we know not how to reconcile to the order and seriousness which ought to prevail in a work of this kind. Who would have thought that the ladies required to be cautioned against marrying any of the members of the Whig club? Yet such a hint is here given, because "great sticklers for freedom are generally domestic bashaws." We are not so much acquainted with this club to speak so *generally* as Mrs. West has thought proper to do, but if we had been at her elbow when she penned this curious passage, we could have whispered a few instances, in her ear, of Whig Jerrys, which might have suggested a different theory on the subject, and perhaps enabled her to lay down, with as much truth, a sort of converse of the proposition, namely, that some men are great sticklers for liberty abroad, because they are enjoined to be silent on the subject at home.

From this trifling digression, for such it certainly is, Mrs.

West proceeds to more important topics, the preference women give to wit over plain sense; their aptness to sacrifice to wealth; long-deferred attachments seldom productive of happy matches, but here, by the way, she neither states why they are long deferred, nor how the delay may be obviated. Having, however, cleared the way to the altar, she commences a set of precepts adapted accordingly. "The nuptial band being knit (we will hope with happy auspices,) let us consider what will be the first solicitude of a wife; and unquestionably this must be, to discover her husband's real disposition." But Mrs. West's ideas on this subject are not very clear, certainly not well expressed. The lady's research into her husband's disposition, we are told, "must not be conducted with inquisitive penetration, nor with that strict scrutiny which may develop what might otherwise have been for ever unknown." But how is it possible to reduce this precept to practice? When the scrutiny is once begun, who can say what it may discover; and what measure of strictness is the lady to impose on her curiosity? These questions are poorly answered by telling us, that "It is too late to find out moral depravity; the attention of herself and her friends *ought* to have been directed to that important point before she had formed the indissoluble tie." "It is to the certainly inferior requisites of taste and temper that a prudent wife should limit her inquiries." This would imply that moral depravity is more easily discovered than taste or temper, the reverse of which we believe is almost invariably the case. But the confusion which prevails in this passage arises principally from the advice previously given to young women carefully to investigate their *lover's* conduct. How is conduct to be distinguished from character, or character from taste and temper?

The remainder of this letter consists of remarks on other topics connected with the married state, and Letter XIII. by far the best in the book, relates to the duty of mothers. In Letter XIV. "On our Duty to Servants and Inferiors," are likewise many judicious remarks. Letter XV. and last, is entitled, "On the Duties of Declining Life and Old Age," and concludes with a retrospect of the whole, and an apology for the mode in which it is written, which convinces us that Mrs. West is as sensible of its defects as we are, although for reasons not quite so obvious, she has not thought proper to remove them. There are interspersed throughout these volumes, many excellent precepts and remarks, the result of much attentive observation of human life, but upon the whole, it bids fair for less popularity than any of the author's preceding writings. The length, intricacy, and mixed style, in which her ideas are clothed, will try the patience of her young readers, while those who are in possession of other works of

this description will complain of repetitions and want of novelty. We have already stated that the bulk of this work has been unnecessarily swelled by the introduction of subjects either foreign to the immediate duties and interests of women, or which belong to them in common with men. This, however, we regard as a fault pertaining principally to the title of the work, and perhaps, in some degree to the titles of its subdivisions. The precepts, moral or religious, in which the fair sex are *principally* concerned, we apprehend to be very few, and of those which concern them *only*, we know of none. Modern manners have introduced some supposed distinctions, but moral truth and moral conduct are of no sex.

ART. IV. *The Temple of Truth: or, The Best System of Reason, Philosophy, Virtue, and Morals, analytically arranged.* 8vo. 8s. 6d. Mawman. London, 1806.

THE present work of which the title is so inviting, or, as some may think, assuming, is dedicated to the author of the Pursuits of Literature, whose attempt to involve himself in obscurity and to excite the curiosity of his reader our present author imitates by styling himself *Parresias*. We do not pretend to be at all in the secret, nor are we particularly anxious to discover it; but will content ourselves in the mean time with the perusal of the work. The first fifty pages are occupied with an *Introductory Prospectus* which is to be considered as the avenue leading to this temple of truth, through which while the reader passes, the author communicates to him such previous information as is to qualify him for the inspection of the interior parts. After a few sentences by way of apology to the reader for presuming to trouble him with a new book, and as he might be apt to think a new evil, we are presented with a dismal account of the weakness of human reason, and of the false lights in which it has been exhibited, notwithstanding the learning and ingenuity, the time and the talents which have been devoted to its improvement or elucidation. In short, we are thought to be as much in the dark with respect to the inherent properties of human reason, and the extent of its unassisted energies as if the subject had never been agitated; and all this it seems, because a very lively philosopher has confessed that "*this same Reason is a very ridiculous thing and borders very much upon folly*," and because another philosopher has said "*Ratio mersa et confusa*," and because the author himself thinks that the impartial history of human reason would not reflect much honour upon human nature.—It must be confessed that the Philosophy of the Human Mind is a department of science in which there has been but little progress made, not because reason is a ridiculous thing and borders very much upon folly; but because men happened to go the wrong way to work, and were

wading in the mists of hypothesis and conjecture, while they ought to have been attending to the phenomena of the mind. But this error is now corrected and the study has begun to be prosecuted with success. And why should we deprecate the powers of human reason and represent it as conferring no honour upon man? Whatever its value may be, it is the gift of God, and has been given us for the wisest and the best of purposes, and yet our author seems to look upon it with a sort of supercilious contempt, as if it were a thing of man's own making, which he would do much better without. We are told that philosophic inquiries, instead of removing our prejudices, correcting our errors, or enriching our minds with the knowledge of truth have left us wandering in the labyrinths of a miserable scepticism.—But if men should become sceptics, still they ought to reason. What signifies a man's belief if it is not founded on rational evidence? And if doubts should happen to remain after the fullest investigation, that may not be owing to the fault of the inquirer, but to the constitution of the human mind. A man is not always to blame for being sceptical.—But our philosophical inquirers are still more to be blamed in the opinion of our author, and their reasonings still more to be undervalued. They have not agreed it seems with respect to the nature and qualities of *True Virtue*.—But although there have appeared many different and even opposite theories of morals, some being totally unfounded, and all having enough of error and defect, it does not follow that they have been altogether useless. If “by others faults wise men correct their own,” why may not even an error be made subservient to the discovery of the truth? And if it be true that *in magnis voluisse sat est*, which our author somewhere or other applies to himself, why will he not grant it to our ethiological inquirers?—If it is because they have been “avowedly infidel and professionally the reverse, pouring equal contempt upon the wisdom and maxims of heaven,” we do not pretend to defend them; but if their hearts have been sincere and their intentions honest, we cannot blame them for having failed in a great attempt. Our author, however, gives them no quarter, and comprehends them all in one sweeping clause of condemnation. But to make amends for the total overthrow of all ethical superstructure, and to guide and direct the future inquirer, he has kindly condescended to rear and light up his *Temple of Truth*. And to qualify the Spectator for the due perception of its beauties, he takes an early opportunity of giving what he calls an accurate definition of principal terms.

The first term that is defined is Reason, which although it make but a mean figure in the temple of truth, is not yet to be wholly discarded. It is defined to be “those principles which are best calculated to enlighten, correct, and regulate that fa-

culty in man." If one were to form his judgment of the whole superstructure from this partial and preliminary view of the out-works, he might infer that it was altogether a mass of confusion. This would be hasty, and in the present case false, but the ground of the inference would still remain the same; for the definition explains nothing. It is confusion worse confounded. Reason is made to be two different things. It is made to be a faculty in man; and at the same time it is made to be certain principles which enlighten and correct that faculty. This is a contradiction. But what is a man the wiser for being told that reason is *certain principles* or a *certain faculty* in man, if he is not also told something of the nature of these principles or of that faculty. Philosophy is the love of wisdom—properly so called.—This leaves a reservation for making it just what you please. Virtue is the intellectual beauty, worth, and excellence of the human soul.—These are as little known as the term explained. Morality is the harmony of the life and manners with the best principles of reason, virtue, and philosophy. These definitions do not throw much light on the subject, and we think the author would have done well, if, instead of laughing at the puzzling definitions of Aristotle, he had attended to the defects of his own.

The author next adverts to the utility of system and professes to exhibit in a connected and systematic view "the very best scheme of Reason, Philosophy, Virtue, and Morals that can be proposed," and this he denominates the *Temple of Truth*, because he founds it upon the Oracles and Inspiration of God. This is undoubtedly a great and good undertaking and worthy of the highest commendation: But unless the author can assure us of his own inspiration, and of his infallibility in the interpretation of the oracles which he professes to explain, we must still be cautious how we receive his enunciations as the Oracles of the Temple of Truth.—But so certain does he seem to be of having detected the very truth, and so warm in his expressions of indignation against every thing having but the least appearance of scepticism or infidelity, that he will not even allow that error may be innocent. "For if error be innocent the research of truth is scarcely worth the pursuit." What!—Because a man happens to be in an error who has, perhaps, never enjoyed the means of attaining to the knowledge of the truth shall he therefore be accounted culpable, and shall there be injustice with God?—God forbid! And let us not be too rash in our decisions even with regard to those in whose hands we think the means of information may have been. Perhaps, we are not qualified to judge of the whole of the case. But the author fancying himself elevated on the lofty pinnacle of his temple, seems to have lost all fellow feeling for the bewildered wanderers below. He introduces a note from Bacon's Essays

to prove that "no pleasure is comparable to the standing on the vantage ground of truth, and to see the errors and wanderings, and mists, and tempests of the vale beneath."—We shall only reply that no object is so ridiculous as the man who fancies himself to be there and is not. The author professes to follow the *Lux evangelica* as his light and guide. So do many writers as well as he. But the question still recurs,—are you sure that you have found it; have you not mistaken the glare of a false meteor for the illumination of the spirit of truth?

An apology is offered to such as shall expect to meet with oratory and pathos in the present work, and may feel themselves disappointed. But this we think might well have been spared. The author is by no means deficient in oratory and pathos. To an extensive knowledge of literature he unites a command of language, and a felicity of expression which could only be the result of much study and application, and although he professes to aim only at perspicuity and simplicity of diction, his style will yet be found to possess many other ornaments. He blames the divines of the present day for their neglect of the phraseology of the inspired writings, so eminent for its simplicity, but we cannot say that he adopts it himself. This, however, is but of little importance, for if the temple is but built of substantial materials the spectator will, perhaps, be as well pleased to find that the ornaments are in the modern style.

At last then we are introduced into the temple itself, and the first thing to which our attention is directed is the foundation on which it rests. This consists of nine great arches, or in other words, nine fundamental axioms on which the superstructure is to be reared. They are as follows:—

1st, God alone is the first cause, the chief good, and the last end of all things.

2dly, Revelation is the only mirror of moral truth, science, and goodness.

3dly, True excellence is the reflex image however faint of the divine nature, beauty, and glory—traced on the human soul by an almighty, though invisible agency.

4thly, There is neither piety nor virtue without divine grace.

5thly, Real happiness is the peculiar gift of heaven.

6thly, A religious taste is the supreme wisdom of man.

7thly, Simplicity and integrity are essential to the Christian character.

8thly, The Spirit of Christianity is a Spirit of Humility, and an essential qualification for eternal bliss.

9thly, A false guide, like an *ignis fatuus*, may prove in the issue a most fatal light, while a true one is a lamp of life.

These are represented as the canons, axioms, or first principles by which all the apparent obscurities of the word of in-

spiration are to be elucidated, and by which the mind is to be led to the right understanding and judgment of truth, virtue, and happiness. But however essential they may be to the support of the present system, and however true in themselves, we cannot consider them in the light of first principles which ought to be self-evident truths. Is it a self-evident truth to say that Revelation is the only mirror of moral truth, science, and goodness, or that True excellence is the reflex image of the divine nature traced on the human soul by an almighty though invisible agency?—These propositions may be true, but they are not self-evident. They contain doctrines which have been deduced from Scripture, but they are not themselves so very clear as to stand in need of no proof. If to the terms axioms or first principles as applied to these propositions the author intended to annex any other acceptation than that which is in common and reputable use, it was incumbent on him to explain it. But as no such explanation is given, we consider the terms as rather misapplied.

After the enunciation of the axioms or Synopsis of first principles, as it is also called, the reader is next presented with a compendium of the primary doctrines exhibited in the temple of truth. These are reduced to twelve:

- 1st, Salvation is by grace.
- 2dly, Salvation is through faith.
- 3dly, The faith by which we are saved is the special gift of God.
- 4thly, Salvation is not of works lest any man should boast.
- 5thly, Real Christians are the workmanship of God in a very sublime and exclusive sense.
- 6thly, There is no true happiness but what is founded upon the principles, and derived from the sources of Christianity.
- 7thly, The salvation of man is that which includes and constitutes all his religion, excellence, and felicity for both worlds.
- 8thly, The habitual practice of piety and virtue is the grand evidence of our being in a state of salvation.
- 9thly, A supernatural agency is indispensably necessary to form the Christian character.
- 10thly, All the divine favours and blessings which relate to their supreme excellence and bliss are communicated to the human race through the great Mediator and Redeemer.
- 11thly, It is a principal design of the Godhead in the economy of redemption most illustriously to display the exceeding riches, or the glory of His grace.
- 12thly, Christianity is altogether a religion of grace.

These twelve propositions are represented as comprising an entire system, which it is hoped a moderate capacity and due degree of consideration may easily grasp and retain, because, as the author thinks, he has disposed every truth in its due

place with order, clearness, and precision. If so his method is perfect. We have not, however, been able to trace that close connection, that harmony and dependence of parts which perfection in method implies; but we are inclined to believe that a method may be very good and very useful although it is not altogether perfect.

Before the author proceeds to the proof of the doctrines of his compendium, he introduces a chapter containing definitions of the most important terms employed in the subsequent discussion. The terms defined are truth, reason, philosophy, virtue, morality, grace, salvation, faith, good works, happiness. We cannot say that the definitions of all of them are altogether scientific; but we find among them a much less exceptionable definition of reason than was formerly given. It is now, that faculty in man by which, when suitably instructed, he is capacitated to judge of the true proportion of things; of their nature, excellence, and utility, in relation to each other; and to make a due estimate accordingly. This is satisfactory enough. But we cannot say so of his definition of virtue. It is said to be "a generic term including in it every distinct species of virtues." But still the reader has acquired no distinct notion of it, and the matter is not much mended by enumerating the different species which it includes, since the character of the genus is still omitted. The definition of the term morality is equally defective. We are told that it comprehends every thing relative to the moral government of the world—his moral government—the moral law—the moral sense—moral principles—and moral conformity to the divine will, but still we are left ignorant of the nature of the thing itself.

At last the author comes to the proof of the doctrines contained in his compendium, and the first position he proceeds to establish is as follows; *Salvation is by grace.* Here he has occasion to take a retrospective view of the history of mankind, tracing back the evils of our present state to their true origin, the fall of our first parents; for if there had been no fall there would have been no room for salvation. The arguments adduced on this subject are perfectly orthodox. The doctrine of original sin is first established, by which it is plain that men stand in need of a Saviour; and then it is proved that they cannot save themselves, and have no claims to salvation from any other quarter, but they have obtained salvation through the mercy of God in Christ, wherefore their salvation is by grace. The author is particularly animated in his defence of the doctrine of original sin, and of the consequent inability of man to the performance of any good action. He censures those teachers of religion who seem to be sceptical on the subject, and who will talk of the moral ability of fallen man, and the sufficiency of human reason, and is shocked at the pride

and arrogance of their hearts. But if man has not still some moral ability remaining, then the calls and exhortations of scripture can have no meaning. They are but sounds without sense. And if it were true that man could be saved by any exertion of his own, still it would be equally the work of grace; since even our very existence as well as every power that we possess is the free and unmerited gift of God. *adly, Salvation is through faith.* Here the author professes to illustrate the peculiar nature of the faith through which we are saved: representing it to be a gracious principle of *refuge*, of *trust*, of *dependence*, of *affection*, of *joy*, by which we betake ourselves to the proper object of salvation and confide in him with triumph. But after all this illustration it is not now so clear as it was left by his original definition. It was there stated to be "*the cordial belief of the truth*," which account of it must be allowed to be at once correct, simple, and perspicuous. But although we are saved through faith, the author contends that faith and its consequent effects are not to be considered as the terms or conditions of salvation as some divines have impiously alledged. "Faith is nothing more than an humble recipient of the countless and invaluable blessings of salvation." This makes the thing still more obscure; and faith, which was intelligible enough while it was made to be nothing more than a cordial belief of the truth, is first changed into a principle of refuge, then into a principle of joy, then into a humble recipient of countless and invaluable blessings; and by and bye we shall not despair of finding it converted into a pair of shoes or a walking stick for the benefit of the humble believer.

gdly, The faith by which we are saved is not of ourselves, it is the gift of God. The author having once got into the regions of mysticism seems inclined to remain in them. For, according to him, saving faith is not a faith founded upon rational evidence. Reason has nothing to do with it.² It is solely the effect of the supernatural agency of the spirit of God upon the human mind. By this interpretation the author fancies that he exalts the exceeding riches of the grace of God, while he deprives the human mind of all freedom of will, and all self-determination, and insists that so beautiful a flower as faith will never spring out of nature's rank soil. But if it is true that "with the heart man believeth unto righteousness" even in consequence of the force of the evidence which is placed before him, still it is as much the gift of God as if he believed without evidence, or even contrary to evidence, and in consequence of some supernatural agency. We do not pretend to deny the doctrine of supernatural agency altogether, or its occurrence in cases of sufficient magnitude and importance; but where the effect may be accounted for by the operation of natural means, the probability is that it has not taken place.

athly, *Salvation is not of works lest any man should boast.* Here our author is at great pains to correct the mistakes, and remove the prejudices of such as are so ignorant or obstinate as to attribute any sort of efficacy to the performance of good works. This is a subject which has been the ground of much controversy between theologians in almost all ages of the christian church. We cannot enter into the merits of so intricate a case at present. We shall only observe that if it were even admitted that good works are in any degree efficacious towards salvation, still there would be no ground of boasting; because the very power by which they are performed is itself the gift of God; and, upon a diligent perusal, it will perhaps be found, that there is as much said in scripture in favour of good works as in favour of faith. The truth is that they are inseparable.

Incidental Dissertation. The author gives us now an incidental dissertation, in which he treats of reason under the heads of human reason, sacred reason, and right reason, together with their secondary adjuncts, false reasoning and just reasoning. Human reason is allowed to be of some use in the circle of arts and sciences; but beyond that she is not permitted to exercise her powers. Before the temple of the living God she is to surrender all her faculties to his infallible dictates; and to do nothing but listen, wonder, and adore. If this can be proved to be the command of God we most readily and willingly obey. But if it can be shewn that God condescends to address himself to our reason, shall we not then be allowed to exercise it even in things sacred and divine. We do not pretend to justify all that may have been said in praise of reason and philosophy, because their value may have been over-rated; but we venerate and respect them as guides which God has given us to conduct us to the discovery of the truth: and if we are commanded to "try the spirits whether they be of God" we should like to know by what means we are to try them, if we are to be deprived of the use and exercise of reason.

In the same manner our author discusses the remaining doctrines of his compendium, through which we do not think it expedient to follow him at present. It is sufficient to have given such a representation as exhibits the plan, object, and spirit of the work. We think it is well worth the notice of all such as are ambitious to be able to give a reason for the faith that is in them, or are partial to polemical theology. For although the author is constantly railing against reason both in the use and abuse of it, and holds it to be a dangerous and destructive weapon in the hands of his adversaries, serving but to light them to perdition; yet he does not disdain to employ it himself wherever he thinks it can be of service to his cause; and perhaps there are no better arguments to be had in

any book in defence of the opinions which he maintains. He displays, in the course of his work, much zeal, much knowledge, and much faith; but not quite so much of charity as we could have wished. He will have it that he is right, and that all who do not think as he does are wrong, and narrows too much the path of salvation to such as differ from him in opinion. He assumes to himself the office of censuring the apathy and indolence of our religious instructors, who, attending to what they fancy to be their own interests, are apt to be unmindful of their flock. The censure is indeed severe, but perhaps too well merited. There certainly is an apparent deficiency in point of zeal among our clergy; but how far the present publication is calculated to supply the defect and rekindle the expiring flame we do not pretend to determine.

ART. V. *Strictures on the Necessity of Inviolably Maintaining the Navigation and Colonial System of Great Britain. A New Edition very much Enlarged, with an Appendix, &c. By LORD SHEFFIELD. 8vo. 7s. 6d. pp. 331. London, 1806. Nicol.*

LORD SHEFFIELD complains of persons who, opposing his opinions, have arraigned his motives. We are not of that number; for we reckon him an honourable, and we grieve to say, a rare instance, of a man in his station of life, who rules his public conduct by general principles, not by the gratification of a minister for some sordid interest, or of the leader of a party in hopes that he may become minister. Lord Sheffield, as far as we have had an opportunity to observe his conduct, stands unpolluted by that base servility, which has made so disgraceful a progress among Britons;—and acts and speaks, not to obtain as great a share as possible of what is wrong from the hard hands of the people, but to establish those rules of policy which he really thinks of the first importance to the state. His public behaviour, we truly think, indicates the honest and independent mind of a man who disdains to barter the interests of his fellow-countrymen for vile emoluments to himself. But whatever partiality we bear to a man thus honourably, and in the present age thus singularly distinguished, we must not permit his errors to go undisclosed. We could indeed wish that such a man were free from narrow and partial views and from the influence of prejudice. But when he is got, with the utmost respect to his person, we pay no deference to his mistakes.

Lord Sheffield is not a person meanly distinguished for intellectual, any more than for moral qualities. He is well conversant in literature, and has devoted more than common labour to many important questions in politics. At the time however when his mind, it is probable, received its deepest

impressions, one set of ideas in regard to political economy were universally entertained; they had long been prevalent; they had long directed the policy of states; and they had become so interwoven with the modes of thinking on certain subjects, that people found it very difficult to think without them. These are the principles of what Dr. Smith has called the mercantile system, principles recommended by such strong analogies to the maxims pursued by traders in their private transactions, as to appear invincibly established in the judgment of many persons. Habit, with this shew of evidence, seems to have conspired to rivet the affections of Lord Sheffield, and the more this system has been deserted by others, the more have the flames of his zeal burst forth.

We believe however we may safely proceed on the assumption that the reasonings of Dr. Smith, in refutation of the mercantile system, are perfectly conclusive. Indeed we have seen no individual who ever read them, and did not admit their sufficiency in general. It is always on some single point or other that we have found the gainsayers take their objections. Dr. Smith we allow, say they, has written well, and his principles hold exactly, in most cases; but this one of which we speak is of a different nature, and he has not perceived it. The country gentlemen are of opinion that the corn trade is an exception to the rules of Smith, but all other branches of trade ought to be exactly subject to them. The West India merchant thinks they are applicable to all trades but the West Indian. While those connected with our East India affairs are sure that, however certainly other species of business ought to be exempted from the restraints of the mercantile system, that to the East Indies must be ruined without them.

The fundamental principle of the mercantile system is that wealth consists entirely in money, or in gold and silver. Does any body deny that this is completely erroneous?

The first corollary from this principle, and the second maxim of the mercantile system is, that a country which has no mines of its own, can only become rich by foreign trade. Dr. Smith proves that as the principle is unfounded, the conclusion is erroneous; that foreign trade, so far from being the only means of acquiring wealth, is in its best form only half as effectual for that purpose as home trade.

Dr. Smith proves that the capital and industry of every country, naturally and of their own accord, seek that employment which is most effectual to the increase of its wealth; and that whenever ministers or courts interfere to disturb this natural order, they retard instead of accelerating the progress of wealth. The mercantile system is for leaving nothing to the direction of nature, but for putting every thing under management and restraint, that foreign commerce may be augmented, and gold and silver, accumulated in the country.

While the principles of the old theory are contemplated in this light, there is scarcely any body who is unable to perceive their insufficiency. But, like many other persons, Lord Sheffield has found out one case in which he fancies they are truth itself. This is the trade of our West India colonies; which his lordship thinks should be confined by the strictest monopoly to the mother country. On this his zeal surpasses all bounds. Without the monopoly the West India colonies are good for nothing. The wealth and very existence of Great Britain depend upon it. If it is given up, we shall have no more ships built, we shall lose the dominion of the ocean, Bonaparte will be on our shores, and we shall be entirely ruined!

At one period of our history the benefits of monopoly were bestowed upon our country with a liberal hand. "Queen Elizabeth," says Hume, "granted her courtiers and servants patents for monopolies; and these patents they sold to others, who were thereby enabled to raise commodities to what price they pleased, and who put invincible restraints upon all commerce, industry, and emulation in the arts. It is astonishing to consider the number and importance of those commodities which were thus assigned over to patentees.*** And while all domestic intercourse was thus restrained, lest any scope should remain for industry, almost every species of foreign commerce was confined to exclusive companies, who bought and sold at any price that they themselves thought proper to offer or exact."

From the time of queen Elizabeth down to the present day the spirit of monopolizing has been gradually relaxed, till at last the greater part of the business of the nation is subject to very little restraint; and during all this period the wealth and commerce of the nation has been gradually improved; now all this improvement, and accumulation of wealth, is owing, Lord Sheffield says, to the strictness with which we have maintained the colonial monopoly. The principal reason his lordship seems to have for this opinion is one which in political matters goes a wonderful way with the vulgar and very often with legislators. It is coincidence in point of time. During a given time, says he, the country has improved; during that time, the monopoly of the colonial trade was enjoyed; therefore the monopoly of the colonial trade was the cause of the improvement of the country. But it appears to us that the benefit of this argument, such as it is, may be equally claimed for the contrary opinion. During the last century, we may say, constant progress has been made in the dissolution of monopolies adverse to the freedom and animation of trade; during that time the wealth and prosperity of the country has made unexampled progress; and this is the consequence of the removal of those shackles and impediments which monopolies created. If this application of the argument has more truth in it than the former,

which we think few persons will be hardy enough to deny, a conclusion follows very little favourable to the unfortunate doctrine of Lord Sheffield. If the country has improved so fast under a partial repeal of monopolies; would it not have improved still faster had all monopolies been destroyed? Has not Lord Sheffield's monopoly of the colonial trade, therefore, been one cause of this obstruction? So far then is his lordship's monopoly from having produced the prosperity which we behold, that it has at every step impeded that prosperity, and been the cause why a still greater prosperity has not been attained. This argument from coincidence of time is one which we observe very frequently employed by the interested tribes in covering and vindicating abuses. The country has continued to improve while the national debt and the taxes have increased; therefore, the national debt and the taxes are a good thing, and ought to be still further increased. The country has continued to improve during the rapid and mighty increase of the kingly power by the force of patronage; therefore, that increase of power in the crown is a good thing, and should be still farther augmented. But this useful argument may unluckily be employed in the service of very different masters. The country continued to thrive during the rebellion in Ireland; are we then to say that the rebellion in Ireland was a good thing, and ought not to have been suppressed? The country continued to thrive during the spirit of insurrection which lately manifested itself for the space of some years; that spirit, therefore, was a good thing and should have been propagated. The country has thriven during the revolutionary war with France; therefore, some persons in actual earnest state this as a reason why we should refuse to make peace, unless on such terms as we may be sure will not be granted.

That monopoly for which Lord Sheffield so hotly contends is the market both of supply and purchase, both the import and export trade of the West India colonies. Every thing which the West India colonies want they should be allowed to purchase, he thinks, no where else but in Great Britain; every thing which they have to sell they should be allowed to dispose of to none but the merchants of the same country. How vast an abridgement this is of the natural liberties of our fellow subjects in the West Indies, a circumstance of which we at home affect to be so jealous, need not be mentioned. It would be a law in every respect exactly similar, if it were to be enacted that the inhabitants of Yorkshire shall henceforth be allowed to buy nothing in any part of the kingdom but London, and sell none of their vendible commodities in any other place. Are not the West India islands part of our own empire as well as Yorkshire; are not their inhabitants our own fellow subjects as well as those of Yorkshire? Then why submit the one to extraordi-

gany hardships and restraints from which you think it right to exempt the other? There is not one single argument which Lord Sheffield has brought in favour of his colonial monopoly which may not be applied with equal force, to this proposed monopoly of Yorkshire. Great Britain and her dependencies, says Lord Sheffield, are able to supply the West India colonies with all they want: Is not London able to supply Yorkshire with all it wants? Great Britain is able to buy all the commodities which the West Indies have to sell: London could surely buy all that Yorkshire has to sell. The carrying trade between the West Indies and the mother country augments the number of her sailors: And would not that between Yorkshire and the metropolis do the same thing?

Lord Sheffield is rather a confused writer. He does not observe the natural divisions and distinctions of his subject. His arrangement gives no assistance, but the contrary, in perceiving either the force or fallacy of his argument. The beneficial effects which, it is pretended, arise from the colonial monopoly, are two—an increase of commerce—and an augmentation of shipping. But he does not preserve these two subjects distinct; and give us a clear, undeviating statement of the proofs in favour of each. He mixes the two arguments together; he travels backwards and forwards; and introduces foreign matter, in such a manner, that though you find him discoursing always in favour of his principles, you never know to what part of his argument you have got; nor how the different parts should be drawn together to support his conclusion. With that great body of people, however, who know not what a strict argument is, and when one has got a weak cause to support, this mode of reasoning is often very successful. But when a man writes with so much good faith as Lord Sheffield, it is much to be regretted in regard to himself; because if he had stated his argument more rigidly and clearly, he would have had a much better chance of perceiving its weakness; and would not have bewildered himself in the manner into which his loose mode of thinking has betrayed him.

More than one circumstance, however, contributes to render confused this production of his lordship. That system of regulations in this country which is known by the title of the navigation laws has two objects in view; the one, to secure to the sailors and shipping of Great Britain the carrying trade of their own country; the other to establish the monopoly of the colonial trade. Our author seems to have been captivated with the idea of standing forth the champion of the navigation laws. It is a popular title. The navigation of Great Britain is the favourite of the country; and navigation laws many persons are willing to suppose must be truly admirable from the very name; not advertent that it is possible to make foolish laws for navigation

as well as for any thing else. However, his lordship was resolved to have the benefit of all the favour which attends the term navigation laws; and into his book he puts the monopoly of the carrying trade, as well as of that with the colonies; mixes the whole up together, and assumes the title of the navigation and colonial system. Nor is this all. The questions at present so much agitated respecting the rights of neutral nations to carry the trade of the enemies of Great Britain occupy a considerable portion of the book, which thus becomes as complete a jumble as can be desired. As the colonial monopoly, however, is the great burthen of his song, and as we have already treated at some length of the neutral questions, we shall confine to the former subject the few observations we shall be able to add, leaving out of the question the carrying trade of Great Britain, strictly so called, as belonging entirely to a different investigation.

The author's first three chapters contain a sort of history of the navigation laws, and of the suspensions of them which the legislature has seen meet at various seasons to enact. And to these are added descants on the great benefits of the navigation laws; and on the injuries sustained by the suspensions. These chapters refer equally to the two subjects, of the British carrying trade, and of the colonial monopoly. They are accordingly mixed and confused.

Of the two following chapters, the first is intended to shew that the other European nations have established a monopoly of their colonial trade as well as Great Britain; and the second, that it is by the monopoly alone that any advantage is derived from colonies. These chapters are directly on the great subject of the book. It is only to be regretted that the first proves nothing in regard to the question; and that the last, as it appears to us at least, does not make good its proposition.

The next chapter, the sixth, which is a very long one, is on the disputed rights of neutral vessels, and is entirely foreign to the subject of the work.

In the seventh and eighth chapters, by a masterly stroke of arrangement, the author returns to the subject of the fifth, to give us, what he calls "further evidences of the importance of the navigation and colonial system, and of the evil consequences of future suspensions of the navigation laws." These however are purely on the subject; only not more conclusive than the preceding.

The next chapter is intended to prove that Great Britain with her dependencies can very well supply all the commodities which are wanted in the West Indies; and that great advantages arise from monopolizing that supply. The only objection to this chapter is that it endeavours to establish two propositions, refuted by evidence as cogent as mathematical demonstration.

- After some observations on the danger of licences and discretionary powers, to which we are as much averse, as he is, and which we would render unnecessary by an entire removal of the monopoly, he proceeds to notice some objections, and then recapitulates and concludes.

We will keep distinct, though our author has not done so, the two questions, Whether there be any commercial advantages gained by the monopoly, and whether it be necessary for the maintenance of our navy; and we regret that want of room will not permit us to state the evidence as fully as it ought to be, that the monopoly is productive of loss rather than advantage in the way of trade, and that it is not in the least degree wanted for the support of the navy.

1. As to trade, we believe that few persons who understand the subject will dissent from the following decision of Adam Smith: "At first sight, no doubt," says that matchless political philosopher, "the monopoly of the great commerce of America naturally seems to be an object of the highest value. To the undiscerning eye of giddy ambition, it naturally presents itself, amidst the confused scramble of politics and war, as a very dazzling object to fight for. The dazzling splendour of the object however, the immense greatness of the commerce, is the very quality which renders the monopoly of it hurtful, or which makes one employment, in its own nature necessarily less advantageous to the country than the greater part of other employments, absorb a much greater proportion of capital than what would otherwise have gone to it."

Great Britain and the colonies are both equally parts of the same empire, and the inhabitants of both, fellow countrymen and brethren. Now it is perfectly clear that whatever advantages are given by force to the one of these parties, in their mutual trade, must be taken from the other; it is indeed farther certain that this violent interruption of the one party pursuing their interests by the most effectual plan is much more hurtful to them, than the privileges thus bestowed are beneficial to the other. If the people of Yorkshire were debarred from buying or selling with any body but the people of London, the loss which would be sustained by Yorkshire would be much greater than the gain which would be made by London; the industry of the one would be much more depressed by such discouragements and hardships, than the industry of the other would be quickened by their gains. Thus the empire upon the whole would be a loser by this monopoly. So evident does this proposition appear that every thing resembling such a monopoly between one part of Great Britain and another is banished, and any man who should propose to introduce it would be treated with unspeakable contempt. We have been making great progress of late years in abolishing the wretched restraints of a similar

kind we had thought proper, for exactly the same reasons as in the trade of the West Indies, to impose upon Ireland; And yet Lord Sheffield comes forward with his long story to tell us that we are all fools and madmen, who would extend to another part of the empire the doctrines proved to be so salutary in Great Britain and Ireland.

The number of persons who are of the same way of thinking with his lordship are the more remarkable, when it is considered that this monopoly is not less certainly injurious to the progress of wealth in the mother country than in the colonies. It is a fixed maxim in political economy that every thing which tends to lower the general price of commodities by reducing the profits of stock is an advantage to the country in which it takes place, and every thing which tends to raise that price by advancing the profit of stock is an evil, and obstructs the accumulation of wealth. At home the quantity of goods bought by the consumers is lessened, because their means of purchase are sooner exhausted; the business of exportation is still more reduced, because the foreign market is not only limited by the same power of purchase, but by the competition of all other countries. The quantity of goods made, therefore, both for the home and foreign market, is necessarily diminished by every augmentation of their price. Whatever by these means may be the gains of individuals, the products of the country, the real riches of the nation, are diminished. But to produce this augmentation of price, this pernicious effect, is the direct and avowed object of the colonial monopoly. Why is the monopoly of the colonial supply recommended, but because it affords a better market, that is, a higher price, for certain kinds of British goods than can be got elsewhere? But it is very evident from the balance of competition that any elevation in the profits of any one branch of trade in any country is necessarily distributed in a short time over all the other branches. It is very certain, therefore, that every article of goods in Great Britain is sold the dearer for the colonial monopoly; and as this necessarily narrows both the home and the foreign market, the annual produce of Great Britain, the wealth and revenue of the country, is thereby diminished.

Were the mother country and her dependencies, therefore, ever so able to supply the colonies, still we should consider it most impolitic to give her the monopoly of that supply. But what shall we say when it is proved that the mother country really cannot supply them? The evidence which the West India councils have submitted of this point are perfectly satisfactory. We cannot enter into an examination of the long-winded argumentation of Lord Sheffield to prove that she can, or of the grounds of the opinions to the same purpose expressed by the Committee of Privy Council in 1782, opinions

which the legislature, by its late act on the subject, has declared to be nonsense, but which really did not require an act of parliament to ratify their condemnation.

Various are the other considerations which might be adduced to prove that the monopoly of the supply of the West India colonies is not useful to Great Britain, but injurious to the colonies; and that if rigidly enforced it could not fail to produce their ruin. This last proposition the legislature has now confirmed by granting a power to suspend the monopoly as often as it may appear necessary. These considerations we must leave the reader to pursue for himself. And if the monopoly of supply is thus proved impolitic, we may speedily dismiss the monopoly of purchase, on which nobody lays great stress. The merchants of Great Britain, by means of it, buy sugar and rum somewhat cheaper in the West-Indies. But it is not pretended that the consumers in Great Britain enjoy them cheaper on that account. The contrary is the fact. But surely an increase of profit to the West India merchants, and a consequent increase of price on all commodities, is not an object for which we ought to uphold a monopoly.

Besides these conclusive circumstances it might be made to appear by reasonings, as satisfactory as any reasonings can be on such subjects, that were the monopoly destroyed, we should not sell less but more to the colonies, we should not buy from them less but more, than we can do while the monopoly subsists. Thus every way is the monopoly injurious both to the colonies and to the mother country. We have advanced several reflections to this purpose in the review of *Jordan's Answer to Lord Sheffield* in the *Literary Journal* for December, 1804; and some considerations of a similar tendency will be adduced under the next head. In a commercial point of view, therefore, we are inclined to think that few persons will consider the colonial monopoly as any thing but pernicious.

2. But there is another interest of Great Britain, to which the colonial monopoly is represented as indispensable. That is the support of her navy. So important an object is the navy that every thing conducive to its prosperity is justly looked upon as superior to every other interest. But it is not just to suppose that any thing is necessary to the prosperity of the navy, because Lord Sheffield, or some other person, is pleased to call it so. In the same review which we have already quoted will be found several considerations on this subject, and we can here add only a very few remarks to what is there advanced.

We should not listen to persons who run on in vague unmeaning talk about the navy, as if its wants in regard to sailors could never be supplied. We assert that the present trade of Great Britain is equal to the supply of the navy with

sailors, if the trade with the West India colonies were annihilated. While our antagonists offer not a shadow of proof to shew that without the monopoly the navy could *not* be supplied, we may spare ourselves and our readers the trouble of proving our assertion. But if the British navy could be very well supplied without the monopoly, all the talk about the sailors which the monopoly has a tendency to breed is good for nothing.

Let us next inform Lord Sheffield that the opinion of the British legislature is the same with ours. Or, if it is not, the British legislature merits a condemnation beyond what language can express. The British legislature actually prohibits the British shipping and sailors from being employed in the immense trade to the East Indies; by which one half of that trade, and much more is given to the shipping and sailors of foreign nations. Let this monopoly for *excluding* British sailors and shipping be removed, as a substitute for that which *confines* to them another trade, and the shipping interest will suffer nothing, should we allow the advantages of the monopoly to be as great as Lord Sheffield can desire.

But besides the very certain fact that the British navy stands in no want of the monopoly for its supply, the natural consequence of the prosperity which freedom in the colonies would produce, would be an increase, instead of a diminution of the trade between the mother country and them. We have advanced various considerations in proof of this proposition, in the review to which we have more than once alluded. By far the greater part of the trade of the colonies, would by necessary causes remain in the hands of Great Britain; and the whole would be so improved as to add much more than would be shared by foreign nations. We the less regret our inability to submit the proof of these considerations, that we consider it so obvious as to suggest itself to all who are in any degree conversant with those inquiries.

If these considerations are as conclusive as they appear to us, it is of little moment to enter into the scrutiny of that mass of facts by which Lord Sheffield seeks to establish his restrictive doctrine. To examine such a multitude of particulars is evidently beyond the limits of a review. If this were the place, and it were worth the while, it would be easy to shew that a great many of his facts are misstated, that many of those which are not so, depend upon causes of which he is not aware, that many others have no application to the points in question, and that altogether they form no argument which can bear to be stated in a logical form against the doctrine of a free colonial trade.

It is truly amusing to hear this dogmatical author vilifying those whom he calls the *speculative* writers. It is to be ob-

served, that chief of these, he reckons Adam Smith. In the vocabulary of some persons, if you take the word speculative as being the opposite to absurd, you will generally catch the right meaning. They seem, however, as if they were opposing speculation to experience; while they are in almost all cases fighting for a mere theory, an hypothesis, and despising all experience, but in so far as they can torture it to favour their darling dogma. You may lay it down, as nearly an invariable rule, that when you hear a man talk against what is speculative, merely as such, he knows not what he is saying, and that he is one of the most hypothetical persons you know. Every general conclusion that can be formed, in respect either to monopoly or any thing else, is a speculation or the result of a speculation; and every conclusion respecting contingent objects must be founded upon experience. The question therefore can never be between speculation, and no speculation; but only between one speculation and another; between a good speculation and a bad one. The man who draws the most limited conclusions is just as complete a speculator as the man who draws the most extensive. The peasant sees an apple fall from a tree, and speculates that a pear will fall in like manner. Sir Isaac Newton, from seeing an apple fall, speculated to the whole extent of the planetary system. But Sir Isaac Newton's conclusions were just as much experimental as those of the peasant; and those of the peasant as much speculative as those of Sir Isaac Newton. Lord Sheffield's notions are not only speculative but hypothetical. They are theories, mere suppositions, not supported, but contradicted by experience. This is commonly the case with your matter-of-fact men, your despisers of speculation. They mistake theory for experience, and substitute hypotheses for facts. They are generally mere theorists, who draw hasty conclusions from a few familiar facts; and despise those more considerate and sagacious inquirers who stretch their views to the greatest possible number of facts, and who forbear to draw their conclusions till they are sure they comprehend in them every thing which belongs to the subject. While these grand, comprehensive inquirers are reviled by the pigmies of the former description as speculators, they themselves, forsooth, are the only men of experience!

ART. VI. *Wild Flowers; or, Pastoral and Local Poetry.* By ROBERT BLOOMFIELD, *Author of the Farmer's Boy, and Rural Tales.* cr. 8vo. pp. 132. 4s. 6d. Verner & Hood. 1806.

MR. BLOOMFIELD's poetry, when connected with the remarkable particulars of his story, possessed irresistible attractions for the public curiosity; but even had he possessed every opportunity which the young poet can require to awake his

fancy and improve his taste, his poetry would have acquired him a just reputation. His writings, with very few exceptions, have nothing in them which could disparage the scholar and the man of taste: his poetry is easy, natural, and perfectly free from affectation; and he has the good sense to employ himself in describing those scenes and manners which have fallen particularly under his own observation. Instead, therefore, of being a mere copyist of others, as is too frequently the case with modern poets, he has a manner and a character of his own; and acquires the praise of originality without degenerating into extravagance.

The present small collection bears the same character as his former publications. Some of the pieces are of a more playful and humorous cast, and in these we think he particularly excels, as they are descriptive of those scenes which place the manners of the common villagers in the most pleasing and entertaining point of view. The first piece, which paints the courtship of Abner and the Widow Jones, contains many natural traits of simple manners. The friendship of Abner for the old horse, the companion of his toils, affects us the more that it is related without any of that high flown sentiment which unskilful writers have of late put so liberally into the mouths of our clowns.

The address "to My Old Oak Table" is well imagined and interesting. The author, after bringing to his recollection the joys and sorrows of his humbler days which this old companion witnessed, thus proceeds to describe the commencement of his better fortune:

"In that gay season, honest friend of mine,
I marked the brilliant sun upon thee shine;
Imagination took her flights so free,
Home was delicious with my book and thee,
The purchas'd nosegay, or brown ears of corn,
Were thy gay plumes upon a summer's morn,
Awakening memory, that disdains control,
They spoke the darling language of my soul:
They whisper'd tales of joy, of peace, of truth,
And conjur'd back the sunshine of my youth:
Fancy presided at the joyful birth,
I pour'd the torrent of my feelings forth;
Conscious of truth in Nature's humble track,
And wrote 'The Farmer's Boy' upon thy back!
Enough, old friend—thou'rt mine; and shalt partake,
While I have pen to write, or tongue to speak,
Whatever fortune deals me.—Part with thee!
No, not till death shall set my spirit free;
For know, should plenty crown my life's decline,
A most important duty may be thine:
Then, guard me from Temptation's base control,
From apathy and littleness of soul.

The sight of thy old frame, so rough, so rude,
 Shall twitch the sleeve of nodding Gratitude;
 Shall teach me but to venerate the more
 Honest Oak Tables and their guests—the poor:
 Teach me unjust distinctions to deride,
 And falshoods gender'd in the brain of Pride;
 Shall give to Fancy still the cheerful hour,
 To Intellect, its freedom and its power;
 To Hospitality's enchanting ring
 A charm, which nothing but thyself can bring.
 The man who would not look with honest pride
 On the tight bark that stemm'd the roaring tide,
 And bore him, when he bow'd the trembling knee,
 Home, through the mighty perils of the sea,
 I love him not.—He ne'er shall be my guest;
 Nor sip my cup, nor witness how I'm blest;
 Nor lean, to bring my honest friend to shame,
 A sacrilegious elbow on thy frame;
 But thou through life a monitor shalt prove,
 Sacred to Truth, to Poetry, and Love."

The Horkey, a provincial ballad, describes the fun which takes place in Suffolk at the Harvest-home, or Horkey feast, as it is called there.* Some of the provincial expressions of Suffolk are retained with good effect; and upon the whole it is not unworthy to be classed with some of the compositions of Ramsey and Burns of a similar sort. It particularly resembles Christ's Kirk on the Green, in its story and structure. The length of this piece prevents us from inserting it entire, and an extract from a continued story must appear to disadvantage. We shall, however, extract a portion from the commencement as a specimen of Mr. Bloomfield's talents in this way:

"WHAT gossips prattled in the sun,
 Who talk'd him fairly down,
 Up, memory! tell; 'tis Suffolk fun,
 And lingo of their own.

"Ah! *Judie Twitchet!* though thou'rt dead,
 With thee the tale begins;
 For still seems thrumming in my head
 The rattling of thy pins.

"Thou Queen of knitters! for a ball
 Of worsted was thy pride;
 With dangling stockings great and small,
 And world of clack beside!

"We did so laugh; the moon shone bright;

"More fun you never knew;

"'Twas Farmer Cheerum's *Horkey night*,

"And I, and Grace, and Sue——

"But bring a stool, sit round about,

"And boys, be quiet, pray;

"And let me tell my story out;

"'Twas *sitch* a merry day!

- " The butcher whistled at the door,
 " And brought a load of meat;
 " Boys rubb'd their hands, and cried, 'there's more,'
 " Dogs waggd their tails to see't.
 " On went the boilers till the hake*
 " Had much ado to bear 'em;
 " The magpie talk'd for talking sake,
 " Birds sung!—but who could hear 'em?
 " Creak went the jack; the cats were scar'd,
 " We had not time to heed 'em,
 " The *owd hins* cackled in the yard,
 " For we forgot to feed 'em!
 " Yet 'twas not I, as I may say,
 " Because as how, d'ye see;
 " I only help'd there for the day;
 " They cou'dn't lay't to me.
 " Now Mrs. Cheerum's best lace cap
 " Was mounted on her head;
 " Guests at the door began to rap,
 " And now the cloth was spread.
 " Then clatter went the earthen plates—
 " 'Mind Judie,' was the cry;
 " I could have *copt*† them at their pates;
 " 'Trenchers for me,' said I.
 " That look so clean upon the ledge,
 " 'And never mind a fall;
 " 'Nor never turn a shap knife's edge;—
 " 'But fashion rules us all.'
 " Home came the jovial *Horkey* load,
 " Last of the whole year's crop;
 " And Grace amongst the green boughs rode
 " Right plump upon the top.
 " This way and that the waggon rel'd,
 " And never queen rode higher;
 " Her cheeks were colour'd in the field,
 " And ours before the fire.
 " The laughing harvest-folks, and John,
 " Came in and look'd askew;
 " 'Twas my red face that set them on,
 " And then they leer'd at Sue."

The "Broken Crutch" is a very pretty poem of a serious cast. It relates the love of a rich farmer for a young maid, whom he was too honourable to seduce or desert although she was poor and in the station of a servant. The moral of the poem is good, and the poetry is pleasing. The style very much resembles those poems of Mr. Bloomfield which are already in the hands of the public, and will we doubt not be equally admired.

* A skilful pot-hook.

† Thrown.

"Shooter's Hill" is a pleasing little lyric. The author repaired to this charming spot to recover his lost health, and this circumstance diffuses a tenderness and melancholy over the poem. The following extract proves how well the author deserves his better fortune, from his piety and the reflections he bestows on such as have been less successful than himself :

- " I love to mark the flow'ret's eye,
To rest where pebbles form my bed,
Where shapes and colours scatter'd lie
In varying millions round my head.
The soul rejoices when alone,
And feels her glorious empire free ;
Sees God in every shining stone,
And revels in variety.
- " Ah me ! perhaps within my sight,
Deep in the smiling dales below,
Gigantic talents, Heav'n's pure light,
And all the rays of genius glow
In some lone soul, whom no one sees
With *power* and *will* to say ' Arise,'
Or chase away the slow disease,
And Want's foul picture from his eyes.

- " A worthier man by far than I,
With more of industry and fire,
Shall see fair Virtue's meed pass by,
Without one spark of fame expire !
Bleed not my heart, it will be so,
The throb of care was thine full long ;
Rise, like the Psalmist from his woe,
And pour abroad the joyful song."

"Love of the Country" and "Barnham Water" are pieces of a similar cast; the "Woodland Halló" is a very pretty little song. The "Visit to Ranelagh" conveys a very good idea of the sameness and insipidity of that place of fashionable resort, which has at length been abandoned. The volume concludes with "Good Tidings from the Farm," a poem already in the hands of the public, and which was reviewed in the *Literary Journal* for June, 1804. It is now improved and enlarged.

Were not the merits of this little volume sufficient to recommend it to public notice, we should still heartily wish it success. In the dedication, which is addressed to his only son, the author gives us to understand that this poor boy has an unfortunate lameness, which may prevent him from procuring for himself those comforts and advantages which might otherwise have fallen to his share, and which he can now only expect from the success of his father's writings.

ART. VII. *A Synoptical Compend of British Botany, from the Class Monandria to Polygamia inclusive, arranged after the Linnæan System, and containing the Essential Character of the Genera, the Specific Characters, English Names, Places of Growth, Soil and Situation, Colour of the Flowers, times of Flowering, Duration and References to Figures.* By JOHN GALPINE, A.L.S. 10s. 6d. Collins, Salisbury; White, London, 1806.

THE object of the present publication is "to facilitate the knowledge of our English plants among the lovers of Botany" and a judicious compend is certainly well calculated for the purpose. If the botanist has occasion to travel, it may not be convenient to carry along with him many books, and yet it will be useful to have something like a complete system. A good abridgement therefore is his best resource. The best work of this kind with which we are acquainted is Dr. Smith's own abridgement of his own Flora. But this is yet incomplete, and as it is also in Latin, is accessible only to such as are acquainted with that language. To those who are unacquainted with it Mr. Galpine presents "the present small work or rather translation of the *Flora Compendium* of Smith." His alacrity in favouring the public with an English version of this excellent compendium, is no doubt deserving of praise. But we have reason to think that Dr. Smith will himself present to the public an English version of his compendium as soon as his Flora is completed; and perhaps the public would have suffered no great detriment if they had even had to wait till that time. Our reason for saying so, is because the present work cannot be considered as giving a complete system. The class Cryptogamia is entirely left out, because, says the author, it would have extended the publication so thence its bulk. But this we consider as a very weak argument. For if it be a good thing to have an abridgement of a part of a system, why not of the whole? And are we to be deprived of that advantage merely because it would have added a volume or two more. The work of which they would have been the abridgement must still be larger and less portable than them, for which reason we think a synopsis of the Cryptogamia just as necessary as that of the other classes. The present volume consists of only about two hundred pages; and if by introducing the class Cryptogamia it had been extended to six hundred still it would have been but a volume, and to render it even more portable it might have been divided into two. But there is no use in saying any thing more on the subject at present. The chance is that we may yet see it when Dr. Smith's Flora is completed; for Mr. Galpine will, very likely, change his mind on the subject before that time. At present we can only thank him

for what he has done, as we do not pretend to know to a certainty what he will do. The plan which he has adopted seems a very good one. The essential character of the genera according to their different orders, is exhibited at the beginning of each class. Then follow the different species according to their class and order, so as that their Linnæan and English names, their soil and situation, the colour of the flower, their time of flowering and duration, together with references to figures, are exhibited on the one page; and on the page opposite, their specific character; by which means every thing necessary to the ascertaining of the species is exhibited at one view. On the former page the generic name is always prefixed to the trivial, which is certainly proper: but we do not see the utility of repeating it on the latter page which is also done. As the two opposite pages form but one table, and are open to the eye at the same time, it was sufficient to have written the generic name once. As the author does not aspire to much beyond that of the translator of Dr. Smith's *Flora Compendium*, the genera and subdivisions, and specific character of the one correspond to those of the other. The work may therefore be safely recommended to all botanical students who shall esteem a compendium necessary, and particularly to such as are not well acquainted with the Latin language. The reference to figures may be of considerable advantage to such as have access to the works containing the figures referred to. The most of them are to be found in Sowerby's English Botany, which is intended as an illustration to Dr. Smith's Flora; and is therefore, equally well adapted to the illustration of the present work.

ART. VIII. *Tracts relative to Botany, translated from different Languages, illustrated by Nine Copper Plates and Occasional Remarks.* London, Philips & Fardon. 1805.

THE tracts of which this volume consists are nine in number, written for the most part by Botanists of much celebrity, and selected and translated by Dr. König. They appear to us to be entitled to the distinction they have met with of being collected into one volume; and to be well worth the attention of the botanical student. The translator has certainly rendered considerable service to the cause of botany by presenting them to the world in an English dress, as otherwise they must have been inaccessible to the greater part of English Botanists. We shall present the reader with a short view of the different subjects.

1st. *On the Organs of Perspiration in Plants.* By I. Hedwig.

No botanist has ever been more industrious or more successful in microscopical observation than the illustrious Hedwig. And although his researches were confined chiefly to the fructi-

fication of the class Cryptogamia, yet the activity and industry of his mind led him to the investigation of other subjects also. It had been ascertained that plants perspire; and if so, it was plain that they must have possessed organs fit for the performance of that function. These are the pores observable in the epidermis of the leaves and other analogous parts. But from the imperfect descriptions which had been given of these pores by almost all previous writers, Hedwig began to doubt whether they had ever seen them. He admits, however, that they were seen by Mr. Von Gleichen, and considers him as the real discoverer. But the truth is, that they were seen and observed, and accurately described by Saussure at a still earlier period. Saussure published his *Observations sur l'écorce des feuilles et des Petales*, in 1762, while the discoveries of Von Gleichen were not published till 1764, who, after all, mistook the pores in question for the male organs of ferns; on which plants only his experiments were made. But it is probable, as the translator observes, that Hedwig was ignorant of the former publication. However in repeating the experiments detailed in the latter, Hedwig soon perceived the mistake into which Von Gleichen had been led, and found that the objects of his research were only the pores of the epidermis, surrounded with a small portion of the parenchyma. This gave a new direction to his inquiries, and in the course of his observations he found that the pores or apertures are generally oblong, occupying an area sometimes round, sometimes oval, and sometimes rhomboidal, which is marked out at best by a very faint line. They follow, for the most part, the longitudinal direction of the leaves, and are sometimes contracted so as to appear quite closed up. According to Hedwig's calculation their number in a square line amounts to about 577. He considers them as the organs of perspiration. But in repeating his observations, he fancied that he had discovered also certain ducts or vessels originating in the extremity of the areas, and forming a communication between them. These he calls the lymphatic vessels of the cuticle; and they were thought to be vessels by Saussure also. But later observation does not seem to justify the opinion. Mr. Francis Bauer, of Kew, who has directed his attention to this subject, and illustrated his observations by excellent drawings, not yet published indeed, considers the article as consisting of an infinite number of cells; and the ducts or vessels of Saussure and of Hedwig as the dissepiments of the cells. The subject therefore is still involved in doubt, but it is sufficiently interesting to excite further investigation.

2d, Some materials for the Illustration of the Botanical Geography of the South-western parts of Europe. By Professor Link.

This is a paper of considerable importance. Botanical

geography forms a distinguished object of curiosity, and whatever tends to its illustration tends to the advancement of science. We are first presented with an enumeration of such plants as are found in the greatest part of Europe from the 54th to the 38th degree of north latitude, and the conclusion drawn from it is, that plants which grow in swamps and standing water are the most general; and next to them, plants peculiar to the sand of the sea shore. That mosses are not frequent in the south of Europe, but that many plants, as *veronica agrestis* et *arvensis*, grow in great abundance in all parts. The causes of these facts are inquired into, as well as of the varieties observable in the different species, accompanied with a number of remarks and observations sufficiently important to entitle them to the attention of botanists.

3d, On the Nature and Mode of Production of *Agallochum*, or Aloes-wood. By I. de Loureiro.

This paper contains a clear and succinct account of the *Agallochum* or Aloes-wood, and corrects several mistakes into which former authors had fallen in writing on this subject.

4th, On the Genera of *Orchideæ* and their Systematical Arrangement. By Prof. P. Swartz.

This is the largest tract of the whole, occupying upwards of a hundred pages, but the tribe of plants is extensive and their investigation difficult. They are, indeed, easily enough distinguished as a natural order; but the difficulty consists in the discrimination, definition, and arrangement of the genera. This had occupied the attention and exercised the ingenuity of many botanists, without producing any thing that could be called quite satisfactory on the subject. Some founded their generic characters on the habit of the plant, some on the form of the spur, or of the root, some on the more peculiar parts of fructification and some on the more general. Linnæus founded his characters upon the form of the lip or spur of the nectary, and in this, as in most of the changes he introduced he has been generally followed. But as the external parts of the flower are liable to considerable changes, and do not always in their form unite species naturally related, Professor Swartz has thought it necessary to look for generic characters in parts less liable to variation. He examines the parts of fructification with great attention. What is generally considered as the corolla he calls the calyx, and the lip of the nectary, the corolla. He adopts the opinion of Adamson, Jussieu and Schreber, who maintain that plants of this tribe are monandrous, that is, with the exception of *Cypripedium*, and that what appear to be two anthers are only masses of pollen, which were originally included in the integument which Linnæus has called the *labium superius nectarii*, but

which is to be considered as the true and only anther. This he considers as that part of the flower of the Orchideæ which is most to be depended upon in the formation of generic characters, and, accordingly, on its situation and insertion he founds his primary distinctions.

We cannot follow him at present in the detail of his genera and their different species. It is sufficient to have pointed out to the reader the principle on which they are formed. The order is made to consist of twenty-five genera, of which the twenty-four first are monandrous, and the remaining one, cypripedium, diandrous. The genera of the first division, are subdivided into three inferior divisions, founded upon the nature of the masses of pollen. In the first they are furnished with threadlike pedicles; in the second they resemble a farinaceous substance; and in the third they consist of round and often divisible globules, but without the mealy appearance of the former. The author is aware that he may perhaps be censured for having too much multiplied the genera; but as he has had an opportunity of examining a greater number of species than perhaps any other botanist, and as his genera are all the result of his own observation, the chance is that they are well founded. As a profound and accurate observer of nature, Professor Swartz has now been long known to men of science; and the best proof of the accuracy and judgement with which he has conducted his investigations and formed his new arrangements of the genera of Orchideæ is the fact of their having been approved and adopted by such botanists as are best qualified to judge of their merit. Dr. Smith in his *Exotic Botany*, not only introduces the new genera of Swartz, but speaks of his amendments and arrangements in the highest terms of approbation. With such testimony in their favour from so respectable a quarter, it is impossible not to think highly of them; but the reader who wishes to become acquainted with their full value and importance will do well to consult the tract itself.

5th, Some Botanical Observations. By Dr. M. B. Borkhausen.

These observations relate to the principles upon which species are to be founded; and to the marks and characters by which they are to be distinguished from mere varieties. They will be found to be sufficiently judicious and important to entitle them to the notice of the botanist who has this object more particularly in view.

6th, Account of the Ule-Tree and other Trees Producing Elastic Gum. By Don Vicente de Cervantes.

This paper consists of observations on the different species of *Tatrophia* and some other plants with similar properties, preliminary to a natural character of the Ule-tree, which is here

named *Castilla elastica*, in memory of Don Juan del Castillo, who at 27 years of age, was appointed first botanist to the Royal Hospital at Porto-Rico.

7th, Observations on the genera *Juglans*, *Fraxinus* & *Quercus*, in the neighbourhood of Lancaster in North America. By the Rev. H. E. Muhlenberg, with the remarks of Prof. C. L. Willdenow.

These observations will no doubt prove interesting to such as are partial to the study of dendrology; but they do not suggest to us any particular remark.

8th, Observations on the Plant called *Erica dabocia*. By Prof. Jussieu.

The amount of these observations is, that botanists by not attending sufficiently to the whole of the sexual parts of plants, or overlooking characters as unimportant which really are not so, have introduced much confusion into the science. This is exemplified in the *Erica dabocia*. It was first an *Erica*, it was then made an *Andromeda*, and it was afterwards returned to the genus *Erica* again. But it is now discovered by Professor Jussieu to belong to Dr. Smith's genus of *Menziesia*. He proposes to call it *Menziesia polifolia*.

9th, The last paper consists of a few *Botanical Observations*, by F. Erhart, which seem not to have any particular object in view, but relate to various circumstances in various different genera.

The tracts upon the whole are of very considerable importance, and to those who are not already altogether adepts, or possess not the means of consulting them in the original, we recommend them as being well worth their perusal.

ART. IX. *An Answer to the Inquiry into the State of the Nation: with Strictures on the Conduct of the Present Ministry, and a Supplement on the Prospects and Terms of Peace.* 8vo. pp. 227. 5s. London, 1806. Murray.

THE inquiry into the State of the Nation was nearly confined to the consideration of the policy displayed in the formation and conduct of the last coalition against France. In by far the greater part of the opinions there stated, we have already acknowledged a coincidence with our own; and the merits of the present pamphlet have only tended to confirm our impressions. Had a mean writer undertaken the defence of the Pitt policy, we might have supposed that much yet remained to be advanced in its favour. But, when the author of a performance like this has expended his ingenuity in vindicating the diplomatic administration of that minister, and been able to produce no more to rescue him from condemnation, we must regard the question as decided. We could willingly en-

large on the abilities and knowledge displayed by the writer, which in him who adopts, or him who censures our opinions, we are always ready to applaud; but in this case whatever we may allow to the advocate, is unfortunately at the expence of the cause.

"We recommend, however, the performance with sincerity and earnestness to general perusal and careful consideration. A man's opinions, even when right, not only are more steady, but more readily pass into action, when he is well acquainted with both sides of the question. To those who at all hazards are resolved to admire Mr. Pitt, and whose sole object in the question is to find arguments for conversation or debate in favour of their opinions, the production is invaluable; and the heads of that party cannot use too much industry or influence in dispersing it through the nation. Even those who read for the sake of information, while they will receive materials for reflection, and will be gratified with the display of knowledge ingeniously applied, and of language elegantly constructed, will not be disgusted with that intemperance and malignity of which we have had so often occasion to complain in the advocates of the Pitt party. That this temperance of discussion is the laudable resolution with which the author set out, we have satisfactory evidence in the following declaration inserted in his preface:—"Without disputing with its [the Inquiry] author the superiority of rhetorical embellishment, I will fairly meet him on the legitimate ground of political disquisition—in a contest not of words but of facts—not in a stile of studied declamation, but in the direct and candid language of solid argument."

Before entering upon the examination, the author asks a question respecting the light in which Lord Grenville views a public condemnation of a system of foreign policy, in which for a length of time he had a principal share. That light whatever it may be, determines nothing in regard to the subject. If Lord Grenville heartily acquiesces in the condemnation, it proves that he is a wiser man, than his former subserviency to the system gave reason to suppose; if he does not acquiesce in it, he only shews himself the same man he formerly was. We do not know that the public is much interested in that question. But this we know that the rump of the Pitt party has made most violent exertions to make the Fox and Grenville parts of the present administration think themselves natural enemies, just as they would have us believe is the case with England and France. Now, however ingenious this may be as a machination of the orators of a party, its patriotism, at a moment when to our other evils, we surely do not want to add the dissensions and contests of our great men, we humbly think may admit of rational doubt. At any rate, of

all human beings, Lord Grenville is the least indebted to them on this occasion. To suit their purposes they represent him as a man blindly devoted to a set of arbitrary and despotical principles in politics, and governed by an overweening pride and insolence in his common intercourse. A party, whose contest with the servants of the crown, is not how effectually they can protect and serve the interests of the people and nation, but which shall go farthest in offering gratifications to the court at the expence of the people, no doubt earnestly wish that a man of his lordship's power should be a man of their principles; and it is natural they should use every effort, as they do, to set him at their head. Hitherto, however, they have been disappointed; and we hope that every day the conduct of that nobleman will more effectually disprove a representation, by which he is made to appear a man so totally unfit to be a minister of Great Britain.

1. In reviewing the "Inquiry into the State of the Nation," we said, that "as the first object of all international policy should be to procure and to preserve peace, we are happy to find this author begin his observations with complaining that no attempt appears to have been made by our government to avail itself of the mediation of its allies for an amicable adjustment," &c. The author of this answer, on the other hand, undertakes to prove that there was no impolicy in abstaining from such attempts, because there was no probability that the mediation of Russia would have been accepted. Had there been even a certainty that it would not, the languid spirit of Europe had surely need to be animated with all the additional impulse which a new demonstration of the moderate views of the allies, and of the hostile designs of Bonaparte could impart. But if the improbability that the mediation of Russia would be accepted was the reason for so important a determination as that to make no overtures for peace at the time of forming the last coalition, in what light are we to view the pledge given by the British government so far back as 1803, that they would even *solicit* the mediation of Russia?

2. On the charge of great vagueness in the terms of the treaty of concert, in which we so implicitly concurred, the author of the answer expresses great dissatisfaction that his antagonist should have doubted whether the independence proposed to be acquired for Holland and Switzerland, was a *real* or a *nominal* independence. We wonder that he should have here been unable to distinguish a sarcastical from a literal expression. The author never doubted that our ministers *fancied* they were stipulating for a real independence; he only means to say that no statesmen but themselves would ever have regarded all that in their circumstances they could hope to acquire for those countries as any thing but a *nominal* independence. The

answerer acutely points out a very remarkable blunder in the author of the Inquiry, who calls the side of Holland opposed to France her weakest frontier. But surely he does not mean to say that the possession of the Dutch barrier would have enabled that people to maintain their independence against the power of France; nor is it possible he can mean to say that the hatred by which Frenchmen are regarded by Italians, would have rendered the evacuation of Italy by the French troops an adequate safeguard of the independence of that country. If so, he will see that the articles of the treaty relating to the independence of these countries were really as futile as they are called by the author of the Inquiry.

3. Of the various charges against our late foreign policy, advanced in the inquiry into the state of the nation, one of the most important appeared to us the wrong choice of time for proceeding to action. In this charge we are inclined to think the author of the answer nearly agrees with us. All his criticisms on this part of the inquiry relate to particulars which do not affect this conclusion in the most minute degree. He says that Austria and Russia manifested the utmost fidelity to the league. But surely much more than a proof of their fidelity is necessary to prove that they were ripe for the contest. He says that none of the opposition, any more than the ministry, foresaw that these nations were unripe for the contest, and that Mr. Fox's remonstrance against precipitation proceeded from no real knowledge of the circumstances, but from a blind predilection for peace. But were it proved that Mr. Fox and his party were as ignorant as the ministers, this determines nothing with regard to the question. It would only prove at most that the one party were unfit for their places and the other unfit to succeed them. If however it was very evident that the powers of Austria and Russia were last autumn unequal to a contest with France on the Austrian frontier, was it not foolish to neglect the proper means of obtaining the co-operation of Prussia? However little value the author of the answer may put upon that co-operation, it would surely have been of some use, where other means were inadequate.

To one charge, however, the author makes a very pointed and satisfactory reply; a proof that it is the cause which fails and not the pleader, when the case is otherwise. The passage forms so favourable a specimen of our author's abilities, that narrow as the limits are to which we are obliged to confine ourselves, we will extract it:

• "The author of the Inquiry next blames our government for forming treaties, and stipulating subsidies, with Russia and Sweden, before we had secured Austria. The answer is obvious. These powers, remote from France and safe from her hostility, durst form engagements, which at that early period of the alliance would have been the height of imprudence in her immediate neighbour. In

commenting a general league, which is necessarily a work of time, and of communications between the respective powers too frequent to escape the eye of a watchful enemy, do you propose to begin with that power which, from its contiguity, he can make the object of his immediate vengeance? Certainly not. The just and obvious policy is, let us make our arrangements in the first place with those powers who are safe from the resentment of France: let us next exhibit to Austria the nature and extent of the aid we have procured for her. It will then remain for her to determine whether that aid is such as to justify her to incur the hazard inseparable from a grand effort to resent the aggressions of France."

4. Of all the parts of this answer from which we are obliged to dissent, one of those which we have perused with least patience, is where the author recommends the violent seizure of Bavaria. This is simply to preach up that profligate policy for which we complain so loudly against France; a policy for which it is but too true that our author can find many precedents in the conduct of legitimate sovereigns; but which no precedents can ever justify; and which it peculiarly befitted a confederacy against unjust and rapacious France, to set a memorable example to the world of reprobating and rejecting. To justify so daring an outrage upon the law of nature and nations, we are told of the union between the Elector and Bonaparte. But why does not the author tell us the reason of that union? The Elector had paid enough for French friendship not to be much in love with it for its own sake. But he knew that his ruin was the darling object of Austria; and to defend his dominions from her rapacious grasp he had no resource but in the protection of France, cost what it would. And are the measures which Austria herself had rendered necessary for self-defence, to be represented as a sufficient reason for seizing the territory, arms and treasure of an independent state? That the elector himself was most sincerely desirous of a strict neutrality, the mischief his states must necessarily endure from the presence of French armies was ample security. As to the popular reproaches of the duplicity of this prince, which our countrymen have so readily believed, they are utterly unfounded. The honour of no sovereign in Europe is more unsullied; and he has the remarkable distinction of being the only prince of his age who has done any thing of importance to ameliorate the condition of his subjects. It was indeed highly probable that France would not respect his neutrality. But the odium of the violation ought to have been left to France. Little thereby would have been lost; and provision ought to have been made against it. But if the probability that France would violate the Bavarian neutrality, was a reason to Austria for committing that outrage, why did she not in like manner violate Anspach, through which the blow she might receive was so much more dreadful?

5. We entirely agree with the answerer in his condemnation of the opinion of the author of the Inquiry about sending troops to Holland on the north of France. But when he speaks of any advantage that could be derived from the expedition to Hanover, we agree no longer. Neither do we agree that a fair opportunity was not offered of attacking Boulogne. It is well known that many troops could not be left there; and had an army been disembarked to attack the town on the land side, while a formidable bombardment from our ships would have called off a considerable number of the troops to man the numerous batteries, it is hard to say how important a blow might have been struck; a blow which would have been felt not "as an object merely British," but as an object most remarkably European, since by removing completely the fear of invasion it would have allowed a great body of British troops to be dispatched immediately to the scene of action. The answerer ingeniously exposes a considerable incorrectness in the ideas of the author of the inquiry in regard to the landing of troops in the north of Italy; but this proves nothing against the thing itself. It is very certain that the north of Italy was the only spot where the British could co-operate with effect in the great contest, and had the troops which were sent to lie idle or do mischief in Hanover and the kingdom of Naples, been landed in the north of Italy, and placed under the command of the Archduke Charles, great advantages might have been obtained. It was certainly in the power of Britain and Russia to have sent forces to that quarter sufficient to make head against Massena. Had that been done, there is no probability that the surrender of Mack would have been followed by the defeat of Austerlitz, and the prostration of the fairest portion of Europe.

With regard to what remains of the answer, our remarks must be exceedingly cursory. We acknowledge the justness of his reply to the opinion stated in the Inquiry, of the great benefits to be derived by France from the natural advantages of Italy. The tyrannous policy of France will keep that country as wretched as for ages it has been. But we are persuaded he spoke to the judgement of the mob rather than *from* his own, when he blazed out in a philippic against the author of the Inquiry, for sarcastically doubting whether after some years there would be a nation in Europe which would dare to oppose Bonaparte. Let us calmly ask him the question, if things proceed as for some time they have done, whether the doubt is equally extravagant? Let any one compare what is done with what remains to be done, toward this dismal catastrophe, the contemplation we should suppose would be rather astounding. If the resources of France are applied with all the energy we have seen, if the wretched governments on the continent re-

main as they are; and if the resources of Great Britain are wasted and abused in the manner which has brought us to that state of taxation, under which we now smart and groan, under which a new tax cannot, as the ministers themselves allow, be imposed without wounding some branch of our industry; we desire to know what can be expected from the future but events resembling the past. We may talk about "the freedom and power" of our nation, as much as we please, and just as the newspapers did during the invasion fever, when every man who did not wish and pray that Bonaparte were landed in England with one hundred thousand men, was stigmatized nearly in the language in which this doubt of the Inquirer is arraigned on the present occasion. But we should remember that boasting is not courage, though we seem desperately given to forget it; and that to shut our eyes to the mismanagement of our affairs is any thing in the world but patriotism.

The Answerer very often brings minute and valuable knowledge to the support of his cause, as in what he advances on the state of Holland; but even then, if he differs with his antagonist in the premises, he is obliged to allow the conclusion; and he admits that the Dutch, if they do not love their condition, at least acquiesce in it; and that no co-operation from them can be expected in setting bounds to the power of France.

With this specimen of the answers which our author has made to the charges against the policy of the late coalition we must dismiss this part of the performance. The second part consists of a series of animadversions on a number of the acts of the present administration. They are presented by him in the following order. 1. The appointment of the Lord Chief Justice to a seat in the cabinet; 2. The admission of Lord Sidmouth, whom both parties had so much abused, into the ministry; 3. The remission of the fines incurred by the Parish act, while no compensation was allowed to those parishes which had by expence and trouble procured the men; 4. The appointment of an improper person to be Treasurer of the Ordnance; 5. The refusal of a vote of thanks for the capture of the Cape; 6. The intemperate speech of Mr. Fox on the hostile conduct of Prussia; 7. The nomination of Lord Lauderdale to be Governor-General of India; and the increase of the income tax. In some of these instances of ministerial conduct we join the censure of our author; others we think matters of little moment; and others not worthy of blame. 1. The appointment of Lord Ellenborough to a seat in the cabinet, by which the administration of justice is rendered liable to corruption in one of its most important departments, the causes between the subjects and the servants of the crown, is an insult to the very forms of liberty which we did not ima-

gine this country was yet ready to bear. It is an appointment, which in our opinion fully justifies that most satyirical toast given by one of Lord Melville's friends at Edinburgh,—“To the *eleven* judges of England.” 2. When the object was to unite the greatest portion of abilities and influence in the administration of the government, the introduction of Lord Sidmouth has our applause. 3. The remission of the fines incurred by that most ridiculous and unfair measure, the Parish act, we think was but an act of justice; but unquestionably the parishes which had raised men should have been indemnified. 4. As to the treasurer of the Ordnance, though he certainly does no great honour to his patrons, yet if the checks on that office are what they ought to be, whatever disposition in regard to public money may distinguish the treasurer, he can do little harm. 5. We are entirely of opinion that the thanks of parliament have been prostituted; but according to the style of several years past, and according to instances which the present ministers have afforded, a vote of thanks on the capture of the Cape should not have been withheld. 6. The speech here alluded to every friend to the reputation of Mr. Fox has deeply lamented. 7. The nomination of Lord Lauderdale to be Governor-General of Bengal the ministers have given up. And as to the income tax, which Mr. Fox has been heard repeatedly by the public to brand as “the most odious, the most oppressive, the most disgusting impost, the most inconsistent with every good principle of taxation, and with liberty, that ever was inflicted upon an enslaved people,” the extravagant and cruel enhancement of this tax is one of the circumstances, which since the accession of Mr. Fox to office have changed so mightily the sentiments of many in the nation in regard to that distinguished member of the government. His support of a tax, *odious, oppressive, disgusting, inconsistent with every good principle of taxation and with liberty* was wretchedly defended by saying that he had disapproved of every tax imposed for the last dozen years. This is an evasion unworthy of his understanding and of his character. The nation is ruined beyond redemption if no taxes can be found to which fewer epithets of condemnation can be applied than those quoted above. The gulph of perdition is yawning to receive us, and Bonaparte has only to keep us in a state of similar expence for a few years longer to plunge us in it to the bottom.

The pamphlet concludes with considerations on the high claims to an union of all the talents in the country, which has been set up in behalf of the present ministry. The author seems chiefly solicitous to degrade the abilities of Mr. Fox. Mr. Fox has led us into some doubt both of his abilities and principles. But we dissent widely from the view of him here exhibited; and could easily shew how little it is supported, had

we limits for the discussion. With regard to the ministry conjointly, it ought to be considered that one session of parliament is no sufficient specimen of what they have either abilities or virtue to do. But we are perfectly ready to allow, that as far as evidence is afforded by that session it is almost all against them. We know few sessions of parliament in which less has been done for the benefit of the country, and in which a greater disposition has been shewn to offer gratifications to the preponderating orders of the society at the expence of the lower.

The following brief considerations on the subject of invasion appear to us drawn from knowledge so much superior to what we generally find, that we should be inexcusable if we did not offer them to the consideration of our readers :

" 1. Our late naval victories, while they insure the safety of Ireland, have lessened very little the degree of danger from Boulogne.

" 2. Bonaparte, naturally presumptuous, is inflated with late success. He is no longer deterred from the experiment of invasion by the apprehension of domestic insurrection or foreign invasion in the event of failure. Hatred to Britain is his predominant passion; and where he cannot conquer, he will delight to lay waste. His professions of peace should be viewed, like his flag of truce to Acre, as artifices to lull our vigilance asleep.

" 3. The chief disadvantage of Boulogne, Ambletense, and Vimereux, has hitherto been the difficulty of ingress and egress. The French have been indefatigable in their improvements, and the number of craft which can now be brought out in twenty-four hours, is not, I apprehend, over-rated at five hundred.

" 4. A flotilla of two thousand gun-vessels may be moored in Boulogne bay under the protection of the batteries, and secure from our attacks. They may ride there in safety; unless in strong gales, which, during the summer months, it is known, do not frequently occur.

" 5. In the event of the sailing of the flotilla, we shall be able to oppose to it only the force which may then be on the Boulogne station, or in the Downs. The easterly wind which brings out the flotilla, will prevent the arrival, till too late, of assistance from Portsmouth; and our force to the northward will be occupied by the movements (doubtless simultaneous) of the Dutch in the Texel, the Maese, and the Scheldt.

" 6. Yet although it cannot be unknown, that we can depend only on the force appointed to the Boulogne station, that force is allowed to remain in a state of inadequacy. If the French sail, as is likely, in temperate weather, what would be the probable issue of the conflict? I certainly do not under-rate the exertions of our squadrons, when I suppose them to capture or destroy twice their own force. But even this degree of success would neither arrest the course of the expedition, or make any great deduction from its immense numbers.

" 7. I am aware, that it may be urged, that in the event of the preparations at Boulogne assuming a serious aspect, our squadron may be considerably reinforced. But in what, will this reinforcement

chiefly consist? Not in sloops and gun-brigs, which are the best description of force for opposing the Boulogne flotilla, whether in the passage or the landing, but in large ships of war, which are incapable of acting in shoal water, and ill calculated to destroy any considerable number of the small vessels of the enemy during the temperate weather, of which it is probable they will make choice to put to sea.

These considerations prove, that invasion is a more serious danger than Mr. Fox appears to believe. That it would ultimately end in the defeat of the enemy, cannot justly be doubted; but the ravage they might make is incalculable, and the present question is not their final success, but the probability of the attempt.

To the third edition of the pamphlet is added a supplement on the prospects of peace, and the conditions which would be safe for England. It displays the author's usual ability. But the views which it exhibits are very different from ours; and our limits will not permit us to enter into the explanations which would be requisite for a discussion of this complicated question.

Notwithstanding the great diversity of opinion manifested in the present review between the author of this pamphlet and ourselves, we must do justice to his merits. He has defended the foreign policy of Mr. Pitt with an ability and good temper which has not often distinguished the advocates of that minister; and while we point out his work to the patronage of the party Mr. Pitt has left behind him, we likewise point it out to their imitation. It deserves the attention of the public at large as being really one of the best defences which could be made of a series of acts on which it concerns them to pass an accurate judgement, and of which the consequences are among the most remarkable which history has to record.

ART. X. *The Falls of Clyde, or, The Fairies; A Scottish Dramatic Pastoral, in Five Acts. With three Preliminary Dissertations.* 8vo. pp. 241. 7s. 6d. Creech, Edinburgh. Longman & Co. London. 1806.

CONSIDERING the success of Allan Ramsey in his pastoral drama of the Gentle Shepherd, it would appear surprising at first that so few have attempted to follow his example. But the higher classes of people in Scotland have adopted the manners and language of England. The ancient language and manners of Scotland are generally retained only among the lower orders, and are therefore considered as the marks of vulgarity. The higher classes put English authors alone into the hands of their children, and even carefully prevent the use of any works in the Scottish language lest they should corrupt their speech and manners. He, therefore, who now writes in the Scottish dialect and paints the manners of the Scottish peasantry, unless his merit be very extraordinary, can expect little encour-

agement in his own country, and cannot be well understood in any other. Had it not been for this, it is probable we should have innumerable imitations of the "*Gentle Shepherd*." But even the very success of that admirable work may have prevented some from attempting to excel in the same way. It is well known that Burns was earnestly solicited by some friends to attempt a pastoral drama of the same kind, but always refused on account, as he said, of the merit of the *Gentle Shepherd*, and the difficulty of finding a proper fable. Perhaps, vanity and prudence might concur in preventing him from turning his efforts, where the highest success could enable him only to equal, not to surpass.

These considerations, however, have not deterred the author of the "*Fairies*" from entering the lists with Allan Ramsay, though, to own the truth, he seems to entertain rather a modest opinion of his own composition, for we have here the usual apologies of its being a first, and partly a boyish production; of its being written in haste, &c. &c.—We are further told that, as to write this performance he interrupted another work about which he was more interested, he did not court favourable occasions nor give much respite to the muse. "*Pardon mistakes by haste,*" said the *Spectator's* correspondent, to which the *Spectator* replied, "*I never do pardon mistakes by haste.*" Such apologies had probably become stale even in his day. Still they have the appearance of modesty, and might have made a favourable impression, had not experience taught us how very ill founded such modesty in general is. If a work be a good one, it stands in need of no such apologies; if bad, the apologies like a prologue to a bad play only serve to delay its condemnation. Every performance must after all rest on its intrinsic merits; we will therefore see what sort of support these can furnish to the "*Fairies*."

Jean, the only child of Sir John Bonniton, a gentleman residing near Lanark, had been stolen in her infancy by the fairies, who certainly were once famed all over Scotland for such thefts. Sir John had educated "*Jamie*," the son of Adam, his tenant, with a view, as it afterwards appears, to make him his heir. When Jean had attained her sixteenth year she was permitted by Queen Mab to wander about the hills near the falls of Clyde, where she met with "*Jamie*." To him she points out how she may be delivered from the power of the fairies. He undertakes the enterprize, and succeeds. Sir John receives his daughter and gives her in marriage to "*Jamie*." It turns out that Catharine, Adam's wife, and *Jamie's* mother, is Sir John's cousin, and thus the improbability arising from the inequality between the parties is destroyed. "*The loves of Symon*, a young shepherd, and Ann, *Jamie's* sister, forms a sort of under-plot. Now, though Burns was deterred from

writing a dramatic pastoral of this kind by the difficulty of finding an original fable, it is impossible to suppose that the author of the "Fairies" could have experienced much difficulty in finding his, for the fable and characters appear in some measure to have been sketched to his hands. Jamie does not, indeed, turn out to be Sir John Bonniton's son. This would have been rather too palpable, but like Patie, he receives a better education than the generality of shepherds, turns out to be Sir John Bonniton's near relation, and becomes his heir, so that this pastoral might with perfect propriety be called "Gentle Shepherd the Second." When Symon complains to Jamie of the cruelty of his fair, it is impossible not to think of Patie and Roger. Jean and Ann are not absolute copies of Peggy and Jenny, for though Jean and Peggy both turn out to be gentle ladies, yet there is this difference, the latter was educated as a shepherd's niece, and the former as a fairy.—To have both been educated in the same way would have been rather too palpable even for an imitator; but the resemblance between Jenny and Ann seems to be more striking. Sir John Bonniton is not Sir William Worthy exactly, for it was not Sir John but his father who was driven from his country owing to a quarrel, and besides, the quarrel in the case of Sir William Worthy was a public one, while in the other case it was of a private nature. But though the one painting is not an exact copy of the other, the resemblance is sufficient to shew that the design is the same. But though the author has thus made free with the fable, and with the characters of the Gentle Shepherd, it must be confessed, that a few of the characters, and the manners almost entirely, are his own. We allude particularly to the characters of Adam, and Catharine, his wife. These are finely displayed in the first scene, which, as it is short, and certainly in some measure original, we here lay before the reader:

"*Cutharine, (awaking from sleep.)* Cut short the prayer gudeman!

Ann, (who has just waked.) He's fall'n asleep!

Catharine. Tuts! stupid body—But there's nane can keep

Fræ sleeping; he's sae langsome that ilk night

I sleep, though struggling 'gainst it a' my might:

For, first, he takes us round the Red Sea's coast,

And drowns a man ca'd Pharaoh and his hoast;

(What is't to us if Pharaoh had the call',

That winna sink or save a body's saul:)

Then he will tell us about things were doon,

For ought I ken, ere there was sun or moon;

How aue ca'd Noah, in some rainy weather,

Himsel', an' wife, an' weans, gaed a' thegither,

Into a great meal ark, as big's a mill,

And how it swam, and rested on a hill;

And of a craw and do'e, whilk in its neb

Brought back a leaf, and show'd the tide did ebb.

Than o' a great big weaver he will tell,
Wha wi' his beam cam' on the folk pell-mell;
An' how this creeshy rascal too was slain,
By a wee hird, that slung at him a stane:
An' how a man ca'd Simpson down did maw,
Twa or three hundred, wi' an ass's jaw;
(Some frien' of auld John Simson o' Drumale,
Whose dog last week pu'd aff our Crummie's tail.)
Waken your father, Ann!

(*Adam is waken'd; rubs his een, and then shakes Jamie, who is sleeping on his knees.*.)

Adam. Rise up, man!—It's a sin and shame to sleep
In time o' prayers; up, ye lazy sheep!
Oh, sirs! your corrupt nature!—whan ye eat,
I never see ye noddin' at your meat;
Na faith! but fu' aften ane, alas,
May see folk sleep in time o' prayer and grace!
Waesucks! your corrupt nature!—Katrine, thou
Hast gotten a base trick o' rising now,
Frae prayer, to steer the sweets.

Catharine. Deed! I could not
Do less, for they were sticking to the pot.
Set in the supper, Ann.

Ann, (*going to the dresser.*) The cat has lick'd the milk: Is
there nae mair?

Adam. I saw her at it in the time o' prayer.

Catharine. Could ye nae spoken then?

Adam. I threw my bonnet at her which did miss,
And cried, hiss tac cat! plague on ye! hiss!
She stood a bonny wee, then ran away,
But cam' again when I began to pray:
But how can cat or dog religion mind,
Whan till't sae little we're oursells inclin'd?
First set a good example, than I trow
Ye'll hae a douce an' sober horse an' cow;
Nor cat and dog will quarrel at the fire,
But peace will reign in stable, barn, and byre.

Ann. What's this amang the sweets; no, surr, its not!
My father's thrown his bonnet in the pot!!
It's buried here amang the sweets, sae clean,
That nought o't but the tappin's to be seen.

Adam. Waesucks, my bonnet! Plague be on the cat!
Hae there's a wand, rax her a gowf wi' that.

(*To Jamie, who rises; the cat runs below the bed.*.)

Jamie (*smiling*). Come out here!

Ann. She's no sae daft.

Adam. Haud still a little space!
Sit down man, Jamie, till I say the grace.

(*He shuts his eyes, says a while, then stops in the middle of it.*.)

Sirs, what noise was that!

Ann. 'Twas Jamie there was gowffin' at the cat;
He an' my mither, wi' a lang wet clout,
Ware watchin' for her baith when she'd come out.

Catharine. There's no an ill that in this house can fa,
 But my ould shouthers bears the weight o't a'.
 I'm glad he made the noise to mak' you stop,
 For ye had just begun about the Pope:
 The ither day, when I took o'er a hen
 Unto the manse, the mistress took me ben;
 'Twas dinner time; and when I thought to hear
 A grace like yours, twin'd out for ha'f a year,
 He mum'led twa three words, than took his spoon;
 I ken't nae he'd begun till he was done.

Adam. Hark!—Something's chappin' at the door—'twill be
 The fairies. Ann, rax yon row'n buss to me.

A voice without. Hey den, dow dau,
 Hey dan dow;
 Come out here, Gudeman!
 I want to speak wi' you.

Adam. Avoid ye, Satan!

Voice. Hey den, dow dan,
 Hey dan dow;
 Come out here, Gudeman!
 I want to speak wi' you.

Adam. That's the Pope's doin' now—It's him send's here,
 Thae bodies, to put Christian folks in fear;
 An' mak' them papishes: Ilk popish kirk
 (Great fearsome places, unco dark and mirk)
 Has wee bit bearded bodies, a' in raws,
 Beneath the tōmbs, or hunkling round the wa's,
 Wi' claes and faces no like mortal men—

Ann. But wha's the Pope—Oh tell us if ye ken?

(*smiling to Jamie.*)

Adam. It's a great fish that liveth in the see.

Voice without. Now, gude preserve us! sic a horrid lie.

Adam. Jamie, gie's down a rung?

Catharine. Tuts, man! I wadna heed the thing at a';
 'K ye'll no heed it soon 'twill gang awa'.

Voice without. Oh, let me in this ae night,

This ae, ae, ae night,

Oh, let me in this ae night,

I'll ne'er come back again, O.

A shower of rain is gawn to fall,

An' I'll be wet, an' get the caul', (*coughs*)

Will ye nae pity hae at all,

On a wee bit fairy body, O.

Oh, let me in, &c.

Adam. Gae out to the barn.

But I'm sae cauld, I'm like to greet;

I scarce can stand upo' my feet;

Oh! let me in to get a heat,

I'm a wee bit fairy body, O.

Catharine. I'll go and let it in.

Adam.

Weel do's ye like!

But it should stand for me behind the dyke.

Let in a papish priest! Lord keep us a'!

(She goes towards the door)

Weel, weel! just do's ye like—just gang awa';

It's easier frae the door, and that you'll feel,

Than frae the ingle edge to drive the deil: . .

Katrine! hoy Katrine! Lord preserve the wöman!

Ann. See, there's my mither and the fairy comin'!

Catharine. Sit down poor thing, an' beik your shins a wee.

Fairy. I thank ye kindly; blate I winna be;

Nor will I, since ye're gawn to bed, wait lang;

And, gin ye like, I shall gie you a sang.

Catharine. We ne'er sing ony when the book is ta'en;

But come some ither night, we'll hear't again:

Hae there's a piece, (offering some bread and cheese.)

Fairy. Hoot no! I want nae meat:

I'm gaun awa' now since I've got a heat.

Goodnight!

Catharine. Gudenight, poor thing!

[Exit Fairy.]

It wadna do nae harm I ken't fu' weel;

It's best to be well bred, e'en to the deil."

The characters of Adam and Catharine were the author's favourites, and he drew them, he observes, from particular life. It must have been very particular indeed, for it is but a sorry representation of the manners of the Scottish peasantry in general. It is, indeed, common among them to puzzle themselves with theological metaphysics. So far the character of Adam is undoubtedly a just representation. But they are also remarkably distinguished for being well versed in the Scripture history. How shall we reconcile this with the ignorance of Catharine and Adam on this point? As the Scotch word for cough is *hoast*, Catharine, it seems, concluded from hearing of Pharaoh's host that Pharaoh had a cold; and Adam, who might have heard of the *see* of Rome, concluded that the Pope must be a great fish living in the sea!—What wretched quibbling is this!—But Catharine it appears also was ignorant of the history of the creation, and had but a very obscure notion of the deluge. She speaks of Goliath as a weaver, because his staff had been compared to a weaver's beam; of Noah as one with whose story she was scarcely acquainted, and in the same manner of David and Sampson, and seems to be in doubt whether these things took place or not before there was sun or moon!—And to complete the whole, she considers this Sampson as the friend of a neighbouring peasant!—Did the author really find such an instance of ignorance in particular life? The thing is not impossible: But, we presume, it was the author's intention not to expose the foibles of a few singular individuals, but to give a view of the general state of manners among the Scotch peasantry. If this was his object, what are we to think of such a representation? What should we think of a person who in

describing the figure of a man should seriously represent him as an animal with two heads and four legs?—He might insist, and perhaps with truth, that he had seen such a monster; but when he attempted to draw conclusions respecting man in general from such an instance, would he not be deservedly laughed at? As to the incident of the bonnet it would appear to advantage in a farce, but here it might very well have been spared. The minister's short grace is not altogether consistent with his long and pedantic rebuke in a subsequent scene; but we should never have done if every minute inconsistency in this scene were to be noticed. Here at least then the author is no imitator. The manners and characters are his own. They have nothing in common with the manners and characters of the peasants of Allan Ramsey and of nature. With regard to the other characters, though James be a person of education, and a gentle shepherd, and though he has a Symon as Patie had a Roger, still it must be owned that the manners and conversation of both are very different from those of the models on which it was intended to form them. In Patie we find the simplicity of the shepherd combined with a considerable degree of polish and cultivation, the natural effect of a superior education. But in nothing did this effect more plainly appear than in his contempt for the superstitious notions prevalent among the most ignorant of the peasantry. Their wondering at nothing, and their believing senseless tales he mentions as a reproach to them, and considers it as a great merit in his Peggy that she was above such folly.—Roger, though of course inferior to his friend, had profited by his conversation. Now the author of the "Fairies" has followed this design exactly. He intended that his gentle shepherd should in the same manner continue the simplicity of the peasant with a considerable degree of intellectual improvement; and that Symon should learn something from familiar intercourse with his friend. He even tells us that such was his design lest we should not otherwise be able to find it out. Now we have seen the result of a cultivated mind in the gentle shepherd of Ramsay, but how does it appear in the gentle shepherd of our author? Not in the same manner, certainly; and where the author has departed from his model, he has, unfortunately, not done so for the better. Jamie, it is true, talks very learnedly of reading George Buchannan's poem on the Sphere, but he at the same time talks of stealing his mistress from the fairies, and what is more, actually does so. He, therefore, not only believes what Patie would call senseless tales, but is himself the hero of such tales. Patie, if he were to pass judgment upon him, would certainly say that he was a very foolish fellow, and one of those

"Who little better than our nowt (cattle) behave."

And Roger would pass the same judgment upon his shadow,

Symon.—Thus we find that though the author intended to present us with characters of a similar description with Patie and Roger, he wished that they should differ so far as not to be exact copies. He has certainly succeeded in making them somewhat different, for in his awkward attempt to introduce something original, he has made his Jamie and Symon look very much like Ramsay's Bauldy. After this we need not be surprised that Jamie should have been for a year in the habit of meeting with his fair one on the hills without having during that time asked her who she was, or whence she came. This too is certainly original; for in Ramsay's gentle shepherd we find nothing incredible or unnatural. Jean resembles Peggy in being of high birth, ignorant of who were her parents, and the chosen fair of the gentle shepherd, but then she differs from her in having been stolen by fairies, and in being in her character neither a woman nor a fairy, but something between both. The cause of the difference is obvious, for in Peggy there is nothing either absurd or unnatural. Ann is a pretty exact copy of Jenny, or rather seems to have been intended as such; and the author has certainly succeeded so far as to make her treat her lover very ill at first, and afterwards become more complying. With regard to Sir John Bonniton, we have before had occasion to state the points in which he resembles Sir William Worthy. But in some things he is undoubtedly perfectly original. The polished gentleman and the scholar who had lived till the age of manhood in France, tells a long story about the stealing of his infant daughter by the fairies! and here at least there is something amusing. Whether we consider the story itself, the person who tells it, or the manner in which it is told, every thing is extraordinary. Sir John describes the imp left in the cradle instead of his child, and in the extremity of his grief puns upon the occasion; for, says he, this imp had a mouth stretched from ear to ear, and therefore certainly was of *an open countenance*. Then he swears at this imp, and tells how he caused a fire to be kindled large enough to roast an ox, and threw the imp into it; how the imp screamed, and flew up the chimney; how he heard it laughing, and how the house shook! Whatever merit there is in this story it unquestionably belongs to the author himself, for no one else we believe would ever have dreamt of putting such a one into the mouth of a character such as he intended Sir John Bonniton to be.

So much for the fable, and for the manners of the human creatures of this pastoral.—But there are other creatures which have a principal share in the action, and to the introduction of these some of the most glaring absurdities in the piece may be attributed. For the use which he has made of these imaginary beings, the fairies, the author pleads precedent. But in order to form a proper estimate of the validity of this plea, it is ne-

cessary to consider whether the precedent be a good one, for no precedent can justify what is in itself wrong, and likewise, whether what is very proper under some circumstances may not be very improper under circumstances of a different nature. The author says, that he has not only the example of the best poets, but the authority of the greatest critics for the introduction of his ideal beings, for Addison commends "the fairy way of writing," and observes that it requires a very *odd* turn of thought. We confess that we do not understand this odd turn of criticism. But it would be idle to waste words upon precedent and criticism. Our concern is with the nature of the thing, and the circumstances of the case. If the author had attended more to these and less to his precedents and criticisms, he would have very much shortened his dissertation, but he would have said something to the purpose. The belief of ideal beings has been universal among mankind, from what cause it is not to our purpose at present to inquire. But this belief has had a striking influence upon their opinions and actions. The notions respecting the kind and character of these ideal beings have varied according to circumstances, and the belief itself has in some cases been done away, in others regulated as mankind have advanced in civilization. Now, when the poet himself believed in the existence of any particular kind of ideal beings, and wrote for those by whom they were generally believed to exist, there could be nothing in this either absurd or unnatural; and though in different times and circumstances it might be discovered that such notions were unfounded, still these documents are not only useful, but even absolutely necessary to form a just estimate of the opinions and manners of mankind at different periods and in particular situations. We apprehend then that the introduction of ideal beings can only be justified on the ground that it serves to throw light on the opinions and manners of mankind. Upon this principle the introduction of such beings cannot be tolerated at times when their existence is not generally believed. It is of no use, it is an outrage on common sense, and only serves to countenance ignorance and superstition. But some writers, like our author, with a view to make their absurdities palatable, refer the events which they describe to times when the existence of their ideal beings was in fact believed. But this does not serve their cause, for they can only judge of the notions and manners of such times by documents which are open to all the world. They cannot throw any additional light on the subject, and are besides constantly liable to error and misrepresentation. The common sense of mankind, therefore, when coolly exerted, opposes such attempts as useless, absurd, and pernicious; and this is no contemptible guide either in philosophy or criticism. We have no objection to the ghosts of Shakspeare, but we are with justice

shocked at those of Lewis, to whatever time he may refer them. But the belief of the existence of fairies is now treated by the generality even of the Scotch peasantry with ridicule. However, as some of the most ignorant do, perhaps, retain it still, there would have been no impropriety in introducing characters who should state their belief, taking care, however, for the sake of consistency, to mark their extraordinary ignorance:—We have an admirable instance of this in the Bauldy of Allan Ramsay. But to introduce the fairies themselves on the scene at this day in a serious piece, to connect not only the belief, but the actions of the best informed characters in it with those of these imaginary beings, renders the whole work of such a nature that, if it cannot do much mischief, its harmlessness is owing to its absurdity.

The author has given us a Dissertation on the Scottish Language, in order to show that he had good reason for the use of it here; but the best reason would have been that it is the language spoken among the Scotch peasantry. It would be wasting the reader's time to no purpose to enter upon the minuter faults of this work, and bestowing more attention upon it than it deserves. But if the volume should fall in his way it may be proper to warn him that it may require some trouble to find out the pastoral itself, which is hid between its own notes, and three dissertations—on fairies, the Scottish language, and pastoral poetry, with copious notes to each.—It is scarcely necessary to add that the general plan of this performance is taken from Ramsay's Gentle Shepherd, and that whenever it departs from its model it becomes trifling, unnatural, and absurd.

ART. XI. *The Military, Historical, and Political Memoirs of the Count de Hordt, a Swedish Nobleman, and Lieutenant-General in the Service of His Majesty the King of Prussia.* 2 vols. cr. 8vo. Egerton. London, 1806.

FREDERIC the Great of Prussia had a powerful desire to perpetuate the memory of his exploits to posterity, and the means which he employed for this purpose shew his sagacity and genius, more perhaps than any other part of his transactions. He both wrote himself, and employed about his court all the learned men whom he could attract by his liberality from other countries. The Royal Academy at Berlin contained an assemblage of literary characters, considerably distinguished for their abilities, and very eager to procure themselves some celebrity as authors. By means of those men, every transaction of Frederic's reign has been amply illustrated; and new collections of memoirs respecting it are daily issuing from the press, now that the opinions of men can be spoken with freedom. But these literary men were not only useful to the celebrity of Frederic by their own compositions: he himself, in

his writings, derived much benefit from their assistance; and some of his generals, who were themselves not sufficiently well instructed to become authors, were enabled by the help of the academicians to communicate their information to the public in an agreeable form. To this circumstance are we indebted for the *Memoirs of the Count de Hordt*: that nobleman himself could barely furnish the materials of the narrative in a very rude and undigested manner; but Monsieur Borelly, a member of the Royal Academy, wrought them into such a form, and clothed them in such language as to afford a pleasing book to the reader. The Count himself, after reading over the work thus re-written, approved of it, and we may thus look upon the information as authentic: and M. Borelly assures us that it was his endeavour to display the statements and sentiments of the ostensible author as accurately as possible.

The Count de Hordt was the younger son of an ancient family of the Swedish nobility, who had for ages followed the profession of arms; and with much reputation. His father served under Charles XI, and afterwards accompanied Charles XII. both in his brilliant exploits and in his misfortunes. A short sketch is given, in the work before us, of these transactions, which, however, are already well known to the world. The Count bears decided testimony to the merits of Voltaire's history of Charles, to its accuracy as well as its elegance. De Hordt was destined from his infancy for the military profession; and in order to prepare him for entering with more success on his duties, he was, although a nobleman of distinction, and his father a general, placed at first in the rank of a private. We shall extract his own words on this occasion; it affords an useful lesson to those young masters of our country, who think it, forsooth, beneath their dignity to submit to the only course by which they can become proficient in their business, and who unfortunately have sufficient influence to prevent the government from adopting that order of promotion by which alone we can ever hope to acquire an efficient army:

"My brother and I were placed in the foot guards as privates, in order that we might become acquainted with all the minutiae of the military profession, early thus become habituated to subordination, and sensible of this important truth, too little regarded in many States, that birth alone is not a sufficient claim to the first situations in the commonwealth, and ought not to supply the room of merit. This sort of service, far from appearing to us degrading or ridiculous, fired our minds with a noble emulation."

Young De Hordt some time afterwards was appointed ensign in the regiment of foot guards: but in spite of the precautions of his father, he was betrayed into many of those youthful indiscretions to which men of his profession and hereditary rank are particularly liable. His father, who seems to

have been a man of sound judgement, resolved to check these follies at their outset; and with this view procured him a commission in one of the provincial regiments. The institution of these regiments is singular. According to the ancient regulations of the country, they subsisted on the produce of the land allotted to them for cultivation. Each man, from the colonel down to the private, had his portion allotted to him to cultivate; and this share was greater or less in proportion to his respective rank. De Hordt at first looked with a degree of horror on the secluded life which he was doomed to lead; but habit in time reconciled him to it: he had leisure for reflection, repented of his former follies, and acquired a taste for husbandry which afforded him a very agreeable resource at a succeeding period of his life.

In this situation he continued for three years, and at length had an opportunity of returning to Stockholm at the period when the diet was sitting. The constitution of Sweden had, since the days of Gustavus Adolphus, undergone several important changes. The ancient government of Sweden was a limited monarchy, but the manner in which the power of the sovereign was limited was so ill-arranged as to afford no proper security against disorder and confusion. The States possessed all the legislative and much of the executive power. They consisted of four orders, the nobility, the clergy, the citizens, and the peasantry: each of these orders deliberated and voted separately. The opposite interests and the jarring privileges of these orders created perpetual contests between them: the business of the state was frequently delayed in a ruinous manner by their dissensions; and the monarch was occasionally enabled to avail himself of one portion of them to oppress the others who opposed his schemes. In this manner a prince of a mild, or patriotic temper, who scorned intrigues, or had not ability to conduct them, was insulted and depressed by the States; while a more artful prince was enabled to render himself almost despotic. Charles XI. had during his minority been stripped of nearly his whole authority by the States: but he afterwards, by means of the citizens and peasants, found means to overthrow the other orders and render himself despotic. His son, Charles XII. retained the same authority during his short and wonderful career. On the death of Charles, the states resumed their ancient ascendancy, and extended their encroachments on the royal prerogatives further than they had ever been carried before. Under the succeeding reigns of Ulrica Eleonora, and Frederic I. things remained in the same situation: the States governed every thing, while they themselves were torn by intestine dissensions. The French, who were desirous to detach Sweden from the alliance of Russia, and to engage her in hostilities with that power in

order to form a diversion in their own favour, filled the Diet with their intrigues. The nobles, who were completely bought over to the French interest, at length prevailed: and Sweden was plunged into a disastrous war, in which she lost much territory and all her reputation. Nothing of which we have read appears to have been worse conducted than this war on the part of the Swedes: the incapacity, cowardice, or treachery of the generals, threw the most unexpected advantages in the way of the enemy, and the Swedes seemed more anxious to be beaten than even the Russians to conquer. The Count de Hordt held an inferior command in this army, and expresses the deepest mortification at the misconduct of his superiors.

It is an usual custom with the young officers of the northern countries of Europe, when not employed at home, to seek for military experience in foreign services: and with this view the Count de Hordt, after the conclusion of the war we have mentioned, quitted Sweden. He entered into the service of the Dutch, under the Prince of Waldeck, and joined the allied army about the year 1744. Here he bore a part in the various actions of the succeeding campaigns, and was present at the disastrous battle of Fontenoy. The plan of this battle seems to have been bad: the generals of the allied army seem to have been neither skilful, nor hearty in their co-operation with each other, while on the other hand Mareschal Saxe, who regulated the movements of the French army, was one of the most accomplished generals of modern times. All the consolation that remains to us with respect to this unfortunate affair is the consummate bravery displayed by our troops. We are happy to find a foreigner, who had seen every service in Europe at the time he wrote these volumes, giving the British the palm in valour and intrepidity. This, as well as all other instances, both ancient and modern, prove that an enlightened and free nation always excels in martial qualities as well as in all other qualities worthy of a man. At a time when men of weak nerves and as weak understandings tremble lest the French should swallow us up without resistance, and seem to think that the spark of valour is about to be entirely extinguished amongst us, it may not be unprofitable to quote the words of De Hordt with regard to the behaviour of the English at Fontenoy, and their general character:

“The two armies experienced considerable losses on this ever memorable day; but of all the allies the English suffered most. It is impossible not to acknowledge they went up to the enemy in the most excellent order and evinced the most undaunted valour; they were cut to pieces, the ground was covered with their mangled bodies and strewed with an innumerable multitude of officers; and after this bloody and dreadful conflict a general mourning took place among all the best families in the British Isles.

"I was sent to the Duke of Cumberland two or three times during the action, with various messages from the Prince de Waldeck; and never found him but in those places where the fire was the hottest, and at the head of his infantry, nor did he, or the body of men he commanded, ever seem to care about us; they fought as if they had been alone, and retreated the same.

"I had another opportunity to make the same observation two years after, at the battle of Lawfeld. That nation have really something peculiar about them, and which distinguishes them from every other. Their women even preserve all their *sang froid* in the greatest perils, and amidst the horrors of the carnage: I witnessed two striking instances of it at Fontenoy.

"An English woman was busy on the field of battle in taking off the gold lace of the uniform belonging to an officer, who had just been killed. I happened to pass by her at the instant when a cannon ball took off her head. Another woman, with her child in her arms, beheld the accident; she laid down her child on the ground, took the knife the woman had made use of and still held with a convulsive grasp. I went on, and make no doubt but the woman succeeded to take off the lace, unless, indeed, another cannon ball interrupted her in her occupation."

But no valour in the soldiers could compensate the misconduct of their leaders. It is not only to the Duke of Cumberland's want of skill that the succeeding disasters are to be attributed. The other officers of the allied armies seem to have been equally unskilful: and what was still worse, they never acted cordially together. The army was composed of contingents from a variety of countries; and the commander of each contingent was more anxious to assert his independent authority over his own troops, than to co-operate heartily in ensuring the victory. By this means dissensions prevailed even on the field of battle, and the best laid plans were almost inevitably deranged. The army was sometimes hurried against the enemy without any properly concerted intentions; at other times, and that most frequently, it was allowed to sink into the profoundest indolence and exhausting dissipation. The most trifling successes intoxicated the weak minds of the allied generals; and they seemed at once to forget all their former disasters and disgraces. After the unfortunate campaign in which the battle of Fontenoy was fought, the allies at length got into an impregnable camp, where they learnt that Cape Breton had been taken by the English, and that Francis I. had been elected to the Imperial throne. These pieces of news, although they had no connection whatever with the transactions of the allied army, produced the most excessive exultation among the officers. Instead of diligently preparing the means of repairing their late ignominious disasters, they wholly abandoned themselves to every species of dissipation. "It was thought proper," says De Hordt, "to celebrate these events by fêtes, and other pub-

lic rejoicings, as well in the army as at Brussels, although the enemy had already taken two thirds of the Low Countries from us, and the Austrians, under the command of Prince Charles, brother to the Emperor, had lost two battles against the King of Prussia." What may appear still more ridiculous, the Duke of Cumberland's successful skirmish against a much inferior body of undisciplined highlanders at Culloden, was represented in the allied army as a great victory, and the Duke himself seems to have been wonderfully elevated with this rare success.

The allied army maintained the same indolence and careless dissipation under all its successive commanders. The winter quarters exhibited one continued round of amusements; and the manner in which De Hordt and his immediate commander conducted themselves in the heat of a campaign may afford a specimen of the rest:

"I received orders to march towards our left, where the Dutch were encamped as usual. Prince Charles had sent Colonel Count Esterhazy thither with two regiments of hussars; I was placed under his orders, and charged to cover the left of our army.

"There was not above half a league distance between our advanced posts and those of the French; and seldom did a morning pass without some skirmishes; but I do not recollect any remarkable event, or circumstance worth relating. We employed the remainder of the day in amusements and dissipation. My new Commander being no less fond of them than I was myself, we hardly ever parted except at the hours of rest. We even sent for a company of French comedians from Liege, whom we engaged for the remainder of the campaign; and a spacious barn in the village we were quartered in was turned into a theatre. The Count d'Esterhazy having served during the preceding campaign in the regiment of Nadasti, who at the battle of Soor had amused themselves in pillaging the equipages belonging to the Prussian army, while the king was beating the Austrians most soundly, had probably very cheaply purchased some beautiful sky blue velvet trappings with gold fringe, which the Hussars had torn from the back of his Prussian Majesty's mules. These brilliant hangings adorned our scenes; the flutes of my infantry and the trumpets of our hussars made up the orchestra; and this music was not the worst part of our singular entertainment. By degrees persons came from the army to our advanced posts to see our plays. The Princess de Waldeck herself who had determined to remain with her husband during this campaign, condescended to honour our theatre, together with several other ladies.

"Thus we passed four weeks and upwards, fighting in the morning, and forgetting at night our fatigues and dangers at the play. But this dissipation, ever dangerous to an army, and prejudicial to the service, led some of us into many excesses, and one among the rest, the remembrance of which lays yet very heavy at my heart.

"Contrary to their custom, the enemy for several mornings had left us very quiet. The Count d'Esterhazy and I mounted our horses in order to go and take a view of the adjacent country, and

on arriving at our principal out-post, which consisted of a captain and one hundred hussars, we felt a strong desire to attack those of the enemy.

"The young officer who commanded the detachment of hussars belonged to one of the best families in Hungary; he was extremely pleasant, replete with bravery, but full as imprudent as any young man could be. He first drove in all the advanced posts, but unfortunately he met with some infantry, who forced us to fall back, and soon after received a shot in the head which deprived him of life.

"This affair soon spread through the army; and on our return our Generals requested us to select some other kind of diversion."

The thoughtless dissipation in which the officers indulged while their lives were every moment exposed to imminent danger, may surprize even those who feel no wonder at their unconcern for the service in which they were engaged. The following short anecdote affords an instance of the precarious tenure by which their lives were held. It took place at the battle of Rocoux:

"The attack commenced with a most terrible cannonade, which obliged our wing to take a second position, in order to afford our left flank better support. I happened to pass at this moment, and had an opportunity of admiring the Dutch horse guards, who occupied the plain between our infantry, and who endured the cannonade with wonderful constancy and courage.

"An intimate friend I had in that regiment and who was Lieutenant Colonel, and Chief of a squadron, seeing me pass, called out to me, and recollecting a jest I made at the battle of Fontenoi, when a cannon ball had obliged him to stoop (a very natural and most involuntary movement in such a case) 'the bullets shall not make me stoop to day, my friend;' said he. I had scarcely left him, when I heard my name called for the second time. I turned round, and beheld the officers of the regiment pointing to my unfortunate friend who lay prostrate on the ground; a cannon ball had just carried off his head. This was not the time to indulge in such reflections as this strange event naturally gave rise to, but I have since most severely felt the loss of such a friend as he was: He descended from one of the best families in Holland, and was no less commendable for his personal qualities than his birth and education."

This battle of Rocoux is remarkable for several other incidents which discover the degree of zeal and courage which prevailed among the officers of the allies. The army was commanded by Prince Charles of Lorraine, who had distinguished himself by many splendid successes against the Prussians: but let us hear his unaccountable conduct on the present occasion, and the feats of some of his inferior officers:

"The Prince de Waldeck, who commanded our left wing, dispatched an Aide-de-Camp to Prince Charles, in order to apprise him that the enemy was advancing in considerable force, and that he was unable to make any resistance, unless he supplied him with a reinforcement. The latter, although Commander in Chief, had not

appeared the whole morning, notwithstanding all that was passing in our wing; and on his arrival, the Aid de Camp found him sitting at table and enjoying his dinner with several of his officers. The Prince contented himself with answering that the right wing should retire, and the Prince de Waldeck follow with his left, while he himself would take care to protect their march with a strong rear guard.

"The Prince de Waldeck had in the mean time alighted from his horse, and taken post on a hill, whence a powerful battery began successfully to play on the advancing enemy, when his Aid de Camp returned and brought him the orders of Prince Charles. I happened to be near him at the time, he therefore dispatched me instantly with orders to tell the General, who commanded six Bavarian battalions in the pay of the Republic, that he should form the rear guard, and that I should follow with my light troops.

"All began to move in retrograde order: but when I reached the place where the Bavarian troops were posted, their General had disappeared; I gave the same orders to his officers, who performed their duty with all the zeal and intrepidity we could possibly expect.

"On the day after the battle, Prince de Waldeck received a letter from the Bavarian General, dated from Liege, and couched in the following terms: 'The enemy's superiority being such as to deprive us of every hope of making a successful resistance, I thought proper to consult my own safety. I therefore took a disguise and came on to Liege, where I shall do myself the honour of waiting further orders from your Serene Highness.' We afterwards discovered every circumstance attending this disgraceful escape, and among other things found out that the disguise he had most prudently made use of was that of turning his coat inside outwards. But he met with the punishment due to his infamous conduct. The Elector of Bavaria, whose favourite he had been for a long time, recalled him, and we heard of him no more."

Ought we to be surprized that the activity and enterprize of Bonaparte should, at a later period, annihilate armies thus conducted, and over-run an empire in one campaign?

As soon as the army had again passed into winter quarters, De Hordt attended the Prince of Waldeck to Holland. His visit to Amsterdam is remarkable only for his meeting Rousseau there, and for an anecdote of him which he relates, and which we shall extract for the amusement of our readers:

"We also had the advantage of meeting with the celebrated J. J. Rousseau, of Geneva, who made such noise in the world, as much by his writings, paradoxes and eccentricities of temper, as by the persecutions he experienced, or fancied himself exposed to. We found him extremely sociable at the time, I can even say, pleasant and entertaining; either injustice had not yet soured his natural disposition, or his constitution physically was yet sufficiently strong to allow him to give free scope to the sallies of his imagination; he appeared, however, extremely cheerful, and complied with infinite good nature with whatever we requested of him. In short, we found in him the enlightened man of genius, the great writer, without ever discovering the misanthropist, the morose and eccentric character.

Several remarkable circumstances are related of him; but among all the signs of a gloomy temper and morose disposition which are ascribed to this illustrious man, I know one, which seems entitled to be recorded in his history, although posterior to the time I am speaking of.

He was at Paris, where his writings and manner of living had already made several persons desirous of seeing, knowing, and conversing with him. The Count de Goertz, who attended the young Duke of Weymar on his travels, wished in his turn to become acquainted with him and procure his pupil the same gratification. He first sent his valet to announce his visit; to whom Rousseau replied, he was indisposed and saw nobody. The Count unwilling to be discouraged, went to his lodgings in order to speak to him himself, and knocked at the door. No answer was returned. He knocked a second time, when Jean Jaques made his appearance in his night gown and slippers, but took the precaution of opening the door but half way. 'Who are you, and what do you want?' said he abruptly to Count de Goertz. The latter named himself, and begged his permission to introduce the young Duke of Weymar, whose education was intrusted to his care. 'What, you have the care of his education? So much the worse for you,' replied J. J. Rousseau, shutting the door in his face."

The author proceeds in his detail of the numerous disasters which succeeded one another to the end of this war. Nothing can be more disgusting than the picture of private dissensions and public misconduct among the allied officers, which is here exhibited. The Dutch, indignant at their losses, suddenly raised the Prince of Orange to the Stadtholderate and the direction of the armies and navies; and one of the first uses which he made of his power was to affront and procure the dismissal of the Prince of Waldeck, his rival, a brave and meritorious officer, whose loss led to new disasters. The war was at length concluded by a truce which led to the treaty of Aix-la-Chapelle; and the calamities of the preceding campaigns were, as usual, forgotten in a round of festivities. Such are those continental wars on account of which this country has so fatally wasted her resources.

At the conclusion of this war De Hordt returned to Sweden, where he married and settled in the country. At length he quitted his retirement, and obtained a colonelcy among the king's guards. Here he found the party of the nobles still predominant, and still proceeding to pour fresh insults on the monarch and his family. The aristocracy ruled every thing; and proved, as they have always proved, worse than any despotism. A plan was formed in 1756, by the friends of the court, to assert the rights of the sovereign, and overthrow the faction of the nobles and the partizans of France. De Hordt was one of the principal leaders in this scheme: its execution was however imprudently precipitated by some of those engaged in it; the aristocracy prevailed, and the leaders of the court party

were brought to the scaffold. De Hordt fortunately escaped to a foreign country, after encountering numerous dangers. The imbecility of the King was one great cause of the destruction of his party; he could not be prevailed upon to shew himself at the head of his guards, even after the insurrection in his favour had begun. The monstrous barbarities exercised upon their enemies by the Swedish aristocracy adds an example to the many others, which prove that this form of government exceeds all others in suspicion, tyranny and cruelty:

"The secret committee, at the same time, caused several other persons to be arrested, whom they deemed suspicious on account of their attachment to the King and royal family; and their case was immediately referred to one of those monstrous tribunals, whose members chosen by the States out of their own body, combined the double character of judge and party. These tribunals were distinguished by the appellation of *High Courts of Secret Justice*, as if such qualifications could be compatible. They carried on the enquiry with so much secrecy, that no person was allowed to be present, save those interested therein; and, to speak truly, the appellation of *State Inquisition* would have been more consonant to their functions. They knew no law or judicial forms, the authority of precedents was not even acknowledged by them; so that in their judgements on the lives and properties of individuals brought before them, their own despotic will and good pleasure were the only rule they thought proper to follow.

"This extraordinary Court was called upon to decide on the fate of all those unfortunate persons whom the ruling faction caused to be apprehended as guilty; it was composed of such men only against whom the offence the prisoners were charged with had been committed. What impartiality could therefore be expected from Judges in whom were combined the violence and animosity of faction, together with their own personal interest!

"Every prisoner was put to the torture, although this execrable practice was not admitted in common courts of justice in Sweden; but the *High Secret Courts* enforced it in all its rigour.

"Their mode of torture was dreadful. Let the reader represent to himself a hole, dug deep in a subterraneous dungeon and filled with a swampy and infectious mire; therein is the wretched patient fixed up to his neck. The coldness of the water is intolerable; swarms of insects and reptiles fasten themselves to and gnaw every part of his body. Add to this dreadful picture the impenetrable gloom of the deep dungeon, and you will then conceive still but a faint image of this unnatural mode of punishment. I was speaking about it since with one of my countrymen, who had been plunged into one of these horrid pools, and who assured me that there cannot be any thing in nature more excruciatingly painful."

After concealing himself for some time in Germany, Count de Hordt entered the service of his Prussian Majesty, who was occupied in the famous seven years' war. He was appointed to command a corps of light troops, which were stationed to watch the movements of the Russians; and in the execution

of this duty he unfortunately fell into the hands of the enemy. The Russians were as yet more barbarians; they used their prisoners with the greatest inhumanity, and generally sent them to waste the remainder of their wretched existence in Siberia. De Hordt was carried to Petersburg, and there shut up in a solitary prison, where he had no communication whatever with any human being but the guard set over him. He was not allowed even the use of books; and his wife, as well as all his other friends could not learn what was become of him, nor whether he was alive or dead. Here he continued upwards of two years, until he was at length set free on the accession of Peter III. to the throne of Russia. The particulars of this revolution, as well as of the succeeding one, in which this prince lost his life, are already well known to the public.

The Count de Hordt spent the remainder of his life in the Prussian service. The courts of Frederic and Catherine have already been amply described by authors of more observation. He sees nothing vicious in either of these sovereigns. The maternal tenderness of Catherine is the peculiar theme of his panegyric, and her venial debaucheries he merely mentions as matters of course. The anarchy which he had witnessed in Sweden gave him such a disgust at popular governments, that absolute monarchy appears to him the most admirable of all contrivances for securing the happiness of nations. In this view, he applauds the changes which afterwards took place in Sweden under Gustavus III. when the king put an end to the dissensions of the States by annihilating their authority, and rendering himself absolute.

These volumes, from the interesting events to which they relate, are entertaining even after the numerous memoirs which we have perused on the same subjects. Our pleasure, however, has been much diminished by the badness of the translation, which is really execrable. The language is every where harsh, incorrect, and vulgar. *Lay for lie*, and the still more vile corruption of *sat for set* are used throughout—we have *sat off*, *sat out*, *sat forward*, perpetually recurring. We would advise the bookseller for his own sake to get translators who understand something of the French and English languages.

MONTHLY CATALOGUE.

POLITICS. •

ART. 12. *Hints for the Improvement of the British Volunteer Force, and on the Duties of Officers commanding Partizan Corps. By Captain R. MURRAY, Windsor Volunteer Light Dragoons. pp. 33. Ebers. 1806.* •

The advices contained in this pamphlet may be very good, but the loose manner in which they are delivered in a great measure destroys

their utility. It is impossible for the memory to recal, and still more for the judgment to apply a number of the most useful rules, when they are thrown together without any apparent order, and without any explanation of their peculiar utility. We have never yet seen any practical treatise on military duties that could contribute essentially to form a good officer or soldier; and we chiefly attribute the inutility of the works of this kind hitherto published, that no reason is given for the rules, and no arrangement observed in delivering them.

ART. 13. *John Bull's Soliloquies on the late Impeachment.* 8vo. pp. 51. 2s. Hatchard. 1806.

The particular form of this production is expressed in the title page; and it is in substance an invective against the impeachment of Lord Melville; as if, according to the author, that nobleman's innocence was clear from the beginning, or as if it could have been foreseen that a law, expressly made to render it illegal to employ the money of the navy for private purposes, would be found by the Judges not to render it illegal. As to the particular turn which the inquiry into the facts presented by the naval commissioners took, it has probably not yet passed from the recollection of the people, that this was, in a great measure, occasioned by the efforts of the ministry to quash investigation altogether; and several exceptionable things on the part of the opposition may be satisfactorily accounted for by this consideration. The author, however, has several very successful hits against the conduct of the prosecutors of Lord Melville since they came into office, and have given so many occasions to their enemies against them. As a specimen of the performance, we may give the fourth soliloquy, in which John Bull communes with himself on the curious mixture of publicity and closeness which was affected on this celebrated trial:

"Pending the trial of this Impeachment not a syllable was to be published. Notice was officially posted up to that effect in Westminster-hall. This was a measure of prudence. It was intended, no doubt, to prevent the circulation of premature prejudices and opinions, and it was a wise and just precaution.—'After death,' says the old proverb, 'the doctor comes.'—Before the trial, newspaper-libels, caricatures, speeches in parliament and out of parliament, and all the artifices which intrigue and faction could resort to, were employed to mislead and inflame the popular mind!—Before trial county addresses to the sovereign, prejudging the cause and deciding on the guilt of the accused, came up from every quarter of the kingdom into which influence could creep!—Before trial the accused received his punishment, was degraded from all official station, and dismissed from his majesty's councils for ever!—After all this constitutional preparation to keep the public mind free from all bias as to the guilt or innocence of the person against whom this Impeachment was preferred,—after all this anxious caution to prevent all precipitate decision,—comes the interdict forbidding the publication of any part of the proceedings during the trial, lest it should disturb that perfect equipoise of public opinion which so much pains had been taken to preserve.—I admire justice in all its forms—and this with the rest.

"And yet, as the House of Commons is considered as personating me, and assumes to act in this affair under my authority, I do not see exactly the necessity there was to keep me in the dark during the progress of it. It is a little singular too, that the trial of this impeachment, which had it taken place in the House of Lords would have saved me much of that heavy expence with which I am so loaded, was to be conducted in Westminster-hall for the sake of the greater publicity of the proceedings. In the debate on the question of the *locus in quo*, as the lawyers phrase it, the party were decidedly of opinion that every thing ought to be carried on as publicly as possible, and on this express ground they got the majority. I sat easy under this, thinking, that although they made light of my purse, yet as it was from the very laudable wish that the affair should be managed more under my eye, I was content. But when the day of trial arrived, what a disappointment!—The structure was spacious and splendid: I enquired for my seat, but behold! the Peers and the Lord-chamberlain had divided the benches between them—they alone engrossed all the tickets of admission, and not a single corner for my accommodation had ever been thought of.—Well, I consoled myself with the thought that, as so much zeal for publicity had been affected, at least the proceedings would be published from day to day, and that the newspapers would aid me with all the promised information. Here again another disappointment! Not a syllable on the subject was to be put to press; it seemed by the proclamation, as if the Manager, like Macbeth, was fearful 'lest the very stones should prate of his whereabouts!'—And the secret was well kept; for neither those in the Hall, nor those out of it, could tell any thing of his 'whereabout' from the beginning to the end.

"In matters of Impeachment, and in all other matters, the members of that house term themselves the *Representatives* of me and of my family. Is this the language of compliment only? It should seem so; for if on any affair of importance to our interest we desire to be present, they politely cut the acquaintance. In the language of parliament we are then *strangers*, and must be cleared off. I cannot reconcile the language of the Constitution in this case with the language of Parliament.—To me it seems contradictory.—I must ask WHITBREAD—He can reconcile contradictions.—To be sure I might inquire of the SPEAKER, for he knows these things better than any of them; but I am afraid he would give no vote for inquiry."

ART. 14. *Considerations for and against a South American Expedition.* 8vo. pp. 91. 2s. 6d. Budd. London, 1805.

If this pamphlet fulfilled its title page it would not be entitled to slight regard. There are certain questions of policy relating to South America, which, in the present state of the world, are worthy of the most serious investigation. But we cannot say that much satisfaction is to be derived from the present performance. It consists, with the exception of one article, of extracts from the newspapers, and Mr. Cobbett's Political Register. And though we find some of the topics of the day pretty well handled, there is little solid instruction for which we have to thank the author.

ART. 15. *Accounts of two Attempts towards the Civilization of some Indian Nations* 8vo. pp. 93. Philadelphia. Reprinted, London, 1806.

This publication deserves more attention than our limits at present permit us to bestow upon it. The quakers of Philadelphia and Baltimore had resolved to use some endeavours to aid the Indians, their neighbours, in bettering their condition by learning the arts of the white people. The design was admirable, and the execution, though on a small scale, equally admirable. A small number of young quakers were prevailed upon to go for a time and reside among the Indians, where they cultivated the ground for their own maintenance, built houses to shelter them, and endeavoured to prevail upon the Indians to imitate their example. Their success has been great. They lent the natives tools, taught some of them the trade of blacksmith, opened schools for their children, dissuaded them from the use of strong liquors; and have made a real beginning among them in the cultivation of land, the raising of cattle, and the more useful arts of life.

ART. 16. *Thoughts on the Present Administration*. By an Old Whig, &c. 8vo. 1s. 6d. pp. 54. Budd. London, 1806.

The author of this pamphlet might perhaps, according to his principles, with more propriety have entitled it, "A View of the Situation of the Country at the Death of Mr. Pitt." The topics which he chiefly dwells upon are, the degraded situation of this country, the overgrown power of France, the vast and undue addition to the power and influence of the crown in consequence of the national debt and the large military force necessary to be kept up, the depression of the good old landed interest by the rise of merchants and fund dealers, the degradation of the hereditary nobility, and the weight of the taxes which have a tendency to destroy the spirit and independence of the people. These evils he considers as the necessary consequences of the system adopted by Mr. Pitt; and the present ministry is, in his estimation, the best calculated to remedy the abuses, as far as they can be remedied.

In this pamphlet there are some just observations, but as the author reasons upon no fixed principles, his notions are for the most part vague, imperfect, and erroneous. Being "An Old Whig," he thinks it incumbent upon him to adopt all the principles of the Old Whigs, without examining into their foundation; and, what is worse, he seems to think that he ought to adopt all the consequences that were once considered as flowing from these principles, without taking the trouble to ascertain whether these consequences were necessary results or not. He talks about the "good old landed interest" and the necessity of supporting it, but leaves us at a loss as to what he exactly means. Does he mean that, in order to support this "good old landed interest," entails should be increased and rendered more strict, and that the estates belonging to old families should be exempted from a due proportion of the public burdens? That the old landed interest as he calls it, should enjoy certain privileges to the exclusion of the new? Or that both should be supported in opposition to the commercial interest? Something of this sort he must have in view, because he rails at commerce; and in order to prove the certainty of the fall of those nations where commerce comes to excess, he takes the instance of Holland. But in the

first place how did Holland rise at all? By its commerce. But its commerce was also the cause of its fall, therefore the conclusion is, that a nation should never get rich though it has the means, lest it should afterwards become poor. This is curious reasoning, but how is it proved that its commerce was the cause of the fall of Holland? By this circumstance certainly, that Holland was a commercial nation when it fell. According to this logic, when a rich man dies in consequence of a fall from his horse, or of being shot through the head with a pistol, or of being tumbled into the sea, neither horse, pistol, nor sea, can be the cause of his death, for that must be entirely owing to his riches. So when a commercial nation is overpowered in consequence of the bad management of its own government; in directing the means of its defence, or by a sudden and extraordinary increase of power in one of its nearest neighbours, its fall is owing neither to these nor any other similar cause, but must be ascribed solely to its commerce. This is a mode of reasoning not to be answered. But let the commercial and landed interests alone, they will go hand in hand unless you render them distinct by your absurd regulations, and create an interest equally hostile to both. The author, indeed, seems to have had some obscure notion that they might not be altogether distinct in consequence of having found an observation in Hume to that effect. But then he blames the excess of our commerce. We have too much of it, and of course it follows that we ought to have less. If this be true, Bonaparte is much belied when he is called our enemy, for it would appear that in endeavouring to check our commerce he is labouring for our advantage. It would be useless to consider this publication any farther. Sufficient has been said to shew its nature, and to prove what has been already stated, that the author's views are vague, imperfect, and erroneous, and consequently that he has expended his time and labour to very little purpose.

THEOLOGY.

ART. 17. *A Serious Call to the Christian World, to consider the Present State of the Jews: with some Thoughts on the Prophecies of Daniel and St. Paul. By a Member of the Church of England; the Author of the Battle of Armageddon.* 12mo. 1s. Hatchard. 1806.

In our last Journal, we noticed this author's "Battle of Armageddon," as far as his mysterious style would permit us to guess at his meaning. In his "Serious Call," he seems to deduce from various parts of holy writ, that the present time is highly proper to attempt the conversion of the Jews, which he considers as a duty incumbent on all Christians, and particularly on those belonging to the established church of England. The author enforces this opinion with considerable strength, and is certainly more intelligible and better informed than in his "Battle of Armageddon."

SCIENCE.

ART. 18: *Portable Mathematical Tables, containing Logarithms of Numbers; Proportional Parts; Artificial Sines and Tangents; Natural Sines and Tangents to every Degree and Minute of the Quadrant; and a Table of Square and Cube Roots to No. 180.* By THOMAS WHITING, Master of Keppel House Seminary. 12mo. London, 1806: Longman & Co.

This is a very neat, commodious little volume. And as there are

many occasions on which portable mathematical tables are very desirable, it is calculated to be of considerable use. As far as we have examined the tables here presented they are entitled to the praise of correctness; they are very distinctly printed on a good paper, and are worthy of the attention of all persons whose employments or amusement require a publication of this description.

POETRY.

ART. 19. *A Tribute to the Memory of the Right Hon. William Pitt, with An Essay on his Character and Endowments.* By THOMAS SHIRLEY. 1s. 6d. Longman & Co. 1806.

In Mr. Shirley's prose *Essay* we find many just remarks on Mr. Pitt's character as a statesman, but in his poetical *Tribute* we do not think him equally successful. We have lofty sounds and big words, but little poetry.

ART. 20. *Torrio-Whiggo-Muchia; or the Battle of the Whigs and Tories. A Political Satire. In Four Cantos.* 4to. Ebers. 1806.

The author of this poem informs us that "he is impenetrably concealed, and wishes to remain so," nor have we the least inclination to disturb his secrecy. It would, however, have been but friendly to the public, had he informed them what his meaning is in these verses. Except a little common-place abuse of Mr. Pitt, which might have been excused at the present period, we have found it extremely difficult to guess at the author's characters, or his reasons for introducing personages so unlike any that now flourish in political life, and who are yet to be supposed the correct portraits of well-known originals. Of his poetry, we might select many unharmonious lines, but upon the whole it is tolerably smooth and worthy of a more intelligible subject.

ART. 21. *Sir Christopher Hatton's Ghost, or a Whisper to the Fair.* By SIMON SUSURR, Esq. of the Middle Temple. 4to. pp. 24. 4s. 6d. Murray. 1806.

Sir Christopher Hatton, a noted lady's man in the days of Queen Elizabeth, could not rest in his grave, when he considered how unprotected his favourite sex is now left by the demolition of all those external fortifications with which female beauty was in his days surrounded. He knew, indeed, that modern ladies plead in their own behalf their superior knowledge in chemistry, botany, anatomy, and other branches of science, from which they derive aids unknown to their great great grandmothers. But having before his eyes Mrs. Mary Wolstonecroft, and some other ladies of spotless name, he could not altogether confide in the bulwarks of science as wholly impregnable. His ghost, therefore, appears to Simon Susurr, Esq. of the Middle Temple, and commands him, in a voice of terrible authority, and under pain of being nightly haunted, to convey his observations to the ladies of our age. Poor Susurr, who had ever been the devoted and obsequious servant of the ladies, and justly dreaded their fury when provoked, could not prevail on himself to divulge Sir Christopher's uncivil observations, and, although he wrote them out, yet, before they were published, he fell a martyr to his struggles between the fear of offending the ghost and offending the ladies. The manuscript came into the hands of a friend, who, hav-

ing more nerves, has ventured to execute Sir Christopher's behests, and also to illustrate his allusions with notes. Should this poetical lecture fall into the hands of the fair devotees of the Royal Institution, it will probably excite different emotions from the musical lectures of Dr. Crotch: they will for once hear a little *naked* truth in a *Whisper*.

But as the best means of judging of poetry is by specimens, we shall extract some verses for the opinion of our readers.

The British ladies of the present day thus reply to the remonstrances of Sir Christopher:

- " ' In Bess's days each silly maid
 Could scrawl perhaps, but could not spell,
 Of her own shadow was afraid,
 And trembled when she thought on hell.
- " ' But *we* are fall'n in other times—
 Queer soul! thou nothing know'st of *ustion*.
We read and write, and deal in rhymes,
 And pierce the secrets of *combustion*.
- " ' Small-coal ensu'd each home-bred fair
 Knew passing well when wood was burn'd;
We, we behold without one stare,
 A diamond into charcoal turn'd.
- " ' And our Professor seems to say,
 At least we judge by fair construction,
 That *carbon*, in some future day,
 Will diamonds give by reproduction.
- " ' To public lectures, as in France,
 Ding-dong in huddled groups we go—
 Grown gentlemen are taught to dance,
 Why should not we then all things know?
- " ' You'd stare at what our wise men tell us
 How men *sol-fa* from pole to pole,
 What is the nature of a bellows,
 Why chimnies smoke, why planets roll.
- " ' It is not now, as 'twas of yore—
 Pleasures *we* have *you* never felt:
 On dry Linné we nightly pour,
 Or with delicious Darwin melt.
- " ' Wonder that *pistil* and that *stamen*
 Should make the vegetable elves,
 E'en the most despicable *gramen*
 In all things like unto *ourselves*."

They loudly maintain the favourite doctrine that the faults of poor mortals are to be charged on *necessity*.

- " ' All male and female acts we know,
 As they're by wise men understood,
 Like rivers *necessarily* flow,
 And all are for the gen'ral good.

- " ' Your females necessarily covered
 The charms which bounteous nature gave;
 ' We necessarily have discover'd,
 'Tis best to shew the charms we have:
 " ' So, innocent as sinless Eve,
 ' Ere yet one fig-leaf spread umbrageous,
 In native buff, we'll boldly give
 The best of proofs that we're courageous."

ANT. 22. *The Wild Hurp's Murmurs; or, Rustic Strains.* By D. SERVICE. pp. 92. 4s. Longman & Co. London, 1806.

The success of Burns and Bloomfield has of late produced an unusual number of authors, who expect to emerge from the obscurer walks of life by making their poetical effusions known to the public. They usher their poems into notice with the affecting intimations that their muse has not had the advantages of education, that they have written under the many depressions of poverty, and that they make no claims unless on the generosity of the public. By such representations the critic is often placed in a very disagreeable dilemma: to censure would appear ungenerous and cruel; yet a regard to his own reputation does not permit him to rest satisfied with merely refraining from applause. We do not mean these observations to apply so directly to the poems before us as to many others. Some of Mr. Service's pieces discover genius, and he seems to have a taste capable of cultivation; yet they present many even grammatical errors, which any friend might have readily corrected; and in order to make up the metre, words are sometimes thrown together in such a disjointed manner as to be wholly unintelligible. For these faults the author's want of education is an adequate excuse, yet this excuse does not remove the reader's disgust at bad grammar. But as we should be much better inclined to give a favourable than an unfavourable idea of a poet who has laboured under many disadvantages, we shall extract two of his best pieces. The first has in it something humorous:

THE CRUELTY OF FORTUNE.

- " In vain, sweet-lass, I court thy charms;
 In vain I bow before thy shrine!
 Ten thousand hug thee in their arms,
 But *Fortune* thou art ne'er in mine.
 " Oft as I walk the flow'ry glade,
 In pensive mood I sorely pine
 To think the all-enchanting maid,
 Shall never fill those arms of mine.
 " Beside the lifeless fire I smook,
 And at the hungry table dine;
 And there the charming maid invoke,
 Whose frowns declare she'll ne'er be mine.
 " Whene'er the peopl'd streets I walk,
 I see her kiss the rich so fine;
 My hopes are fled—I homeward stalk,
 And weep the lass will not be mine.

- " When to the temple I repair,
I see her face with glory shine;
A thousand lovers court her there,
And say the lass shall ne'er be mine.
- " All other lasses I despise,
Except the hungry favorite mine;
And tears bedew their cheeks and eyes,
Since Fortune says she'll ne'er be mine.
- " Oh! Fortune hear a lover's vow,
Who humbly falls before thy shrine;
And clothe with sympathy thy brow,
To one who knows he'll ne'er be thine.
- " Tho' Fortune frowns, I here declare,
I fain would round her waist entwine,
And wear a posey of her hair,
Whose cruel heart would not be mine."

The following piece has some very happy turns; it shews that the poet, although a poor son of Crispin, has spirit to laugh at the patron who had the folly and insolence to treat his advances with rudeness:

A POETICAL EPISTLE

TO MÆCENAS.

- " From Clydesdale-banks, with daisies gay,
The rustic muse led me astray,
To sing in Sudbry a lay
To you Mæcenas.
- " No martial ardor warms my breast,
Nor scarlet robes your eyes arrest;
By Mars himself for conquest dress'd,
Like you Mæcenas.
- " I move in quite a different sphere,
Where paupers high their standards rear;
Or on the cobbler's seat appear
To shoe Mæcenas.
- " Yet oft I court the woodland shade,
With one I call a harmless maid,
And soft on banks of cowslips laid,
We sing Mæcenas.
- " The learn'd and wise call her my muse,
Or something that my genius shews
To be above the common views
Of fools, Mæcenas.
- " I dare not boast you are my friend,
Nor to your rank nor sense pretend,
Yet boldly here these verses send
To you Mæcenas.
- " Some weeks ago on you I waited,
With hat in hand and mildly stated,
A humble bard was I, but treated
Unfair, Mæcenas.

" Perhaps you spoke in haste, but said,
That poetry you never read,
Which griev'd me sore while out I sped,
Right glad Mæcenas.

" Your humble pardon now I crave,
And hope you'll be as kind as brave,
And let a poet hearing have
With you Mæcenas.

" But if you snarling raise your brow,
And bid me from your presence go,
A poet's rage I'll let you know
Burns fierce, Mæcenas.

" But I forgot to say your servant,
In writing words like these so fervent,
Nor of fine rules was I observant
To you Mæcenas.

ART. 23. *Miscellaneous Poetical Translations, to which is added a Latin Prize Essay. By the Rev. FRANCIS HOWES, A.M.* pp. 143. 4s. 6d. Mawman. 1806.

The author of these pieces possesses the talent of writing neat and polished rhymes. He, however, seems to over-rate his powers of translation, and to have been rather unfortunate in the choice of his subjects. He wears us with a number of translations of the odes of Anacreon, which have already been be-translated till it is impossible almost to read any further translations of them. They are at best only remarkable for the simplicity of their style, and the prettiness of their turns. Their beauties are scarcely capable of being transfused into another language, and would afford but very circumscribed pleasure if they were. Their shortness seems to tempt the perpetual endeavours of translators. The best translation in the volume before us is that of the *Batrachomyomachia*; and the author, in translating the Greek names of the Frogs and Mice into appropriate English ones, has certainly improved on former translators.

ART. 24. *Poems written on Different Occasions, by CHARLOTTE RICHARDSON. To which is prefixed some Account of the Author, together with the Reasons which have led to their Publication, by the Editor, CATHARINE CAPPEL. Printed by Subscription for the Benefit of the Author.* 8vo. pp. 130. 5s. Johnson. 1806.

Charlotte Smith, the authoress of these poems, was born in the lowest situation. She received at a Sunday school those virtuous principles which she preserved during life. At an early age she was admitted into the grey coat school at York, where young girls are educated with a view to their being house servants. Here she could learn little, as Sunday afforded almost the only intermission from manual labour. She, however, perused the Scriptures with attention, and always picked up something from the sermons which she heard. In her situation as servant she was often exposed to temptations which, however, she resisted, and at last married a shoemaker of the name of Richardson, who died shortly after their union, leav-

ing her with one child. She had been accustomed to put down in verse her feelings and reflections on the most interesting incidents of her life. From these pieces the editor selected the poems now before us, which were published by subscription. This brief account of the authoress is necessary, for the verses in themselves possess very little merit—but considered in connection with the situation and opportunities of the composer, they are certainly extraordinary. They are highly deserving of attention in another point of view: they afford a strong instance of the value of early virtuous impressions, of the safeguard which religious principles afford against the allurements of vice, and of the respectability which they give even to the humblest station.

DRAMA.

ART. 25. *Edgar, or Caledonian Feuds. A Tragedy. By GEORGE MANNERS, Esq. pp. 90. 2s. 6d. Tipper & Richards. 1806.*

This tragedy, which was first performed at Covent Garden Theatre, on Miss Smith's benefit night, was received with much applause. The author informs us that Mrs. Radcliffe's novel, *The Castles of Athlin and Dunbayne*, suggested to him the idea of writing the tragedy, and furnished the ground-work of the plot. The story turns on the feuds of two families in the north of Scotland during the feudal times. The incidents are numerous, and the attention kept up by their rapid succession. Mr. Manners seems to have had much in view the effect of the piece on the stage, and we understand that it is possessed of very considerable interest in representation. The author does not seem to have paid much regard to the accuracy of his verse, or the delineation of manners: and he surely could have found for his heroes some Caledonian names instead of the purely Saxon appellations Edgar and Osbert. Upon the whole, however, this piece is considerably above the rate of those which have lately been brought forward; and we doubt not that the author, if he applies himself diligently to dramatic composition, may acquire eminence in that branch of poetry.

ART. 26. *The Invisible Girl: A Piece in one Act, as performed at the Theatre Royal Drury-lane. By THEODORE EDWARD HOOK. 8vo. pp. 38. 1s. 6d. C. & R. Baldwin. 1806.*

This little piece possesses no small share of comic humour, and when well represented is very amusing. The principal personage is Captain All-Clack, a talker of such volubility that none of the others are able, when he is present, to interpose more than a monosyllable between his speeches. In short he carries on the whole business of the piece, acquits himself with equal volubility in various characters which he finds occasion to assume, interprets the meaning of every one with whom he converses, sings their intended songs, and takes the whole task of speaking on himself. The idea of this character was suggested by an account, which the author saw in one of the papers, of a French piece formed on a similar plot; but the dialogue and incidents are entirely Mr. Hook's own. "The Invisible Girl" merely sings a song, without appearing on the stage. The exhibition of the Invisible Girl was an object of public curiosity at the

time the piece was written, and the author thought himself entitled to employ the name as a lure to the attention of the town.

ART. 27. *Catch Him Who Can! A Musical Farce, in Two Acts. Performed with distinguished Success at the Theatre-Royal, Haymarket.* By THEODORE EDWARD HOOK. 8vo. pp. 58. 1s. 6d. C. & R. Baldwin. 1806.

Two young Spaniards fight a duel at Paris: One of them runs the other through the body, and, a price being set on his head, attempts to make his escape into Spain. But the pass is guarded, and he narrowly avoids being taken. The dexterity of his servant, however, rescues him from various dangerous situations; and his good fortune in eluding his pursuers gives rise to the title of the piece. It is at length discovered that the youth who was run through in the duel is not dead, and the whole, therefore, concludes joyfully with various marriages. Although considerable latitude may undoubtedly be allowed in those whimsical compositions called farces, yet the humour is occasionally rather too luxurious, and the dialogue is always overcharged, and sometimes disgraced by puns. As the author is extremely young, and may possibly some day aspire to the production of dramatic pieces of a higher description, we recommend him to study attentively the best models, in order to the chastening and elevating that abundant vein of quick and lively humour which he manifestly possesses. The piece was extremely well received at its representation, and continues to be acted to crowded houses.

MISCELLANIES.

ART. 28. *The Last Man, or Omegarus and Syderia, a Romance in Futurity.* 2 vols. 12mo. 8s. Dutton.

This composition is made up of the supposed adventures of the last man and woman of the human race. The idea of such a work was a singular one, and the execution is certainly no less extraordinary. The earth is supposed to be worn out so as to be no longer fit to afford subsistence for man—the moon is extinct, and every thing seems to indicate the dissolution of the world. But the last man of the old continent is supposed to be married to a woman of the new. A general sterility of the human race accompanies the barrenness of the earth; but the above mentioned pair are still capable of procreating children and continuing the human race, which it appears would then be more wicked than before. Adam, the father of men since the creation of the world, had been confined near the gates of hell to witness the torments of his race as a punishment for his crime. He is now visited by an angel and told that his tortures will have an end, if, upon being sent to the earth for that purpose, he could persuade the last man to leave his wife, who as yet had no children. Adam succeeds, in opposition to the genius of the earth, who endeavours to continue the human race because he cannot survive the destruction of the world, which must follow that of man. The wife dies of grief for the loss of her husband, and thus the world is at an end. Death, having destroyed the human race, finishes his career by killing the genius of the earth.

The incidents and notions in this curious production are to the last

degree ridiculous and absurd, and the more so on account of the mock solemnity with which they are detailed. The style is such a tissue of rumbling and grave bombast that one would almost suppose the whole to be a burlesque, if any object of the author in this could be discovered. But all this is comparatively of little importance. His nonsense is not worse than the nonsense of others, but the manner in which the name of the Deity is introduced, among these ridiculous actions and conceits, is highly irreverent, if not absolutely blasphemous. We may smile at the strange work which is made in bringing together the only pair who have the faculty of restoring the human race, and wonder, if we please, how they acquired this pre-eminence. We may laugh at the genius of the earth, puffing volcanoes; and at his wise conferences with death; but when the name of the Divinity is mixed with these fooleries, when the Deity is made to act a part in these absurdities and inconsistencies, the smile must be converted into disgust and abhorrence.

ART. 29. *Conrade; or, The Gamsters. A Novel, founded on Facts, By CAROLINE MATILDA WARREN. 2 vols. 12mo. 7s. Lane & Co. 1806.*

This novel may probably be read with advantage by juvenile gamsters, but those who are further advanced are far beyond the reach of example or precept. As a novel, however, it does not rank much above mediocrity. The scene is laid in the province of Massachusetts, but for what reason we have not been able to discover. There is nothing in the characters or incidents that should have prevented its being removed by *habeas* to the county of Middlesex. English novelists should never go abroad for what they can find so much more perfect in their own country.

ART. 30. *Sophia St. Clare. A Novel. 2 vols. 12mo. 5s. Johnson.*

This is a wondrous sad tale indeed—very sad, and therefore let the misses be prepared with their pocket handkerchiefs, for “here will be salt tears shed,” as Bottom says. The heroine is confined in a convent by a hard-hearted step-mother. A hero relieves her, and she, as in duty bound, falls in love with him. He, however, cruel man, marries another woman, who persecutes the heroine, who dies of love and ill usage. “If you have tears prepare to shed them now.”

ART. 31. *Oddities and Outlines. By E. M. 2 vols. 12mo. pp. 430. 10s. Carpenter, 1806.*

These “oddities” are, we presume, the characters exhibited in a sort of Novel, and the “outlines” are hasty sketches of a Tour through France, &c. during the last peace. A chapter of each is given in alternate order by which the author unquestionably supposed that he afforded his readers a pleasing variety. We have not, however, reaped all the enjoyment which his preface led us to expect, and at the same time we are disposed to think that he has talents that might have produced a more finished work. There is here too much of the misanthropic language of novel-sick minds, and now and then not a little of the cant of what has been mis-called modern philosophy. Godwin, himself, could not have talked

more petulantly and absurdly of civil and military professions than some of the personages in our author's narrative of Mr. Bearer. The adventures of this gentleman, which at first promise something new, end as usual in the death of a relation, a fortune of £2,000 a year, and the possession of the "girl of his heart." As to the intermediate remarks on the state of France, they are in general very superficial. The following passage is one of the best, and is an admirable epitome of the history of the Great Nation :

"Behind the Tuilleries is the superb *Place de la Revolution* : or as it is now called *Place de la Concorde* : in the centre of which, Louis the Sixteenth suffered death. On this spot once stood a statue of Louis XV. ; lately, in its room, a statue of Liberty : and when I saw it, in lieu of both, was seated an old woman who sold apples and chesnuts !"

ART. 32. *The History of England; for the Use of Schools and Young Persons.* By EDWARD BALDWIN, Esq. *Author of Fables Ancient and Modern. With Thirty-two Heads of the Kings. Engraved on Copper-Plate, and a Striking Representation of an Ancient Tournament.* pp. 224. 4s. Hodgkins. London, 1806.

This little volume does great credit to Mr. Baldwin ; and we consider the rising generation as highly indebted to him for the trouble he has taken on their account. The volume comprehends a sufficient number of striking facts to give children a general idea of the course of our history. The style is familiar and playful ; the facts are for the most part represented in a very proper light ; and we heartily recommend the volume to parents, as well calculated to please and instruct their children, without fatiguing their attention and confusing their memory.

ART. 33. *Life of Lady Jane Grey, and of Lord Guildford Dudley, her Husband.* By THEOPHILUS MARCLIFFE. pp. 112. Hodgkins. London, 1806.

This little volume is alluded to by Mr. Baldwin in the preface to his *History of England* which we have noticed above. He there refers us to this life of Lady Jane Grey, as a specimen of the manner in which his outline of the history of England might advantageously be filled up for children. From this it may be supposed that he is the author under a fictitious name. The *Life of Lady Jane Grey* is very interesting ; it presents many instructive lessons for the young ; and as it is related in a simple and affecting manner, it will not fail to produce a very considerable impression on their minds.

ART. 34. *The Looking-Glass ; A True History of the Early Years of an Artist.* By THEOPHILUS MARCLIFFE. pp. 118. 1s. Hodgkins. London, 1805.

This story, we are told, is a true one, and indeed it is so simple and natural that we can well believe it to be so. It cannot fail to prove highly amusing as well as instructive to children. The steps by which the young artist's taste was formed are delineated with no common degree of skill.

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Vol. II.]

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[N^o II.]

ART. I. *The Topography of Troy and its Vicinity; illustrated and explained by Drawings and Descriptions.* By W. GELL, Esq. M.A. of Jesus College, Cambridge. 1 vol. folio. pp. 124. 10l. 10s. 6d. boards. Longman & Co.

THOSE writers who have as yet engaged in the controversy respecting the situation of the city of Troy, have all, except Mr. Bryant, considered Homer, in their references to his authority, less under the character of a poet, than under that of a land-surveyor.—They have taken his accuracy of topographical description for granted; and have totally omitted to estimate the power and extent of his imagination. In defiance of the testimony of Strabo, who, though he allows that there was *some* historical foundation for Homer's story of the Trojan war, also confesses that—*Παρὰ τῇ ποιητῇ καὶ πλατύνει τὰ μῦθῳ*; “that there are instances of the poet's forging what never existed; in defiance of Pliny's testimony, who was as unsuccessful as Strabo in his search after the situation of the ancient Ilium; in defiance of Lucan's ‘*etiam periere ruinæ*’; of Ovid's ‘*seges est ubi Troja fuit*’; emboldened by the accredited reveries of Le Chevalier and Mr. Morrit, Mr. Gell steps forward, and declares with a loud voice and an unblushing countenance (the countenance indeed of the great)

Hæc ibat Sîmois; hæc est Sigeia tellus;

Hic steterat Priami regia celsa senis!

What remains for this happy traveller, who finds every thing which he looks for, but to set sail for the island of Robinson Crusoe; to take views of the coast; to present us with a drawing of the creek at which the savages landed; and a plan and elevation of the tomb of Friday's father?

Unwilling as we are to resign the favourite dreams of our youth, and averse as we feel to that severity of investigation which extorts by force the most pleasant error from our minds, we cannot, if our sober judgment is called for, refuse our assent to the arguments of that literary Achilles, but for whose destructive prowess, and torch of truth—

Trojaque nunc staret, Priamique arx alta maneres!

We confess our full persuasion of the reasonableness of Mr. Bryant's doubts concerning the existence of a Troy in
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Phrygia; and, indeed, concerning the authenticity of Homer's historical information in general.—“We shall leave the veteran to vindicate himself from the attacks of Mr. Morritt, and all his former opponents, and, indeed, we might leave him to defeat by anticipation Mr. Gell's daring hypotheses; the name of Mr. Bryant is in itself a host; he alone is sufficient to overthrow the absurd credulity of those who build upon the fictions of a poet—he might, if still living, still exclaim—*Ὅτις τρῶας ἴσας Κρηδομένης Ἀντιγονέως*.—But as we are in duty bound to consider the work of Mr. Gell, we will suppose him to ask us the question—“Whence, if not from a regard to truth, arises the minuteness of Homer's topography?”—From a desire to bring his scene of action immediately before the eyes of his readers; from a knowledge of the pleasure which arises from particularization of time and place; from the apparent reality, which such exact description gives to the most imaginary circumstances.—We will now in our turn ask Mr. Gell a question—Whether in the groves of Emanuel, or the marshes of Jesus Piece,

“Where willow Camus lingers with delight,”

he enjoyed that golden vision, which predetermined him to find the sources of the Scamander in the springs of Bournabashi?—Fortunate Mr. Gell! How much more fortunate than Alexander, who began to build, or Antigonos who continued to build, a city, upon a spot which is wholly dissimilar to the site of Troy as described by Homer, fancying that they had found the object of their wishes. Mr. Gell had been accustomed to build castles in the clouds—what wonder then that *he* found the remains of that Ilium, (of which there were no remains some thousand years ago) which stood in a plain—

ἐν πεδίῳ πεπολισμένῳ,

“upon a hill; that he discovered the two fountains, one as hot as fire, the other as cold as snow, from which the Scamander took its rise, in forty springs all of an equally warm temperature!—That he can allow the ships of the Greeks to have been *crowded* in the space of four miles (the distance between the Sigæan and Rhæicæan promontories)—that he can in short reconcile all incongruities by the aid of his pencil and his pen—except the incongruities of his own assertions. Of these incongruities, the following is no bad specimen: Speaking of a mound of earth, which he says is generally; “though without any apparent reason, known by the name of Antilochus's tomb,” he in the same breath asserts, “that there is every probability that it may really be the cenotaph of Antilochus!!!” See page 62. The members, indeed, of Mr. Gell's sentences have seldom any greater connection with each other in their beginning, middle, and end, than that which arises from their proximity of situation.

Upon casting our eyes over the map of the plain of Troy, we discover some curious instances of Mr. Gell's conjectural Topography. In one place there is a hill *like a tumulus*—"in another "Udjek-Tape—*perhaps* the tumulus of *Æsyetes*." But why even *perhaps*?—Mr. Gell himself confesses "that of all the monuments now existing in the plain of Troy, *not* Udjek-Tape, but that near Tchiblak, has the best title to the name of *Æsyetes*, according to Homer!"—This peculiar felicity of making and destroying an assertion in the same sentence, must confer a very singular literary reputation on Mr. Gell.

But what is the point which our author labours to establish? It is the confirmation of Homer's account of the plain of Troy; which he imagines is afforded by the present appearance of the country.—But an acute fellow-traveller of Mr. Gell's; a writer, as much distinguished by his talents and observation, as by his rank and influence in society, has absolutely invalidated all the testimonies of this gentleman, with regard to the more important objects in the Troad. Indeed; the very cursory view which our traveller took of the Levant, where he drew *every* notorious scene, and made remarks *wherever* the admonitus locorum flattered his imagination, or demanded the exercise of his judgment, in the course of *three days*—does not permit us to attribute any great degree of solidity to his opinions; or to pin our faith upon his unqualified asseverations.

In the first place how does he get over the beginning of the 12th book of the Iliad? We have been accustomed from our youth, to argue, if provoked to argument, upon the fair support of authentic materials and established information. We conceive that there is no sufficient reason to doubt the genuineness of the lines to which we allude.—The style, the spirit, are completely those of Homer; and when he has enumerated the rivers which flow from the summits of Ida over the plain of Troy—he commands our admiration by his bold disposal of their streams; he directs them where he pleases, and says at once—

Τῶν πάντων ὁμοσε σίεμα; ἔτραψε Φειβος Ἀπόλλων.

How can we then erect an hypothesis of *accuracy* upon his evidence, who to defend his *inaccuracy* of local delineation, declares the face of the country to be wholly changed? How would the shade of Homer "grin horribly a ghastly grin," if met by some grisly commentator in Elysium, and asked whether he really took his description of the plain of Troy from nature,* or from his own imagination? * Would he not answer with the satirical Jupiter of Swift, in his fanciful day of judgment—

"I 'gainst such blockheads set my wit!

"I teach such fools—Go, go—You're bit."

Homer, who had visited the Troad, but had not measured

with the labour of a geometrician every square foot of ground in Phrygia, doubtless saw enough of the country to be able, had he chosen so to do, to give the most accurate general account of its appearance; to specify the objects of greatest interest; to remark upon those ruins of Priam's city, (had they existed *even in his time*) which Demetrius of Scepsis, and Hesticea Alexandra were in after ages, though living on the spot, incompetent to discover; but Homer, aware of the improbability of long expeditions in the remote æra of his supposed Trojan war, brings the point of contact between Asia and Greece as near as he possibly can; and with some regard to geographical delineation, but not an exact regard, describes Troy as standing near the Hellespont. A Simois and a Scamander probably united their currents on the famous plain in which the city stood; but to argue upon the point of conflux; to imagine the precise spot upon the banks of Xanthus from which Achilles tore the elm; to measure Agenor's steps across the Heian plain at the distance of above three thousand years, was left for that incredible folly of critics and of commentators, which in the eyes of a deceived public has dignified the stultum laborem ineptiarum, and given to the names of a Heyne or a Morritt, the honours only due to an Eustathius or a Bryant.

But it were well if such sciolists in literature as those whom we are condemning, could make up by grammatical knowledge, however confined, for their want of taste, for their want of every feeling honourable to the man of genius and classical erudition. Devoid of these last-mentioned qualities (with all his affectation of enthusiasm) as Mr. Gell undoubtedly is, he is yet more ignorant of the commonest interpretation of the most easy Greek words. He does not know, he literally does not know that *Πῆρι* signifies "around;" he does not know that *λίθῳ μεγάλῳ* is a "great stone." Where then is the merit of Mr. Gell?—To what originality of discovery does he lay claim?—Does he not rather amplify and exaggerate the accounts of Morritt and Le Chevalier, who themselves are so discordant, though professedly advocates for the same cause, as to place the mouth of the same river at points of land distant from each other several miles? We firmly believe the charts of these three travellers to be fictions—for there is hardly a relative situation of cape, bay, or promontory, in the map of one, which does not contradict the delineation of the same spot by another! Ohe—*jam satis est*.

Mr. Gell's volume is nothing but a "picture-book; interspersed with prose on stiles, intended for explanation. The guide to the Exhibition is an exemplar of good writing compared to Mr. Gell's crude performance.—For instance, he gives you a picture full of the most green trees, and the most blue skies, and the most yellow buildings, and the most red inhabitants—and this he calls "the warm source of the Scamander!" But

in his description of a modern Turkish watering-place, which Mr. Gell imagines to be Homer's "broad, deep, and divine Scamander," the absurdity of his pen far exceeds that of his pencil. After talking of "fountains surrounded by fragments of white marble," "quadrangular forms," and "square granite columns," he concludes by observing that "this place was much frequented by the Trojan women, for the purpose of washing!" Bathos was a creature of the brain before the days of Mr. Gell; he has given it a local habitation and a name in his writings; nay, he has personified Bathos in his own character of an author.

We will present our readers with one extract from this useless, uninteresting, and expensive publication. And that we may combine just censure of Mr. Gell's paucity of self-acquired information, with some advantage to our readers, we shall select a passage wherein he makes the amende honorable for his foolish dissent from the general opinions of Mr. Bryant, by a compliment to some particular statements of that acute and profound scholar:

"Mr. Bryant, with wonderful learning and ingenuity, has traced many colonies from the shores of the Nile to their arrival in Greece and Asia. That of the Atlantians in Phrygia was dispossessed by Myrinne; and a second colony of Egyptian extraction was expelled by Ilus under Tantalus and Pelops. That the Atridae were of Egyptian origin may be inferred from their names according to Mr. Bryant, who specifies particularly, and with great judgment, that of Menelaus. The tumulus of Agamemnon also, in the Peloponnesus is said to contain figures sculptured on huge blocks of stone, nearly resembling the Egyptian hieroglyphics. The numerous colonies, which settled in Greece and Lesser Asia, were then almost entirely derived from Egypt; a circumstance which, as Mr. Bryant says, accounts for the ease with which the Greeks and Trojans reciprocally understood each other when meeting in battle. It is not singular that such frequent allusion should be made to the mother country, as we find in the *Iliad* and *Odyssey* of Homer; for even in the time of that poet, Egypt was considered, as it really was, the fountain of knowledge. It is probable too that Homer lived at a period not very remote from the age he celebrates. He would have put a prophecy concerning the return of the Heraclidæ into Peloponnesus, and the ruin of the Atridae, into the mouth of some one of his heroes, had he written after that event, for he has not omitted any circumstance of that nature.

"Mr. Bryant, in his admirable *System of Mythology*, has given the derivation of many names of cities, mountains, and rivers, both in Greece and Asia, from the Ammonian tongue, with which those in Phrygia were particularly connected; a circumstance not surprising, as a very great proportion of the colonies which peopled Europe seem to have passed through it. The earliest conquerors also are said to have taken possession of that territory. Nimrod, Semiramis, Sesostris, the Atlantians, Meropians, Myrinne, and, even in the memory of Priam, the Amazons, &c. at different periods recorded as the inhabitants of Phrygia, and all of them were of

Ammonian extraction. A few of the names given by Mr. Bryant from the mother tongue will suffice to shew this intimate connection. That author informs us that *Il* and *El* signify the sun, (p. 463, vol. 2.) and in page 464, we find *Elion*, the most high, applied to that luminary. We have here the city of *Iliou*, and accordingly we find *Apollo*, or the deity of the sun, is the guardian of *Iliou*. It is remarkable that Homer has often adapted the introduction of that divinity to the situation of the armies on the field of combat. We find more than once, that the Trojans conquered while the sun ascended toward the meridian, but when he began to decline, the Greeks obtained an advantage which the dazzling splendor of his rays had rendered them incapable of obtaining in the morning.

“Mr. Bryant says, that almost all salt or warm springs were dedicated to the sun in early ages, when that luminary was considered as the greatest of the deities. The Troad abounded with such fountains. *Zelesia* was the capital of a Phrygian province, and this name is particularized as connected with salt springs. The name *Æneas* seems to be derived from a fountain sacred to the solar divinity, and Mr. Bryant mentions a spring in Thrace of that name, dedicated to the god. The same may be said of *Ænone*, the wife of Paris, whose name was a compound of *Ain*, a fountain, and *On*, the sun. *Xanthus* may be derived from the words *Zan* and *Thoth*, both of which are given by Mr. Bryant as titles of the sun; and *Scamander*, the other name of that stream, seems to have been of similar signification, being a compound of *Cham*, the sun or heat, and *An*, a fountain. The warmth of the spring also justifies such an appellation. Many other instances might be added, to shew the intimate connection between the names of places and the deities to which they were consecrated. The whole history of Troy seems exceedingly reconcilable to the system of Mr. Bryant, from whom, indeed, almost every circumstance here mentioned is borrowed. I shall conclude with an observation of that author, that the Egyptians sent colonies into Epirus, and the countries on the western coast of Greece. The great similarity of names is adduced as a proof. That there was some connection between Epirus and Phrygia after the destruction of Troy, is manifest not only from the authority of Virgil, but from the wonderful and truly singular correspondence of the plain of *Buthrotum* or *Butrinto* with that of Troy. It seems impossible to produce a more unequivocal proof that the plain near *Bounarbashi* is the real plain of Troy, than that of finding, in a distant country, its exact counterpart, chosen by the wife of Hector, on account of a similitude of which she was competent to judge, and retaining to this day its original aspect.”

That the plain, however, near *Bounarbashi* is not the real plain of Troy, the circumstances of no remains of a city being found in the place where it certainly stood, (if it stood anywhere) and only a few doubtful ruins appearing on a hill—sufficiently evince. But let us not dismiss Mr. Gell without referring to the conclusion of his work, in which he modestly offers an apology for its inaccuracies. We all remember *Cibber's* apology, in which the hero of his own tale,

“Who was himself the great sublime he drew,”

confessed that there were *some* imperfections in his composition; but observed that upon the whole he flattered himself, taking into consideration his dramatic engagements at the winter theatres, and his summer peregrinations in the country, his apology was as free from faults as any work of that nature could reasonably be expected to be; or if we did not remember it, Mr. Gell would forcibly recal it to our recollection, when he asserts "that his omissions are to be attributed to the duties of a military occupation, and the distance of three hundred miles from the metropolis!"

Having now discussed the value of Mr. Gell's Topography, we shall advert for a moment to his more private amusements in Asia, of which he has given us a very sufficient detail. To wave mentioning what he calls "the ceremony of the Tooth-Brush," which excited the astonishment of the Turks, to wave Mr. Gell's approach to the haram of the Aga, let us conceive him at once introduced into that blissful region, curiosity and fear operating upon him in an 'equal ratio'—but alas! he only saw the cushions upon which the ladies had been warming themselves, like the good-man Garagantua, before a sea-coal fire!—How Mr. Gell's invention deserted him in a seraglio, where Lady Mary Wortley Montague's fancy had been so vigorous, we cannot imagine. Why did he not see the ladies? Πᾶ Πᾶσι συμφαι; may we ask our classical-traveller; and why has he suppressed his sketch of the Haram?

But to put a stop to our good-humoured trifling with Mr. Gell's Topography, let us ask him, in a tone of more serious sarcasm, of what benefit to the literary world is his excursion to the Troad likely to prove? Has he by his subsequent examination propped the sinking cause of Morritt and Le Chevalier, and our ill-advised brethren, the Anti-Bryant Reviewers? No—by his inconsistencies he has only plunged them deeper in the mire; as their own discoveries respecting the situation of Troy are built upon the same shallow materials.—But if any future critic *should* establish their veracity, *then* we may say to the trio of Travellers—

Troja quidem tum se mirabitur, et sibi dicet
Vos bene tam longâ consuluisse viâ!!!—

ART. 14. *The Prose Works of John Milton; with a Life of the Author, interspersed with Translations and Critical Remarks.*
By CHARLES SYMMONS, D.D. of Jesus College, Oxford.
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IT is not difficult to account for that neglect which has attended the prose writings of Milton, and in consequence of which they have been out of print for more than a century. The kingly government having, after an inconsiderable interval, been restored in this island, the proneness of men to flatter

the powers that be, has created so many revilers of those productions, that the most unfavourable opinion of them has without examination been almost universally taken up.

Whatever praise this supine condemnation of the writings in question may deserve as a proof of our loyalty, as a philosophical and literary people we have little cause to boast of our ignorance of any of the remains of the greatest poet of modern, perhaps, of any times. With what eagerness should we have studied the prose writings of Homer, had any such been left by him, whatever form of government might have been recommended in them;—or of Virgil, had he written as zealously in favour of the republican enterprises of Brutus, as it is probable he would have expressed himself in favour of the monarchical operations of Augustus. But Milton adorned our own country; he has added dignity and splendour to the English language, and the English race. If there is a name above all others of which Englishmen have cause to be proud, it is that of Milton. And yet of by far the largest portion of Milton's works how few Englishmen are there who have any knowledge! This has happened in a country in which the sublime poem of Milton is in the hands of her very peasants, and the theme of their admiring applause: such are the effects of political prejudice and weakness. We are told that the nurses in France, so great was the terror left by Marlborough, used to still their children by threatening them with his name. The writings of Milton have appeared a similar goblin to the royalists of this country; and they have warned every succeeding generation against them as something pregnant with the direst mischief.

Being well assured that nothing evil is to be learned from the writings of Milton, though they are not a study which can ever be a favourite with the great class of readers; that not a little is to be learned from them in point of thought, and much in respect to expression, by those who are qualified to peruse them with proper discernment and taste, we receive with peculiar pleasure this long deferred edition of the whole of our great poet's productions in prose, and account it our duty to give a pretty full account of the publication.

A preliminary volume is supplied, containing an account of the life of Milton, with some strictures on his writings. This deserves our attention in the first place. The life of Milton had already been variously recorded; and the manner in which this task had been executed is one of the curious circumstances which have attended the life and memory of the great English bard. An author, who merits our applause and gratitude for the diligence with which he collected facts, had long satisfied our countrymen, when a champion of the divine right of kings and bishops, being called upon for a life of the poet, took vengeance

on his character for the sturdiness of his heresy, and painted him with hardly a virtue to adorn either his public or his private life. The great ignorance in regard to Milton which then prevailed, and that parasitical readiness to applaud the favourite doctrines of the Great, on which the success of many an author depends, gained a very general assent to the black account. At last, however, a respectable poet and author undertook to expose the calumny, and to vindicate his nation from the reproach of contemplating with delight the defamation of the greatest man, perhaps, whom their country ever produced. Since Mr. Hayley's life of Milton was published, we have not been altogether without instances of a similar concern for the honour of the poet; but if we recollect Mr. Wharton, Mr. Todd, and others, we must still conclude that those who wish ill to his memory are, if not more numerous, at least more zealous than his friends.

The occasion of publishing those writings of Milton, which have exposed him so long to the "evil tongues" of which he himself makes mention, was peculiarly adapted to a vindication of him from the obloquy which those writings had brought upon him, to an examination of his political conduct, and of the tendency of his writings on civil and ecclesiastical government. To this task Dr. Symmons addressed himself with honest zeal, and if he has not done all that could have been wished, he has yet done what, we think, entitles him to our respect and thanks.

In regard to the historical incidents of Milton's Life, we shall make but few remarks on the labours of our biographer. They were already sufficiently known, and little remained for the research of a new historian. We must, indeed, observe that Dr. Symmons, though a man of talents and learning, appears to us but little fitted for the narrative part of biography. His style is by far too pompous and declamatory. Indeed his strain, if our notion of turgidity and bombast be just, surpasses the modesty, not only of biographical narrative, but of prose itself. We shall present a few instances of the fault to which we allude; and let our readers judge for themselves. Talking of the care bestowed by Milton's father on the education of his child, "no means, as we may be certain," says Dr. Symmons, "were omitted to expand the intellectual Hercules of the nursery into the full dimensions of that mental amplitude for which he was intended." On this subject he proceeds to the exclamatory figures of rhetoric and poetry; "How great," he cries, "are the obligations of Britain and of the world to such a father engaged in the assiduous and well-directed cultivation of the mind of such a son!" The corresponding temper of the son to these meritorious labours of the father are mentioned in the following words: "Ardent in his love of knowledge, he

was regardless, as we have observed, of pleasure and even of health, when they came into competition with the prevailing passion of his soul; and we are consequently not much surprised with the extraordinary and brilliant result which soon flashed upon the world." We find him talking of Milton's application to controversial writings in the following strain: "By the appropriation of his powers to controversy during the high noon of his manhood, we have lost, as we may be certain, many a rich effusion of his fancy, on which we might have dwelt with exquisite delight; but we have gained by it the spectacle of a magnificent mind in a new course of action, throwing its roaring fulness over a strange country, and surprising us with the force and the flexibility of the human intellect." Here we have not only the fault we are at present exemplifying, but that incongruous mixture of literal and metaphorical language, which always produces so grotesque an effect, and is so severely condemned by the rules of good composition. We have first the mind, by a pretty strong metaphor, though not an exceptionable one, denominated *magnificent*, that is to say, rich and making a grand display of its riches: this magnificent mind "goes into a new course of action;" this too is very well: but what shall we say to its throwing *its roaring fulness*? The roaring fullness of a mind!—what an image does this present? We see here that the author after having begun to talk of the mind literally, or at least under the figure of a rich and splendid man, changes to speak of it as a great river overwhelming its banks with a roaring noise, and deluging even strange countries. But what does this river next, that is compatible with the nature of a river? Nothing whatever of this sort. It shews "the strength and flexibility of the human mind;" which is a strange occupation for a river. Thus the author places a very violent figure in the middle of a sentence, with which both the middle and the end are at complete variance. This mismanagement of figures is a most frequent error in the present style of composition.

In refutation of the specific calumnies which have been circulated respecting Milton, we think Dr. Symmons has, in general, been highly successful. In regard to those calumnies, indeed, a remark suggests itself, which is peculiarly honourable to the poet. When we consider how obnoxious a person to the royalist party Milton was, we shall be truly astonished to find how few imputations his enemies have ventured to fling upon him. Those who are acquainted with the scandalous history of the period to which we refer; those even who are conversant with Grey's *Notch* on Hudibras, in which a considerable quantity of the vile things of an evil season has been raked together, in a manner disgusting to every man of taste or of a liberal mind, must be well acquainted with the unbridled licence of abuse which was used by the friends of Charles

against the leaders in the parliament, or their adherents. If we recollect that Pym and Hampden, with innumerable others (not to multiply instances) of the strictest lives, and invincible integrity, were often represented as monsters, combining in their characters every species of guilt, we must suppose that the author of *Iconoclastes*, of *Reformation touching church discipline*, of the *Tenure of Kings and Magistrates*, of the *Vindication of the People of England* against the great royal champion Salmasius, must, when he could escape with so little of the foul aspersions, have been truly an untainted character.

The first of these calumnies, in the chronological order of the poet's life, is, that he was expelled from his college for licentiousness of conduct. When this slander was found to rest upon very insufficient testimony, a passage in one of his juvenile poems, in which he speaks of his inability to spend his time any longer in his college, has in recent times been finely tortured to mean, that he was positively expelled from it. He tells his friend, to whom the poem is addressed, that he does not regret this inability, most probably arising from the deficiency of his pecuniary funds,

Nec dudum vetiti me laris angit amor,

because subjection to a master, and the other restraints and discipline of a college were not much to his mind.

Nec duri libet usque minas perferre magistrī,
Cæteraque ingenio non subeunda meo.

Dr. Johnson, by assuming the liberty of misinterpretation, has made this passage become a proof, perfectly satisfactory to his own turn of mind, that Milton was not only expelled from his college, but previously subjected to ignominious, and even corporal punishment. We see by the first of these lines, says the doctor, that Milton had been subjected to threats, and by the last that he had been subjected to something more than threats. But what is more than *threat* is punishment. Such is the demonstration of the infamy of Milton's early life!

Our author spends a considerable time in describing and criticizing the juvenile poems of Milton, a labour which adds but little, we think, to the illustration of the subject. Few of his remarks have much in them of novelty or ingenuity, and sometimes he has committed mistakes. Thus, after justly admiring the following most poetical lines,

How sweetly did they float upon the wings
Of silence, through the empty-vaulted night,
At every fall smoothing the raven-down
Of darkness till it smiled——

He observes that "darkness may aptly be represented by the blackness of the raven; and the stillness of that darkness may be paralleled by an image borrowed from the object of another

sense—by the softness of down; but it is surely a transgression which stands in need of pardon, when proceeding a step farther, and accumulating personifications, we invest this raven-down with life, and make it to smile." But Milton says not that the *down* smiled. He says that the strains of the lady's music soothed the raven-down of darkness, till the *darkness* smiled. The image is extremely bold, but perfectly correct. We will venture, however, to make a criticism of a different sort on this passage. There is one image presented in the first two lines, and another image presented in the last two, and both are highly poetical, and exquisite; but we are afraid there is a sort of incongruity between them. In the first, silence is represented as a bird floating in the empty vault of night with the lady's strains on its wings; in the second, darkness too is represented as a bird, or at least as some creature covered with black down; and while the lady's strains float upon the wings of the one, they smooth the down of the other. "At every fall," too, is probably a faulty expression. After representing the strains as floating upon the wings of a bird, "every fall" ought to mean a tumble down from the wings of the bird. But if we go back to talk literally of *musical* falls, this is that incongruous mixture of literal and figurative language which criticism condemns.

We shall pass rapidly over the intermediate period of Milton's life, from his leaving college, till his first public appearance in those disputes by which his times were agitated; because his greatest enemies have left this period of his life unimpeached. Five years of it were spent with his father in the solitude of his farm house in the country, and, as he himself tells us, in the study of the Greek and Latin authors; and one year and a few months in a voyage to Italy, at that time the great center of learning and politeness. At this time, it very well appears, and it is worthy of particular remark, that the construction of an epic poem was the great enterprise on which he had fixed his mind, as the means by which he was to ascend to fame, and to instruct his fellow creatures: for it well deserves to be remarked that poetry, in the language of Milton, is always held forth as an instructress. The elevated idea which Milton had formed of this great undertaking, and the maturity of judgment and of learning which he thought it required, are worthy of being remembered. The passage to which we allude is remarkable on so many accounts, that we will as shortly as possible extract its leading particulars:

"Concerning, therefore, this wayward subject against prelaty, the touching whereof is so distasteful and disquietous to a number of men;—as, by what hath been said, I may deserve of charitable readers to be credited that neither envy nor gall hath entered me upon this controversy, but the enforcement of con-

science only, and a preventive fear lest the omitting of this duty should be against me when I would store up to myself the good provision of peaceful hours;—so, lest it should be still imputed to me, as I have found it hath been, that some self-pleasing humour of vain glory hath incited me to contest with men of high estimation now while green years are upon my head; from this needless surmisal I shall hope to dissuade the intelligent and equal auditor, if I can but say successfully that which in this exigent becomes me, although I would be heard only (if it might be) by the elegant and learned reader to whom for a while I shall beg leave I may address myself. To him it will be no new thing though I tell him that if I hunted after praise by the ostentation of wit and learning I should not write thus out of mine own season, when I have neither yet completed to my mind the full circle of my private studies; or, were I ready to my wishes, it were a folly to commit any thing elaborately composed to the careless and interrupted listening of these tumultuous times. * * * * Lastly, I should not chuse this manner of writing, wherein knowing myself inferior to myself, led by the genial power of nature to another task, I have the use (as I may account) but of my left hand."

Of the hopes which he had formed of himself in this task, after a strong apology for any appearance of boasting, he thus speaks:—"I must say, therefore, that after I had for my first years, by the ceaseless diligence and care of my father, (whom God recompence!) been exercised to the tongues and some sciences as my age would suffer, by sundry masters and teachers both at home and at the schools, it was found that whether any thing was imposed me by them that had the overlooking, or betaken to of mine own choice in English or other tongue, prosing or versing, but chiefly this latter, the style by certain vital signs it had was likely to live. But much latelier in the private academies of Italy, * * perceiving that some trifles * * met with acceptance beyond what was looked for, I began thus far to assent both to them and divers of my friends here at home, and not less to an inward prompting which now grew daily upon me, that by labour and intense study (which I take to be my portion in this life) joined with the strong propensity of nature, I might, perhaps, leave something so written to after times as they should not willingly let it die. These thoughts at once possessed me, and these other that no regard ought sooner be had than to God's glory by the honour and instruction of my country. For which cause I applied myself to fix all the industry and all I could unite, to the adorning of my native tongue; not to make verbal curiosities the end, (that were a toilsome vanity,) but to be an interpreter and relater of the best and sagest things among mine own citizens throughout this island in the mother dialect. * * Perhaps, I might seem too

profuse to give any certain account of what the mind in the spacious circuits of her musing hath liberty to propose to herself, though of highest hope and hardest attempting * * * that epic form, &c. * * or those dramatic constitutions wherein Sophocles and Euripides reign, * * * or, to imitate those magnificent odes and hymns written in Pindarus and Callimachus, &c."

The passage in which he immediately afterwards describes the true end and use of poetry is one of the noblest which is to be found in language:—"These abilities wheresoever they be found are the gift of God, rarely bestowed, but yet to some (though most abuse) in every nation, and are of power to inbreed and cherish in a great people the seeds of virtue and public civility; to allay the perturbations of the mind and set the affections in right tune; to celebrate in glorious and lofty hymns the throne and equipage of God's Almightyness, and what he works, and what he suffers to be wrought, with high providence, in his church; to sing victorious agonies of martyrs and saints; the deeds and triumphs of just and pious nations, doing valiantly through faith against the enemies of Christ; to deplore the general relapses of kingdoms and states from justice and God's true worship: Lastly, whatsoever in religion is holy and sublime, in virtue amiable or grave, whatsoever hath passion or admiration in all the changes of that which is called fortune from without, or the wily subtleties and refluxes of man's thoughts from within,—all these things with a solid and treatable smoothness to paint out and describe; teaching ever the whole book of sanctity and virtue through all the instances of example, with such delight, to those especially of soft and delicious tempers, who will not so much as look upon truth herself unless they see her elegantly dressed, that whereas the paths of honesty and good life appear now rugged and difficult, though they be indeed easy and pleasant, they will then appear to all men both easy and pleasant though they were rugged and difficult indeed."

He concludes this interesting passage in the following manner:—"Those intentions which have lived within me, ever since I could conceive myself any thing worth to my country, I crave excuse that urgent reason hath plucked from me by an abortive and foredated discovery. And the accomplishment of them lies not but in a power above man's to promise; but that none hath by more studious ways endeavoured, and with more unwearied spirit that none shall, that I dare almost aver of myself, as far as life and leisure will extend, and that the land had once enfranchised herself from this impertinent yoke of prelaty, under whose inquisitorious and tyrannical duncery no free and splendid wit can flourish. Neither do I think it shame to covenant with any knowing reader, that for some few years yet I may go on trust with him toward the payment of what I am now indebted, as being a work not to be raised from the heat of

youth or the vapours of wine, like that which flows at waste from the pen of some vulgar amourest, or the trencher fury of a rhyming parasite, nor to be obtained from the invocation of dame memory and her syren daughters, but by devout prayer to that eternal spirit who can enrich with all utterance and knowledge, and send out his seraphim, with the hallowed fire of his altar, to touch and purify the lips of whom he pleases. To this must be added industrious and select reading, steady observation, insight into all seemly and generous acts and affairs; till which in some measure be compassed, at mine own peril and cost, I refuse not to sustain this expectation from as many as are not loth to hazard so much credulity upon the best pledges that I can give them. Although it nothing content me to have disclosed thus much beforehand, but that I trust hereby to make it manifest with what small willingness I endure to interrupt the pursuit of no less hopes than these, and leave a calm and pleasing solitariness, fed with cheerful and confident hopes, to embark in a troubled sea of noises and hoarse disputes."

It was thus he expressed himself in one of the first productions in which the disturbances of his country engaged him, immediately upon his return from his travels; it is worth while to hear the account, which he himself gives, of the intention and tendency of the several works of the same sort which he accomplished, in one of the last of them which appeared. Having stated that his return to his country was coincident with the juncture at which Charles renewed the episcopal war with the Scotch, when the parliament had already exhibited great vigour, and when freedom of speech had opened every mouth to exclaim against the vices of the prelates, and to demand a reformation of the church; "*Ad hæc sane expectectus, &c.*" says Milton, "Roused by these appearances, and persuaded that a way was now opening for real liberty; that from these beginnings, these steps, the happiest progress might be made in the redemption of man's whole life from servitude, should discipline, beginning with religion, extend itself to morals and the institutions of the state; having, at the same time, so prepared myself from my youth up, that above all things I ought to understand the boundaries of divine and human right, and having questioned my own mind if at any time I could propose to be useful, should I withhold my aid on the present occasion to my country, nay to the church, and to so many brethren offering themselves to danger for the cause of the gospel, I resolved, though my thoughts were then bent on other designs, to concentrate the whole powers of my mind and industry upon this object. In the first place, therefore, I wrote to a friend two books upon the Reformation of the Church in England; next, finding that two prelates of principal note had defended their pretensions against some eminent ministers, and conceiving

that I who had studied those subjects from the simple love of truth and the principle of Christian duty, would not treat them worse than men who only contended for their own gain, and unjust dominion, I replied to the one in two books, the first on prelatical episcopacy, the second on the reason of church government; the other I answered by some written animadversions and afterwards an apology, and hearing that the ministers were hard pressed by the eloquence of his attacks, I assisted them, and joined in the contest as often as the charge was renewed. After the prelates fell in the onset which was made upon them by universal consent, and my attention was no longer occupied by them, I began to turn elsewhere my thoughts; if so be I could in any thing promote the cause of true and substantial freedom, a blessing to be sought for within rather than expected from without, not to be gained by feat of arms, but the right institution and government of life. When, therefore, I observed that of liberty were three species, in the absence of any one of which life cannot be happily prolonged, ecclesiastical, domestic or private, and civil; and considered that I had written of the first, while the magistrate diligently prosecuted the third, I applied myself to the second, domestic liberty which only then remained; and as this appeared to depend upon three requisites, the proper condition of the marriage association, the right education of children, and lastly the unrestrained prosecution of philosophy, I explained my thoughts not only concerning the due contraction, but if need were the dissolution also of marriage, drawing my arguments from the divine law which Christ repealed not, much less sanctioned another more grievous than all the Mosaical code; producing too my own, as well as the opinion of others in regard to that solely excepted article, fornication, which our countryman, Selden, about two years afterwards, in his *Hebrew wife*, more fully discussed. For it is absurd to declaim about liberty in public, while a man endures a bondage at home unworthy of his sex, in thralldom even to his inferior. On this subject accordingly I published some books, at that juncture when husband and wife, the bitterest enemies of one another, were involved, he in the business of home and of his children, she in the hostilities of the enemy, threatening death and destruction to her husband. The next subject which I undertook was the education of children; and this I finished in a much shorter work, but, as I imagined, sufficient for those who should engage in the task with proper diligence; a concern than which none is of more high importance for imbuing the minds of men with that which is the root and origin of true and inward liberty, virtue, and none of more importance for the successful government and long preservation of the commonwealth. In the last place I composed in the form of a regular oration, the discourse

entitled *Areopagitica*, on the liberty of the press, to rescue the decision of truth and falsehood, of what should be published and what suppressed, out of the hands of a few, for the most part men without education and of vulgar judgment, to whom the inspection of books is entrusted, and by whom nothing above the wisdom of the vulgar is permitted to see the light. Political liberty, the third species, which now only remained, I had as yet not touched, as I perceived that with this the magistrate was sufficiently engaged: nor did I write at all on monarchical rights, until the King, decreed an Enemy by the parliament, and subdued by arms, was tried and condemned. Then, indeed, at last, when certain presbyterian ministers, formerly the most bitter enemies of Charles, now enraged to find the interest of the independents more powerful in the senate and more popular with the nation than their own, opened their throats against the condemnation of the king, not so much offended with the deed, as that they were not the performers, and exerted their utmost efforts to excite commotion, presuming to affirm that the protestant doctrine itself and all the reformed churches condemned this extreme proceeding against a king, I judged it highly necessary to make an open stand against those barefaced falsehoods; but even then I advanced not a word against Charles, and satisfied myself with proving in general terms, by numerous testimonies from the most eminent theologians, the resistance which might lawfully be made to arbitrary power; inveighing, indeed, with great freedom, against the ignorance or impudence of men, who with better professions in their mouths had rendered this effort necessary. This work was not produced till after the death of the king, and for the purpose of tranquillizing the minds of men, rather than of deciding any point in regard to Charles, which concerned the magistrate rather than me, and had now received its accomplishment.

“ These labours I devoted in retirement and without reward to the church and the state; from neither of them received I any thing but protection; the actions themselves procured me the testimony of a good conscience, the esteem of virtuous men, and the honourable prerogative of free speech: Other men pursued, some of them gain, some of them honours; me none ever beheld soliciting or employing my friends to solicit, with a petitioner's face stationed at the doors of public assemblies or great men's houses. I led a domestic and secluded life, supported by strict frugality with my private means, though greatly deranged by the troubles of the times, and diminished by taxes of which a more than just proportion were imposed upon me.

“ When these performances were ended, and I now imagined that an ample period of leisure would be afforded me, I directed my thoughts to the history of the nation, which I pur-

posed, if able, to trace, in a continued series, from its origin to the present times. Four books I had already executed, when, most unexpectedly by me, the council of state, then first constituted by authority of parliament, the kingly form of government under Charles being now changed to that of a republic, required my services in the department chiefly of foreign affairs. Soon after appeared a book, ascribed to the king, tending to excite the highest odium against the parliament. Being desired to answer it, I produced the *Iconoclastes* in opposition to the *Icon*, not to insult the royal memory, as I am falsely accused, but to vindicate royal truth, as I was convinced she deserved, against royal Charles. Afterwards came forth the production of *Salmasius*, when by the unanimous voice of the council, I myself being present, I was called upon to answer it."

We have produced these passages, as extremely curious documents in regard to the studies and pursuits of Milton, as they appear not to have been sufficiently attended to by this, or by any other of his biographers, and as affording satisfactory evidence that his political and controversial works were not, as they were generally represented, the inconsiderate offspring of an intemperate mind, but the deliberate effects of conviction. The establishment of this point is to be regarded as of considerable moment, since the propagation of the contrary opinion has affixed an odium to the writings of Milton, as if they were subversive of the principles of civil society, though they contain no principles concerning government which were not sanctioned by our revolution, and no principles concerning ecclesiastical affairs which the glorious settlement of that time did not recognize as perfectly lawful to be published.

We regard Doctor Symmons with great respect for the manly style in which he has vindicated the eloquent effusions of Milton in favour of his darling goddess, liberty. An ecclesiastical member of a church, however venerable in other respects, much more distinguished by her subserviency to the favourite doctrines of absolute power than her zeal for liberty; proceeding from a university which has ever affected a high rank among the advocates of arbitrary principles, he excites considerable surprise by undertaking to prove that Milton was neither a bad man nor a bad citizen. We were not unfrequently amused by the awkward appearance he is obliged to make, when striving to reconcile a great respect for the church with his admiration of Milton. When he tells us for example that the advocates of Milton, who assumed a ground in defending the hierarchy, which no enlightened churchman would occupy in the present day, had the advantage against him in the argument, while yet Milton's attacks were in some unaccountable manner very admirable, we cannot think that the church is placed in the most respectable point of view, or that a proper notion is conveyed of the productions of Milton.

In regard to the complaints which have been so loudly uttered against the asperity of Milton's style, the apology of our author is solid and satisfactory. He observes, with a proper allusion to the spirit of the times, that with the exception of the venerable Usher alone, his antagonists at least received no wrong; and, "when his adversary called upon all 'Christians to stone him, as a miscreant, whose impunity would be their crime,' we cannot reasonably wonder at the warmth of his expressions, or at the little scruple with which he scattered his various instruments of pain."

It is more than amusing, however, it is ludicrous to observe how the Doctor pays off the indulgence he has for Milton's ecclesiastical heresies, by letting loose his utmost fury against the poor presbyterians. The state of the case between the presbyterians and the independents is simply this; that the presbyterians, together with the establishment of their own ecclesiastical forms, were for reducing the powers of the king to a very limited monarchy even by force of arms, if need were; but still to preserve the kingly power as necessary for the right government of the state, and to hold the person of the sovereign sacred: while the independents were eager to sweep off at once the political and kingly powers together, even by cutting short the king's existence. In the early periods of their disputes with the king, it is evident that the two parties went hand in hand; and that only when affairs were near the crisis their principles necessarily brought them to split. When the king was at last compelled to submit to the parliament, the presbyterians wished to impose on him certain conditions, and under these to replace him on the throne. The independents, however, were prone to carry the affair to extremity, and the presbyterians publicly condemned them. The independents put the king to death; the presbyterians arraigned the decision, and Milton defended the independents. In these circumstances is it not odd to receive the following sentence from Dr. Symmons? Speaking of Milton's controversy with the presbyterians on the subject of divorce, he says, "On a question less incontestably right, and, perhaps, more certainly important, we shall soon have occasion to notice our consistent assertor of liberty in determined opposition to these sanctified advocates of insurrection and of tyranny." The presbyterians are here called "sanctified advocates of insurrection and of tyranny," who only resolved to reduce an absolute monarchy to a limited one, by force of arms, if no more peaceful means could prevail; by which it would appear that to resist an absolute monarch is insurrection, and to limit his power is still, however, to leave tyranny undestroyed. On the other hand they are denominated consistent asserters of liberty who abolish the monarchical power, and cut off the life of the sovereign. This might be deemed rank

jacobinism, did we not see that the author has been betrayed into this inconsistent language by inadvertence and prejudice. The fact is, that with the exception of ecclesiastical matters in which the presbyterians were as bigotted and intolerant as the episcopalians, and in which the peculiar fanaticism of the independents produced in their case a remarkable distinction, the political views of the presbyterians were wonderfully moderate, placed at nearly an equal distance between the republican schemes of the independents, and the arbitrary maxims of the royalists, and approaching in a very surprising manner to those ideas which we now regard as the foundation of the British constitution. Nor is there any doubt, if the king had only in proper time given up the hierarchy, and submitted to a few limitations on his power, but the presbyterians, ere yet they lost their ascendancy, would have re-established him and his family on a durable throne.

Our author's vindication of the political writings of Milton, though it is distinguished by a manly avowal of free sentiments, is not so complete as it might have been. He distinctly asserts the power of the king to be derived from the will of the people, and dependent upon it, both by right and by fact. "It would be idle," he says, "to affirm that this monarch inherited his sceptre from his ancestors, or that another obtained his by conquest, or, that, in no instance now before our eyes, has the voice of the people seated its favourite on the throne. No other conceivable source of political power can be pretended than the general will operating by exertion or in acquiescence for the general order and advantage." In these expressions is recognised the right of dethroning a king, yet the author condemns his trial and execution; though it is difficult to see, if a king may commit crimes by which he forfeits his crown, why he cannot commit crimes by which he may forfeit his life. If the opinion of most kings were asked, they would readily, we believe, aver that they regarded the loss of life as a light punishment compared with the loss of the crown. Now, why they should be able to commit crimes which deserve a greater punishment, and yet not be able to commit crimes which deserve a less, it would require a skilful maker of distinctions, we think, to shew.

In Milton's writings a decided preference is manifested to the republican form of government above the monarchical. This single circumstance, in the judgment of some people, implies every crime; in the judgment of others, it is nearly a proof of every virtue. We agree with neither. But without entering into the disputes of the zealots, we think this much may be safely said in the case of Milton, that he had only seen the kingly power in a very ungainly shape. He had not beheld it, as it has been seen by us, limited by law, controuled by parliament,

and operating in almost uniform concert with the voice of the people. It is extremely unfair, then, to argue from our favourable sentiments of monarchy to the unfavourable sentiments of Milton. The causes are different. In Milton's experience it had been bad, though in ours it has been good. He had seen it only in the form of an odious despotism, struggling with the people for the extinction of the dearest prerogatives of man; claiming an arbitrary power over their persons, properties, and words; and ready to wade through their blood to the fatal goal. Is it wonderful that to a mind inflamed with the love of his fellow-creatures, a monster of this description appeared odious and worthy to be exterminated? No instance of a limited and beneficent monarchy, a monarchy mixed and tempered with aristocracy and democracy, had yet appeared upon the earth, and one of the profoundest spirits of antiquity had taught him to look upon the junction as a thing impracticable: in these circumstances it was hardly possible for a thinking and fearless mind not to consider monarchy as a species of government essentially evil, and which by no expedients could be rendered salutary. On the other hand it was impossible not to be captivated with the bright examples of excellence which illustrated the republics of Greece and Rome; and it will surely not be considered as very extraordinary that, on a survey of the politics of those exalted nations, he preferred them to the rude and Gothic monarchies of which alone either history or observation gave him as yet any intimation in modern Europe.

The account which our author gives of the Iconoclastes may be selected as a specimen of the freedom which distinguishes his political tenets. Few of our readers need to be informed that this was an answer to a book written by a court divine, ascribed to the king himself, published after his death, and very artfully contrived to excite the sympathy of the people in favour of the deceased monarch, and their indignation against those who had put him to death. Our author proceeds:

“The *Εἰκονοκλάτης* (Iconoclastes) or Image-breaker, which was the apposite title affixed to this refutation of the imputed work of royal authorship, may be regarded as one of the most perfect and powerful of Milton's controversial compositions. Pressing closely on its antagonist and tracing him step by step, it either exposes the fallacy of his reasoning, or the falsehood of his assertions, or the hollowness of his professions, or the convenient speciousness of his devotion. In argument and in style compressed and energetic, perspicuous and neat, it discovers a quickness which never misses an advantage, and a keenness of remark which carries an irresistible edge. It cannot certainly be read by any man, whose reason is not wholly under the dominion of prejudice, without its enforcing a conviction unfavourable to the royal party; and it justly merited the honourable distinction, assigned to it by royalist vengeance, of

burning in the same flames with the 'Defence of the People of England.' The object of its attack, indeed, is by no means strong. Separated from the cause of the monarchy and of the church of England, the cause of Charles is much more open to assault than it is susceptible of defence. If he has been lowered beneath his just level by his enemies, he has been proportionably raised above it by his friends, and, with a nice regard to truth, we may probably place him in the central point between Nero, to whom he has been resembled by the former, and either of the Antonines, above whom he has been advanced, not without a degree of prophane temerity, to the honours of sainthood and martyrdom by the latter. His private life was not, perhaps, liable to censure, as it was blemished only with common imperfection; but his public conduct betrayed the violence of a despot with the duplicity and equivocating morality of a follower of Loyola."

This will surely be deemed pretty bold in a divine of a church which has made of this monarch a martyr, and rendered sacred a day in its calendar to the commemoration of his death. Observe too with what encomiums Dr. Symmons expresses himself, not only of the whole performance, but of passages in it which treat of kings in the most contemptuous terms:

"The opening of the *Iconoclastes* may be cited as exhibiting dignity of sentiment and excellence of composition. 'To descant on the misfortunes of a person, fallen from so high a dignity, who hath also paid his final debt to nature and his faults, is neither of itself a thing commendable nor the intention of this discourse. Neither was it fond ambition, nor the vanity to get a name, present or with posterity, by writing against a king. I never was so thirsty after fame, nor so destitute of other hopes and means, better and more certain to attain it: for kings have gained glorious titles from their favourers by writing against private men, as Henry VIII. did against Luther; but no man ever gained much honour by writing against a king, as not usually meeting with that force of argument in such courtly antagonists which to convince might add to his reputation. Kings most commonly, though strong in legions, are but weak at arguments; as they who ever have been accustomed from their cradle to use their will only as their right hand, their reason always as their left. Whence, unexpectedly constrained to that kind of combat, they prove but weak and puny adversaries. Nevertheless, for their sakes who, through custom, simplicity, or want of better teaching, have not more seriously considered kings than in the gaudy name of majesty, and admire them and their doings as if they breathed not the same breath with other mortal men, I shall make no scruple to take up, (for it seems to be the challenge of him and all his party,) to take up this gauntlet, though a king's, in the behalf of liberty and the commonwealth.'"

We might quote to the same purpose his account of another performance of Milton, the celebrated *Defence of the People of England*, against *Salmasius*. But there is another observation of his with something in it more new, which may deserve to be chosen in its stead. It is necessary for the reader to

recall, that Salmasius was a professor of a foreign university, who wrote a book in a style of violent declamation against the people of England for subverting their monarchy, and establishing a republic; and that Milton wrote against it a most victorious answer which covered Salmasius with contempt and ridicule in the eyes of all Europe, and actually put him to death with vexation. After some account of this piece of Salmasius, our author proceeds:

"But the circumstance, which will principally recommend this work of Salmasius's to a numerous party in the present day, is the vivid recollection, which it forcibly awakens, of some of the political writings of the late Mr. Burke. The same dark arsenal of language seems to have supplied the artillery which, in the seventeenth century, was aimed at the government of England, and, in the close of the eighteenth, at that of France: and many of those doctrines, which disgust us with their naked deformity in the pages of the Leyden professor, have been withdrawn from our detestation under an embroidered and sparkling veil by the hand of the British politician. When Salmasius calls upon the monarchs, and, indeed, on all the well instituted republics, or, in other words, the regular governments of Europe, to extirpate the fanatic and the parricide English,—the pests and the monsters of Britain, we must necessarily be reminded of Mr. Burke's crusading zeal against the revolutionists of France; and be persuaded that he only blows the trumpet bequeathed to him by the antagonist of Milton, and sullied with the venal breath which was once purchased by Charles. Unquestionable resemblance is to be discovered in 'the Royal Defence' to those pieces of Mr. Burke's which respect the French Revolution; and if the former were to be translated (but who would submit to so ungrateful a labour?) the English reader would be less struck with the novelty of the latter; and more disposed to assent to what was asserted by the wise man more than three thousand years ago, 'that there is no new thing under the sun.' On the causes of this obvious likeness, I will not presume to offer an opinion. Similar thoughts might be suggested by similar subjects, and the same passions, however excited, might naturally rush into the same channel of intemperate expression; or, the expatiating mind of Mr. Burke might range even the moors of Salmasius to batten on their coarse produce, and, finding them replenished with bitter springs, might be induced to draw from them to feed the luxury of his invective."

But if Salmasius has found an exact parallel, if not an imitator in Burke, it is to be remarked that Burke has met with no antagonist like Milton.

If thus far, however, Milton may deserve to be vindicated, what shall we say, not only as to his adherence to the cause of the Protector, but his remaining in his service, after the subversion of the commonwealth, and the establishment, in every thing but the name, of an absolute monarchy? In a professed champion of liberty, and a republic, is this to be reckoned any thing but a sacrifice of principle to interest? We honestly con-

fess, with all our partiality to Milton; that we cannot give a satisfactory account of this behaviour. We think he ought, at least to have withdrawn from the service of Cromwell, and have abstained from all testimonies of approbation to his government, if he could have produced no effect by opposing it but his own destruction. Yet, if the circumstances be narrowly examined, it will be found that the motives on which Milton might have acted were in a great measure exempt from blame. It very evidently appears that he continued to cherish the hope that Cromwell was still well disposed to liberty, and would, when the troubles of the moment were composed, exert himself for the establishment of a republican government; and that he continued to cultivate him from the same hopes by which Cicero applauded and supported the young Augustus. No further proof, we presume, of this will be required, than the following address to Cromwell, in his last Defence of the People of England. We give the quotation as translated by Dr. Symmons:

“ ‘Proceed then, O Cromwell! and exhibit, under every circumstance, the same loftiness of mind; for it becomes you and is consistent with your greatness. The redeemer, as you are, of your country, the author, the guardian, the preserver of her liberty, you can assume no additional character more important or more august: since not only the actions of our kings, but the fabled exploits of our heroes are overcome by your achievements. Reflect, then, frequently, (how dear alike the trust, and the parent from whom you have received it!) that to your hands your country has commended and confided her freedom; that, what she lately expected from her choicest representatives, she now hopes only from you. O reverence this high confidence, this hope of your country relying exclusively upon yourself: reverence the countenances and the wounds of those brave men, who have so nobly struggled for liberty under your auspices, as well as the manes of those who have fallen in the conflict: reverence, also, the opinion and the discourse of foreign communities; their lofty anticipation with respect to our freedom so valiantly obtained—to our republic so gloriously established, of which the speedy extinction would involve us in the deepest and the most unexampled infamy: reverence, finally, yourself! and suffer not that liberty, for the attainment of which you have encountered so many perils and have endured so many hardships, to sustain any violation from your own hands, or any from those of others. Without our freedom, in fact, you cannot yourself be free; for it is justly ordained by nature that he, who invades the liberty of others, shall, in the very outset, lose his own, and be the first to feel that servitude which he has induced. But if the very patron, the tutelary Deity, as it were, of freedom;—if the man, the most eminent for justice, and sanctity, and general excellence should assail that liberty which he has asserted, the issue must necessarily be pernicious, if not fatal, not only to the aggressor, but to the entire system and interests of piety herself: honour and virtue would, indeed, appear to be empty names; the credit and character

of religion would decline and perish under a wound more deep than any, which, since the first transgression, had been inflicted on the race of man.

“ You have engaged in a most arduous undertaking, which will search you to the quick; which will scrutinize you through and through; which will bring to the severest test your spirit, your energy, your stability; which will ascertain whether you are really actuated by that living piety, and honour, and equity, and moderation which seem, with the favour of God, to have raised you to your present high dignity. To rule with your counsels three mighty realms; in the place of their erroneous institutions to substitute a sounder system of doctrine and of discipline; to pervade their remotest provinces with unremitting attention and anxiety, vigilance and foresight; to decline no labours, to yield to no blandishments of pleasure, to spurn the pageantries of wealth and of power—these are difficulties in comparison with which those of war are the mere levities of play: these will sift and winnow you; these demand a man sustained by the divine assistance, tutored and instructed almost by a personal communication with his God. These and more than these you often, as I doubt not, revolve, and make the subjects of your deepest meditation, greatly solicitous how, most happily, they may be achieved, and your country's freedom be strengthened and secured: and these objects you cannot, in my judgment, otherwise effect than by admitting, as you do, to an intimate share of your counsels, those men, who have already participated your toils and your dangers;—men of the utmost moderation, integrity, and valour: not rendered savage or austere by the sight of so much bloodshed and of so many forms of death; but inclined to justice, to the reverence of the Deity, to a sympathy with human suffering, and animated for the preservation of liberty with a zeal strengthened by the hazards which, for its sake, they have encountered; men not raked together from the dregs of our own or of a foreign populace—not a band of mercenary adventurers, but men chiefly of superior condition; in extraction, noble or reputable; with respect to property, considerable or competent, or, in some instances, deriving a stronger claim to our regard, even from their poverty itself; men, not contented by the lust of plunder, but, in times of extreme difficulty, amid circumstances generally doubtful and often almost desperate, excited to vindicate their country from oppression; and prompt, not only in the safety of the senate-house to wage the war of words, but to join battle with the enemy on the field. If we will then renounce the idleness of never-ending and fallacious expectation, I see not in whom, if not in these, and in such as these, we can place reliance or trust. Of their *FIDELITY* we have the surest and most indisputable proof in the readiness which they have discovered even to die, if it had been their lot, in the cause of their country; of their *PIETY*, in the devotion with which, having repeatedly and successfully implored the protection of Heaven, they uniformly ascribed the glory to Him from whom they had solicited victory; of their *JUSTICE*, in their not exempting even their king from trial, or from execution; of their *MODERATION*, in our own experience, and in the certainty, that if their violence should disturb the peace

which they have established, they would themselves be the first to feel the resulting mischiefs, themselves would receive the first wounds in their own bodies, while they were again doomed to struggle for all their fortunes and honours now happily secured; of their FORTITUDE, lastly, in that none ever recovered their liberty with more bravery or effect, to give us the assurance that none will ever watch over it with more solicitous attention and care."

In addition to this circumstance, it may be observed that Milton was sincerely alarmed lest power should fall into the hands of the presbyterians, from whom he expected, and with some reason, the same infringement of the rights of conscience as from the episcopalians; and he might deem it highly necessary that the Protector should for a time retain a great share of power in his own hands for the purpose of coercing a very powerful, and indefatigable party, from whom he apprehended the most pernicious measures. Any violent opposition, likewise, to the Protector's power, seemed to lead to no other end than the restoration of the monarchy; and this Milton regarded as pregnant with far more danger than could arise from the power held by the Protector. However much this might exceed the just measure, he was persuaded it would last only as long as the powerful hand by which it was grasped; and at his death that means could easily be employed to establish a well proportioned commonwealth. No sooner, accordingly, had Cromwell breathed his last, than Milton addressed a paper to Monk, entitled "The present Means and brief Delineation of a free Commonwealth;" and within a few months presented a discourse to the public on "The ready and easy Way to establish a free Commonwealth." From these proofs of the steadiness with which Milton adhered to his principles it must appear very difficult to say that he did not pursue the course which a wise man would naturally have followed in these circumstances; not injure the cause which he meant to serve by an unseasonable resistance, but reserve himself for a more propitious occasion which he might reasonably expect would soon arrive.

In regard to Milton's political conduct, a minute examination of the circumstances will completely obviate one injurious opinion which has very generally prevailed, that he was remarkably violent. The very history of his political writings, which we presented just now in his own words, is sufficient to determine this point. Not one of them was produced at the time and in the manner in which they would have been presented by a violent man. As to the strong language which they contain, it was impossible for Milton not to express himself strongly. And it is true that he always was decided. He never halted between two opinions. But if his pieces are compared with the other controversial writings of the time, on both sides of the question, and more particularly on the royalist side, they

will be found, instead of models of intemperance, distinguished even to singularity for their moderation and decorum.

It has not, besides, been sufficiently attended to, that violent proceedings against sovereigns could not in that age appear a very unwarrantable or dangerous proceeding. Many were yet living who had seen Elizabeth bring the lawful sovereign of a neighbouring country to trial by her own subjects, and according to their sentence inflict the punishment of death. If the subjects of the crown of England were competent to try and condemn the sovereign of a foreign country, it would be a curious reasoning, indeed, by which they could be proved incompetent to try their own. James, indeed, and Charles, had both of them talked diligently on the sacred nature of kings, but examples teach more cogently than precepts; and the wantonness by which royal blood had been shed, both in this proceeding of Elizabeth, and in those of Henry the Eighth in regard to his wives, had produced very different impressions on the minds of the people.

It would appear, indeed, that the enemies of Milton had been aware that his political conduct might receive a pretty satisfactory vindication; since, without dwelling on this original sin, this real source of the tears, they have bent all their industry to defame his private life. In regard, however, to its honour, to its temperance, to its dedication to the severest and noblest labours, they are condemned to a reluctant silence. But they tell us he was very tyrannical to his wives and daughters. In the circumstances of Milton he must have been an invulnerable character, indeed, to whom his rancorous enemies durst impute nothing but a vague constructive crime of this nature. When, however, the proof of the accusation is sifted, the fact is so far from being established, that satisfactory evidence is afforded of the contrary. Milton, a laborious and solitary student, in circumstances so unprosperous as to have opened a seminary for the instruction of youth, and devoted by principle and inclination to an abstemious life, married on a very slight acquaintance the daughter of a family, affluent, and even remarkable for its gaiety. When the lady's friends, who had accompanied her to her husband's house, and remained with her during the first month of her marriage, were about to take their leave, the thought of being entirely separated from her friends, and the gloomy picture which her fancy no doubt drew of the different style of life to which she was introduced, wrought so strongly upon a mind which seems to have been weak, that she conceived a vehement desire to revisit her father's house. To the request of a short absence Milton assented. When the period of her return was elapsed the lady's reluctance to exchange her father's house for her husband's appeared not diminished. She and her relations behaved in the

most offensive manner. To the repeated letters of Milton no answer was returned; and when at last a messenger was sent, he was dismissed with contempt and indignity. Party prejudice is necessary to account for such behaviour. The lady's relations were violent royalists, and at the time when Milton reclaimed his wife, the royal cause had gained such advantages, that a complete triumph was expected, and the relations were eager to renounce so disgraceful a connection. Such is the complete history of Milton's dereliction by his wife, from which such unfounded conclusions with regard to his character have been drawn. The supposition will not bear to be made, that during a single month, and that the first month after his marriage, and while his wife's relations were still in the house, he had behaved to her with such tyranny as to have rendered the prospect of living with him unsupportable. Besides, it is not even alledged that she or her friends ever advanced such a reason. But what is most remarkable of all is, that the future conduct of Milton, while the flight of his wife has been so strongly dwelt upon, has almost escaped attention. Yet it is one of the strongest instances of a generous and forgiving disposition which is upon record; so contrary is the whole of his behaviour in this affair to any evidence of tyranny. When the fortunes of the lady's family became involved in the wreck of the royal cause, when they were reduced to poverty, and even their lives in danger, Milton was prevailed upon to forgive his wife, received her and her whole family into his house, afforded them both protection and subsistence till their affairs were adjusted, and remained united with his wife till her death.

The other proof of Milton's tyrannical temper is drawn from his daughters. He gave them no education, and he made them read to him Greek and Latin. This is the sum of the accusation. In regard to the first point, the only fact is, that with many other good men, he thought a learned education not adapted to the woman's sphere. There is no evidence that their education in other respects was neglected. That a blind father, who was unable to pay a stranger to read and write for him, should require the assistance of his own children in reading such books as were conducive to his studies, will surely not be considered a violent strain of tyranny. A good child, it is probable, would not perform this office as a drudgery. There is evidence, however, that Milton's children were extremely undutiful. When all other argument fails this has been adduced as a proof that Milton's conduct in his family was not good. But whatever may be the power of education, our knowledge of it is yet so imperfect, that many untoward circumstances may defeat the efforts of the most skilful and assiduous instructor. It is very evident that blindness, which in so great a degree incapacitates a man for that important circum-

stance, the quick discovery of misbehaviour, must have laid Milton under immense disadvantages. If we recollect too of what importance the mother is in the education of children, more especially in that of daughters, we shall be apt to suspect from the early behaviour of the mother of Milton's daughters, that little aid was derived from her in this important business.

In this unstained and venerable light does it appear to us that the character of Milton stands. With a specimen or two of the disingenuous arts which have been used to traduce him we shall conclude our observations on the life of this extraordinary man, and on that account of it with which we have here been favoured by Dr. Symmons. In a note on Milton's first elegy thus writes Mr. Warton: "His warmest poetical predilections were at last totally obliterated by civil and religious enthusiasm. Seduced by the gentle eloquence of fanaticism, he listened no longer to the wild and native wood-notes of fancy's sweetest child. In his *Iconoclastes* he censures king Charles for studying 'one whom we know was the closest companion of his solitudes, William Shakspeare.' This remonstrance which not only resulted from his abhorrence of a king, but from his disapprobation of plays, would have come with more propriety from Prynne or Hugh Peters." In the first place it is gross ignorance not to know that Milton never disapproved of plays; on the other hand that he ever retained the highest admiration of the drama. But in the next place it will surprise every fair inquirer to learn, from the immediate inspection of the passage, that Mr. Warton has been guilty of a shameful perversion, and that Milton never spoke disrespectfully of Shakspeare, nor ever blamed the king for reading him. He is proposing to prove that the appearance of devotion in the king, which had been painted forth in such glowing colours, afforded no satisfactory evidence that he was a good sovereign, and thus expresses himself:

"He who from such a kind of psalmistry or any other verbal devotion, without the pledge and earnest of suitable deeds, can be persuaded of a zeal and true righteousness in the person, hath much yet to learn, and knows not that the deepest policy of a tyrant hath been ever to counterfeit religions: and Aristotle in his *Politics* hath mentioned that special craft among twelve other tyrannical sophisms. Neither want we examples. Andronicus Comnenus, the Byzantine emperor, though a most cruel tyrant, is reported by Nicetas to have been a constant reader of St. Paul's epistles; and by continual study to have so incorporated the phrase and style of that transcendent apostle into all his familiar letters that the imitation seemed to vie with the original. Yet this availed not to deceive the people of that empire, who notwithstanding the saint's vizard, tore him to pieces for his tyranny. From stories of this nature, both ancient and modern, which abound, the poets also, and some English, have been in this point so mindful of decorum as to put never more pious words

in the mouth of any person than of a tyrant. I shall not instance an abstruse author, wherein the King might be less conversant, but one, whom we well know was the closest companion of his solitudes, William Shakspeare; who introduces the person of Richard III. speaking in as high a strain of piety and mortification as is uttered in any passage of this book; and sometimes to the same sense and purpose with some words in this place: "I intended," saith he, (the King) 'not only to oblige my friends but my enemies:' the like saith Richard, (act ii. scene 1.)

" " I do not know that Englishman alive
With whom my soul is any jot at odds
More than the infant that is born to-night—
I thank my God for my humility."

By another strange perversion in which are associated Mr. Todd and Watson, bishop of Llandaff, Milton is charged with direct untruth, as Mr. Todd thus expresses himself: "It must not be omitted that Salmasius in his *Defensio Regia*, had pressed hard upon his adversary in a particular point; and that Milton, to maintain the point, was tempted to put on the fragile armour of untruth. A learned prelate in modern times has detected this diminished brightness of Milton. 'When Salmasius upbraided Cromwell's faction with the tenets of the Brownists, the chosen advocates of that execrable faction replied that, if *they* were Brownists, Luther, Calvin, Bucer, Zuinglius, and all the most celebrated theologians of the orthodox must be included in the same reproach. A grosser falsehood, as far as Luther, Calvin, and many others are concerned, never fell from the unprincipled pen of a party writer. However sedition might be a part of the puritanic creed, the general faith of the reformers rejects the infamous alliance." Now on this it may very safely be asserted, nearly in the language of the author, that a grosser misrepresentation, and a more illiberal attack, never fell from the unprincipled pen of a party writer. Milton on the other hand accuses Salmasius of making Luther, Calvin, and the other celebrated reformers, Brownists. To oppose the destructive courses of a tyrant, says Milton to his opponent, you called Brownism. But no one dare dispute that Luther, Calvin, &c. did recommend such opposition; therefore you, Salmasius, call these reformers Brownists; and if *they* be Brownists, the English may without much shame, admit the title. That such is the exact meaning of Milton's words will be evident from an immediate inspection. "*Querere enim*," says Milton to Salmasius, "*postremis hinc seculis disciplinæ vigorem laxatum, regulam corruptam, quod uni scilicet tyranno, cunctis legibus soluto, disciplinam omnem laxare, mores omnium corrumpere impunè non liceat. Hanc doctrinam Brunistas inter Reformatos introduxisse ais. Ita Lutherus, Caltinus, Zuinglius, Bucerus, et orthodoxorum quotquot celeberrimi theologi fuerunt*

two iudicio Brunistæ sunt. Quo æquiore animo tua maledicta perferunt Angli, cum in ecclesiæ doctores, totamque adeo ecclesiastice Reformatam iisdem prope contumeliis debacchari te audiunt."

It is much to be regretted that the service of Dr. Symonds was not required to editorial as well as Biographical labours on the present occasion. This reprint is made without so much as a typographical correction from the old edition. The prose writings of Milton might too have received much important illustration from the notes of a proper commentator. It would have been highly instructive, not only to point out the scope and tendency of the argument and doctrine on each occasion, to explain where it is sound and important, where erroneous and lame; but also to describe the peculiarities and ascertain the perfections and defects of our ancient language. This remains an important desideratum in British criticism. There is in this ancient language of ours, to use the words of Sir William Jones, "a picturesque elegance peculiar to itself," which appears no where more remarkable than in the writings of Milton, and from the proper analysis of which great advantages might be derived in the perfecting of our present style. Of the Latin performances, the principal one, the celebrated answer to Salmasius, was early translated, and the translation is here inserted. A translation has now been executed of the second Defence of the People of England, by Robert Fellows, A.M. Oxon. But we have really little to say in its praise. It gives even the sense of the original but lamely, and its spirit and force suffer still more severely. The want of those accompaniments which are necessary to a truly good edition of the prose writings of Milton is the more to be regretted, that the readers of such writings, it is to be feared, are too few to render it likely that a reprint of them will soon be called for.

ART. III. *A Vindication of the Commentaries of Sir William Blackstone, against the Strictures contained in Mr. Sedgwick's "Critical and Miscellaneous Remarks."* By WILLIAM HENRY ROWE, of Lincoln's Inn, Esq. Author of *Observations on the Rules of Descent*, and Editor of *Lord Bacon's Reading upon Uses*. 8vo. pp. 246. 7s. Clarke & Sons. 1806.

IN every thing, but more particularly in concerns of great moment, it becomes us not to rely implicitly on authority, but to think and judge for ourselves. It is a proposition no less true, however, that in order to do this with any advantage we must first have used the means to enable ourselves to think and judge correctly. Many readily assent to and act upon the former proposition without much attention to the latter, and this forms a fertile source of error and presumption. Though it be true, therefore, that we ought to judge for ourselves, this

must be understood with the proviso that we should have the necessary requisites for judging properly, for otherwise we are safer in leaning upon any authority than upon our own uncertain conclusions. A name alone ought never to sanction doctrines or opinions; but where an author is known to have examined his subject with attention, and to have understood it well, it becomes those who differ from him to do so with considerable caution. Yet it not unusually happens that while some rely with implicit faith on all the opinions of a great master without giving themselves much trouble respecting the grounds on which they rest, others with as little reason are determined to reject his reasoning and conclusions and with the rashness of ignorance and inexperience scruple not to attack him even where he is most strongly fortified. A few undoubtedly, by their own exertions aided by the light communicated by great masters, do sometimes promote the interests of real knowledge by controverting the positions and detecting the errors of their instructors. But many on the other hand undertake the same task without any previous preparation, and forget the interests of truth in their eagerness for triumph. Yet none are louder in the praises of him whom they presume to attack, for the greater the antagonist the nobler the victory.

Actuated by one or other of these motives Mr. Sedgwick wrote his remarks on the Commentaries of Blackstone, Mr. Rowe, conceiving his objections to be founded in error and misrepresentation resolved to attempt a vindication of the Commentaries, and to this resolution we owe the performance before us. In examining the merits of the objections and the vindication it is impossible for us to consider every one of them particularly, nor would this be of any advantage. We shall confine ourselves to the most important, and from these the reader may form a correct estimate of the value both of the Remarks and the Vindication.

In Blackstone's observations "On the Nature of Laws in General," Mr. Sedgwick discovers some positions which he thinks unfounded and erroneous. To the question "how are we to find out what the laws of nature are," Sir William Blackstone, as quoted by Mr. Sedgwick, answers "that they are founded in those relations of justice that existed in the nature of things antecedently to any positive precept." This is certainly an absurd answer, but it is the answer of Mr. Sedgwick, not of Blackstone. The answer of Blackstone is that human reason is enabled to discover in what they consist; and for a proof that this was in fact the answer, it is only necessary to refer the reader to the Commentaries. By disregarding the context and bringing one insulated passage to answer another, it will be easy to make the most sensible appear to speak absurdly, and this is precisely what has been done in the pre-

sent instance. But Mr. Sedgwick observes, with regard to the passage itself, that laws could not exist antecedently to any positive precept; and in order to prove this, he says, "that the variable and indistinct suggestions of untaught reason cannot be considered as laws, as they may be either true or false according to the soundness or the imbecility of the mind from which they emanate." Now as soon as a person comes to the use of reason, he has a notion of a favour and an injury; and feels gratitude for the one and resentment for the other. He at the same time must have a notion of justice which lies in the middle between a favour and an injury, and of which conscience points out the obligation. This is a law of our nature, felt by the peasant as well as the philosopher; and, in the ordinary sense of the words, certainly existed antecedent to any positive precept. What Mr. Sedgwick means by his suggestions of untaught reason is best known to himself; for, strictly speaking, reason is not developed at all without some degree of cultivation which man cannot fail to receive in society. The truth is the suggestions of his reason have not been very distinct, and this is the more obvious from the following glaring misrepresentation of the commentator. He has said that laws cannot exist before positive precept; but this, even if it were true, is saying nothing to the purpose; for Blackstone does not assert that laws existed, but relations of justice existed before positive precept. Mr. Rowe has noticed this, and indeed the sense, in the strict and obvious meaning of the words, is so plain that it is impossible it can be misunderstood by a person of common understanding. This leaves at the outset no very favourable impression either of the judgment or the candour of the author of the remarks. But further, he says, that there could be no relations of justice before positive precept, or the appearance of injustice among men. Here he confounds the relations of justice with the discovery of them by man. It is true that man has no idea of such relations till his rational powers are brought into exercise. But does it therefore follow that these relations did not previously exist? Or rather is not the very circumstance of their being discovered, in itself a proof that they must have previously existed? He must admit that it is, or else he must maintain that man is able to discover what never before existed, and therefore could not be discovered. If it did not pretty plainly appear that Mr. Sedgwick went beyond his depth here and lost himself, one might think that he had adopted the ideal system, and supposed that a thing existed when it only was thought of. Mr. Rowe argues justly enough that there was a possibility that there might be right and wrong before either appeared among mankind, but there is a degree of inaccuracy in his language when he says that we might have had an idea of justice before the appearance of injustice, an inaccuracy which arises from his

not having attended sufficiently to the natural order in which the human faculties unfold themselves. But as far as relates to Mr. Sedgwick his answer is perfectly satisfactory.

Sir William Blackstone observes that we want "no other prompter to pursue our duty but self love, that universal principle of action, and that this supersedes the necessity of abstract rules and precepts."—Mr. Sedgwick, amidst many assertions that self love is not the universal principle of action, remarks, that if it were, the merit of the best actions would be lost in the meanness of the motive. He further observes that if self-love were the sole prompter to our duty, there would be no occasion for the use of our reason; and affirms that happiness is the ultimate end which man proposes to himself in all his actions, and would have been so if he had never heard of the Epicurean philosophy. Mr. Rowe replies that the consequence deduced by Mr. Sedgwick is no argument against the position of the commentator, and affirms that, though upon the admission of the principle no one could be complimented for disinterestedness, a man would still be worthy of praise or blame according as he placed the gratification of self-love in good actions or in bad. He also answers that though self-love prompts us to our duty, reason is not useless, but on the contrary is essential to enable us to discover in what our real interest consists; and besides, he observes upon the inconsistency of Mr. Sedgwick who appears to yield the point in admitting that happiness is the end which man proposes to himself in all his actions. Mr. Sedgwick, however, in a subsequent passage, speaks of a happiness not our own which is to be consulted; from which it would seem that he thought man ought to have the happiness of others in view as well as his own. Mr. Rowe, however, was not called upon to notice this, because the question was not what *ought to be*, but what *is*, and therefore, as far as Mr. Sedgwick is concerned, the answer is incomplete; *nec habet victoria laudem*: for as Mr. Sedgwick evidently reasons from no fixed principles and no distinct view of the subject, his arguments, if they deserve the name, must of course be vague and unsatisfactory. But Mr. Rowe defends the position of Sir William Blackstone in all its latitude. From the passage in connection it appears that Blackstone had adopted the notion that a regard to our good on the whole was a sufficient and the only prompter to our duty. That there is such a principle in our constitution is obvious, and that it is the highest interest of a being constituted as man is to follow the path of duty, may be proved by a clear and just induction. But in order to perceive the full force of such reasoning a mind must have attained a high degree of cultivation, and even then the principle often yields to the passions. What then must have been the situation of the uninformed mass of mankind if left to the guidance of this

principle alone, the proper direction of which depends upon attainments which they cannot possess? But the principle of conscience which prevails with a greater or less degree of strength in every rational being points out what is right and what is wrong, and the obligation to pursue the one and avoid the other, independent of a regard to our own interest. Every one feels that he has such a principle, and its testimony like that of the external senses is that of nature; and whatever sceptics may urge against it we must by our constitution rely upon it. This points out our duty and prompts us to its performance without reasoning, and its dictates are known to all rational creatures. The principle of conscience, and that of a regard to our good, on the whole lead exactly to the same line of conduct, and mutually assist each other; but the operation of the selfish principle would be very confined indeed without the moral. It was, therefore, certainly a rash and inconsiderate assertion of the learned commentator, that we want no other prompter to do our duty but a regard to our own interest which he calls the universal principle of action.

Mr. Sedgwick proceeds to point out some contradictions, as he supposes them to be, in the Commentaries. By taking a passage here and there, he finds that Blackstone had said that the law of nature is superior in obligation to any other; that the revealed law being of the same origin with the law of nature, is of equal obligation, and that the revealed law is of more authenticity than the system of ethics denominated the natural law. He thus makes him say that a law is first superior to another, then equal to it, and lastly inferior. But in looking at the words as they stand connected in the Commentaries, we see clearly enough that the meaning of the commentator was that the law of nature is superior in obligation to all human laws, but the revealed law being part of the law of nature is of equal authority, and superior to the systems of ethics framed by men, because there may be mistakes in these, whereas there can be none in the revealed law or the real law of nature. Mr. Rowe points out the meaning with sufficient exactness, but he might have allowed that there is a want of precision and perspicuity in the commentator's language which cannot be altogether excused. This, however, does not by any means justify Mr. Sedgwick's remarks, which proceed upon the supposition that the ambiguity is in the ideas, whereas it is entirely in the expressions, the meaning of which, however, when taken in connection, must be obvious to every one except to a nibbler determined to magnify error where he finds it, and to make it when it cannot be found. Mr. Sedgwick also notices a contradiction in the Commentaries where Blackstone observes that man in a state of nature, unconnected with any other individuals, would require no other law than the law of nature and

the law of God; and afterwards says, that man cannot live alone. There is certainly an ambiguity in the words "in a state of nature," for sometimes it means that state in which a man would be who lived entirely unconnected with any of his kind, and sometimes that state in which men would be if living in separate families; but man cannot exist without the society of some of his kind, and a family is a society on a small scale; therefore, a state of nature is properly a state of society. It were to be wished at any rate that the meaning of "a state of nature" should be precisely fixed. It is partly owing to the uncertain meaning of this expression that there is so much obscurity in the passage above mentioned. Let us see what meaning we can affix to it. When the learned commentator speaks of man as thus entirely unconnected, he must be understood as putting an imaginary case, as he afterwards admits that man cannot live in such a state. But supposing he could, Blackstone observes that in this case there would be no occasion for any other laws than those of God and nature. This, however, is not the genuine inference from such a supposition, for if we could suppose man, constituted as he is, to live entirely unconnected, the result would be, that though capable of becoming a rational animal, he would never be so, because some degree of connection with his kind is necessary to the developement of his rational powers. Consequently there would be no occasion for any laws at all, nor indeed could there possibly be any, because man would be destitute of that which makes him the proper object of laws. But put it in another way: Suppose that the learned commentator meant to state an imaginary case, by which man entirely unconnected with his kind might attain the use of reason. The laws of God and nature would here be of use, because they would form a sort of security to a man, and to whatever property he might have about him in his accidental meetings with his kind—but they would not form a complete security, and consequently there would be *occasion* for something more. In either case, therefore, the assertion that there would be occasion for no other laws, &c. &c. is inaccurate or unfounded. In the one case there would be occasion for no laws, nor could there be any laws; in the other there would be occasion for more than the laws of God and nature.

Mr. Sedgwick seems to aim at saying something like this, but he is so vague and indistinct that it is impossible to understand exactly what he says. He also accuses the learned commentator of absurdity, when he speaks of the law of nature and the law of God as distinct laws. Mr. Rowe in answer to this observes that the commentator only distinguishes between Revelation which we are certain is the law of God, and the law of nature which is suggested by our reason to be such, but which is uncertain from the fallibility of that reason. That

this was the commentator's meaning is evident enough from the context, but still there is an ambiguity in the expression, and there can be no doubt that the words strictly taken are liable to Mr. Sedgwick's objection. But we do not admit that even the meaning is altogether sound though the proper objection to it is not to be found with Mr. Sedgwick. That which our reason clearly discovers to be the law of nature is certainly of equal authority with the revealed law, and we cannot disbelieve its suggestions any more than we can disbelieve the evidence of our senses. If our reason be so fallible that we cannot depend with certainty upon its dictates, when they demonstrably appear to be the suggestions of reason, how are we to know in the first place whether Revelation be the oracles of God, and in the next place whether we understand their meaning in the most essential points? Of these things we can only judge by our reason, and when our reason is depreciated the authority of Revelation is so far weakened.

Mr. Sedgwick concludes the chapter with some remarks on the position of Sir William Blackstone, that laws in matters indifferent may be violated without any moral guilt; and contends that smuggling might be justified on this principle. But Blackstone qualifies his observation by saying that when the violation is attended with any degree of public mischief or private injury, the law then becomes binding in conscience. Smuggling, therefore, may undoubtedly be wrong *in foro conscientia*. The remark is well answered by Mr. Rowe. But the learned commentator thinks that even in matters of indifference we are bound in conscience to pay the penalty if levied. Now we cannot conceive a case where a law can be perfectly indifferent. A law in a matter of indifference is a hard law, and, so far from being bound in conscience to pay the penalty of violation in such a case, it may be a question whether it be not a duty to resist it. Prudence, indeed, may induce us to pay the penalty, but this is a different consideration altogether.

Mr. Sedgwick has employed every effort to find fault with Sir William Blackstone's view of the nature and effect of the funding system. The learned commentator asserts, and with truth, "that the property in the funds is not a real addition to the national property, and that it exists only in name and in national security, and that the property of individuals is so far diminished in value as it has been pledged to answer the demands of the public creditor." Mr. Sedgwick observes that to assert that the property exists in name only is to say that it has no existence at all. This it will be obvious at once is only a miserable cavil, for it is as clear as day from the context that the meaning is that this property has no real existence as a property distinct from and in addition to the other property of the nation, and that the national wealth is not increased by the funding

system. Mr. Sedgwick again observes that the commentator is at variance with himself, for that after having said that the funded property existed only in name, he admits that it has a real existence by being secured on the property and industry of the kingdom. The remark proceeds upon what looks very like a wilful misrepresentation of the learned commentator's words, and Mr. Rowe has here completely succeeded in his defence. Indeed the objections were scarcely worthy of notice. But what follows is worthy of some attention on account of the extremity of its absurdity. Blackstone says, that the property of the kingdom is diminished in value in so much as it is pledged to answer. For instance, if I have property worth £100 per annum, of which I am forced to pay £25 per annum to the public creditor, this property is to me diminished in its value one fourth. But you are quite mistaken here, says Mr. Sedgwick, for your property may be increasing in value so as to cover this £25, or it may even rise beyond it; and, therefore, so far is its value from being necessarily diminished that it may be increased. However, I might endeavour to comfort myself with this wise argument, I should still feel my property was diminished £25 annually, and that I had only £100 a year, when if this debt had not existed I should have £125. Mr. Rowe answers in much the same way, but the argument is unworthy of an answer; the bare statement shews its absurdity.

Sir William Blackstone allows, however, that a certain portion of national debt is a good thing, and the reason he gives for it is, that it multiplies the cash of the kingdom and creates a new species of currency. But the produce of a country will naturally provide a sufficient quantity of cash for its own circulation, and any expedient to increase it beyond this can have no other effect than that of depressing the value of money, and raising the nominal price of commodities. It is impossible, therefore, to perceive the advantage of public debts even in this point of view. But Mr. Sedgwick's objection is of a quite contrary description; for he boldly maintains that our debt is of great advantage to us, and that taxes are only an imaginary burthen; nay, that they are of great use to us, for, says he, if the abundance of specie heightens the prices of commodities, how much higher would have been their prices, had it not been for the taxes which prevent an accumulation that would otherwise have added prodigiously to that abundance!! Let no man after this scruple to pay his taxes. But Mr. Rowe reasons with him here, and says, there would have been an equal drain on the specie, if the supplies had been raised within the year as under the funding system, and in both ways the amount of the taxes for the most part unfortunately returns into circulation, so that we are left in nearly the same situation as to prices as if there had been no taxes. The answer is complete as far as Mr. Sedg-

wick is concerned; but since by this unfortunate return into circulation we are in some measure deprived of the advantages of taxation in keeping down prices, we would suggest a sly expedient to the good people of London, by which they might get rid of their money and yet prevent this return. Let them throw one half of their cash into the Thames, or more if they please, for the more the better on the above principle, and then there will be no danger of its returning to raise the price of commodities. As Mr. Rowe has attempted a serious answer, it were to be wished that he had chosen a different ground. But Mr. Sedgwick afterwards makes the unlucky discovery that taxes in fact raise the prices of things; but here also he has comfort for us; for, says he, foreigners who have money in our funds, are by the increased prices which they pay for our commodities made to contribute to the payment of the interest on their own principal. To this gentleman, observes Mr. Rowe, is due the honour of having been the first to suggest the advantage of foreigners being obliged to purchase our produce at an advanced rate. The observation is certainly just and true.

It is unnecessary to follow the defence through all the variety of the remarks. Mr. Sedgwick in almost every instance either attacks the Commentaries where they are invulnerable, or when he stumbles on an objectionable passage, in endeavouring to point out the error, he only falls into one more absurd. A more unskilful attack was certainly never attempted. For undertaking the defence of the Commentaries Mr. Rowe deserves great credit. His success has in our opinion been complete, and entitles him to all the praise which a triumph over such an antagonist can merit. Mr. Sedgwick seems to have been possessed with the wretched ambition of securing some portion of reputation at the expence of a great master, and was determined to find fault without having any distinct knowledge of the subjects which this resolution rendered it necessary for him to discuss. His object appears to have been, not the discovery of truth, but the lowering of Blackstone. On the other hand it must be confessed that Mr. Rowe is in some degree liable to the imputation of having fallen into the opposite extreme, for he seems in some instances more anxious to defend his favourite author than to arrive at the truth.

ART. IV. *The Apocalypse; or Revelation of St. John; translated. With Notes, Critical and Explanatory; to which is prefixed a Dissertation on the Divine Origin of the Book, in Answer to the Objections of the late Professor J. D. Michaelis. By CHAPPEL WOODHOUSE, M.A. Archdeacon of Salop. 1 Vol. royal 8vo. 18s. Hatchard. London, 1805.*

NO portion of Scripture has been so much commented upon

and so little understood as the book of Revelation. Under the mask of a series of prophetic visions, grand in their imagery and awful in description, it has generally been believed to contain an allegorical exhibition of the principal events that have happened in the Christian world since the period at which it was written; and that are yet to happen till the end of time. But the principle upon which the symbols are to be explained and the rules by which they are to be applied to the event, and the clue which is to guide the expositor in his investigations, do not yet seem to have been decidedly fixed or discovered. Accordingly every new commentator adopts a new mode of exposition, and the consequence is, that a thousand different interpretations are often given of the same passage, of which one only can be right, and all may be wrong. This has had the effect of rendering still more obscure, a portion of scripture which is already sufficiently obscure from the very nature of the subject; and of occasioning doubt and disbelief where, otherwise, none might have occurred. The mind is bewildered in the variety of conjecture; and, perhaps, even disgusted with the discordance and contradiction of different interpretations, or with the futility and inconsistency of different parts of the same. But if the book of Revelation contains a chain of prophecy extending from the date of its publication till the end of the world and consummation of the present system of things; and if the intermediate events are prefigured to the reader in allegorical representation, then it becomes an object of importance to ascertain the period of prophecy at which he has arrived; and if a nobler principle did not prompt him to make the inquiry, at least his curiosity would. Hence it follows that the book of Revelation, unless it can be proved to be altogether apochryphal, must still continue to be a favourite subject of investigation, at least with a considerable proportion of mankind, notwithstanding all the uncertainty and all the obscurity with which it is invested. But some writers, because they have not been able to give a satisfactory interpretation of the prophecies which it contains, have thought proper to call in question its authenticity. Of these, one of the most distinguished is the late Professor J. D. Michaelis. His name and authority, deservedly great in matters of literature, were sufficient to give plausibility to any cause. Consequently it became a matter of importance to examine the foundation on which his suspicions rested, and to detect and expose, if possible, the fallacy of his arguments. And this is the object of the present work.

The author informs us in the Introduction that after having perused other parts of the Old and New Testament in his earlier researches in the field of sacred literature he proceeded at last to the book of Revelation. But meeting with obstacles which he could not surmount at the time, he judged it expe-

did not to prepare himself for the undertaking by a previous course of reading and study; avoiding, however, the perusal of all such books as professed to explain this portion of sacred scripture, and having no predilection for any particular mode of interpretation whatever. The consequence was that after a certain period of years he was enabled to begin the study of the Apocalypse without prejudices and without commentators. And he reasoned thus:—If the Apocalypse be of Divine revelation, it must be conformable to other parts of sacred Scripture; and the clue for tracing and developing its figurative language and meaning must be derived from that source. His first principle of investigation, then, was—“To compare the language, the symbols, the predictions of the Apocalypse, with those of former revelations; and to admit only such interpretation as should appear to have the sanction of this divine authority.” Of the soundness of this principle there can be no doubt. Now, the language, symbols, and predictions thus interpreted are to be applied to historical facts. But to what species of historical facts—sacred or profane? The result of his investigations with regard to the accomplishment of the other prophecies led him to conclude that “they are to be applied to the history of the church of God, unless the language and symbols shall in particular passages evidently point out another mode of application.” With regard to this principle the archdeacon does not assume a basis of such extent for the application of the prophecies as most commentators, who seem to be inclined to include in them the fate and fortunes of nations and empires as the principal objects prefigured, and then the fate and fortunes of the church as implicated in theirs.—But then in defence of his principle the archdeacon contends that the kingdom of Christ, as not being a kingdom of this world, is not to be established by the means and apparatus of worldly pomp and power, and may be in a great degree independent of the fates and revolutions of empires. Wars, therefore, and revolutions, and conquests of great extent, and great political import, may be supposed to take place even in the christian world without being the object of christian prophecy. This principle seems also to be perfectly sound.

But if the Apocalypse predicts the fate of nations and empires to the end of time, or if only the fate of the church of Christ, many of the events predicted remain yet to be accomplished. And if commentators are puzzled in the application even of those that are past, much more must they be puzzled in the application of those that are future. This has been a most inexhaustible source of useless and absurd conjecture, in which men attempting in vain to penetrate through the mask of symbolical representation and to withdraw the veil of figures which covers the event from our sight, have laboured but to expose

their own folly instead of the secrets of futurity, and the conceits of their own imaginations instead of the counsels of God.

For these reasons no doubt or for reasons similar to these the Archdeacon lays it down as a third principle, "Not to attempt the particular explanation of those prophecies which remain yet to be fulfilled."—This we must pronounce to be the dictate of wisdom. For although men of much knowledge and much learning have sometimes ventured to tread on this slippery and insecure ground, yet the attempt seems not to be justified by any warrant of scripture. Some have, indeed, made lucky guesses, proceeding upon the principles they have adopted; and with regard to some events have applied a prediction so appositely as to give a plausibility to their method of exposition, which nothing but the certainty of its leading to false conclusions with regard to other events could possibly overthrow. An interpreter of some celebrity in this way predicted the period of the French Revolution a hundred years before it happened; and this merely by dint of calculation; but we do not find that his other calculations have been so lucky. From our present expositor we expect no calculations of this kind.

But before a writer undertakes to expound any particular portion of scripture, it is proper first to establish its authenticity by means of the best arguments he can adduce, if that authenticity has been questioned. Now this was the case in the present instance. The authenticity of the Book of Revelation had been questioned of late years by Michaelis. Archdeacon Woodhouse proceeds, therefore, to adduce such evidence in support of its authenticity as the nature of the case affords.

1st, This evidence is divided as usual into two kinds, external and internal. The external evidence is examined first. It consists in the testimony of ancient writers who lived at or near to the period of its publication. This period is ascertained to be the year 96 or 97, A. D. about the latter end of the reign of Domitian. There has been a diversity of opinions even on this subject, some placing it sooner and others later, but without any arguments that will stand the test of examination.

2nd, The next thing considered is the genuineness of the book. Was it written by John the Evangelist? The affirmative is corroborated by the direct testimony of Irenæus, who is known to have lived about the middle and towards the latter end of the second century, so that the distance in point of time is very trifling. But, says Michaelis, the silence of Ignatius who lived even in the apostolical times, and who suffered martyrdom in the year 107, amounts to a rejection of the book.—The Archdeacon replies, that we may just as well argue against the genuineness of a number of other books of the New Testament because they have not been mentioned by Ignatius. And he finds that Michaelis in another place contends that it is no ob-

jection to the New Testament that it has been but seldom cited by the Apostolic Fathers. Why then should it be an objection to the Revelation that it is not cited by Ignatius. If any one should reply—Because its authenticity was disputed;—let him show that it was disputed at that early period. But the Archdeacon not content with this advantage endeavours beside to show that the Apocalypse has been at least alluded to, if not cited by Ignatius. This he attempts to prove by pointing out a coincidence or rather identity of expression observable in some passages of the writings of Ignatius and of the Revelation, which cannot he thinks be accounted for, if we say that Ignatius had never seen it. The author does not lay much stress upon this argument, and in this we think he has judged rightly, for it certainly would not bear it. For it might still be contended that he was the first writer; and if not—yet he might have adopted the expression of the other, without allowing it to be genuine.

The silence of Papias on this subject who lived also in the Apostolic times, is the ground of another objection by Michaelis.—But it may be replied here, as in the case of Ignatius, the subject was not in these times controverted, so that we cannot draw any inference from their silence with regard to it more than with regard to any other book of scripture.

3^d, The testimony of Justin Martyr who was born in the first century is next alluded to, together with that of Athenagoras, Melito, Theophilus, Apollonius, Clemens of Alexandria, and Tertullian, which brings us down to the end of the first century after the publication of the Apocalypse.

4th, The evidence against the Apocalypse during its first century is next stated. This consists in the rejection of it by Marcion and the Alogi. Here we are told that none of the orthodox writers of the church questioned the authenticity of the Apocalypse during the first century of its appearance. But this is not saying much. For if they had questioned it they would no longer have been accounted orthodox. The rejection of it by Marcion, however, is a proof that the book was in existence at the time he wrote. The same may be said of others. And thus their very rejection of it is of service to the cause.

5th, The testimony of Hyppolitus and of Origen is next considered, who belong, properly, to the second century of the Apocalypse. This is very plain and very decisive; so much so, that Michaelis has himself confessed the testimony of Origen to be greatly in favour of the Apocalypse; and yet after all he wishes to leave the reader in suspense between the weight of evidence for and against it. But in this case the Archdeacon shows that he is obliged to give weight to arguments which he rejects when employed against him.

7th, The external evidence has already been brought down to a period sufficiently late in the history of the church to sa-

tisfy most inquirers. But in order to silence every objection, it is traced through succeeding ages, even down to the time of the Reformation. But this, from the very nature of the case, is of far inferior importance to the testimony of the earlier writers, and though it may be satisfactory to the reader adds but little weight to the former mass of evidence.

8th, Lastly, the internal evidence for the authenticity of the Apocalypse comes to be considered,—that is, whether from the character of the book, with regard to the matter it contains, the machinery it exhibits, it appears to be the effect of divine inspiration; and whether, from the style, it appears to have been written by the Apostle John.—One of the ancient objections was that the Apocalypse is unworthy of any sacred writer. But this seems to be given up. For even Michaelis allows the internal structure of it to be grand and sublime. He allows also that Christ is taught in it, though not so clearly as in the Gospel. But this might be true as the Archdeacon observes, and yet no objection to the Apocalypse. That was not immediately its object. Michaelis, being hard pushed for an argument, has said, that the dignity of Christ is lessened by being mentioned after the seven spirits which he supposes to represent seven angels. The archdeacon assigns a reason for this. It has been said that the doctrine of the Millennium is inconsistent with the Gospel purity. The archdeacon allows that it may be so according to some interpretations of it; but not if rightly understood. He examines some other objections which he refutes, and then concludes that no just cause has been assigned to induce us to reject the Apocalypse, whether arising from external or internal evidence.

9th, The genuineness of the book has been doubted owing to some objections thought to have the support of internal evidence. These are all shown to be very trifling, and the final conclusion is that the Apocalypse is not only a book of divine inspiration, but written by the Evangelist John.

In the above inquiry Archdeacon Woodhouse exhibits a most masterly and finished specimen of argumentation, dressed in the most engaging style; and vindicates, in spite of all the sophistry of his adversaries, the divine character of the Apocalypse, and its claim to a place in the canon of Scripture. This inquiry is the fruit of many years of devout and diligent research, and is well worth the perusal of the theological student.

The next part of the work is the Translation, with the Notes critical and explanatory.—In studying the prophecies of the Apocalypse, Archdeacon Woodhouse applied to the original Greek, and proceeded in his plan without the assistance of any commentary or any translation. But in order to communicate his own views of the subject to others, and to justify his own commentary, he found it necessary to translate the whole, in

terms as literal as the idiom of the English language would permit. It was afterwards compared with the common English version, of which such expressions were adopted as appeared to represent the original Greek faithfully and not inelegantly. It differs, therefore, from the old version only in such expressions as were thought to convey the meaning of the original with juster effect. And in this state it is now offered to the public.

The usual divisions into chapters is not attended to; but such divisions are used as seem to arise naturally out of the subject. The first general division comprehends the *ἄνω*, the then present state of the church; the second, the *ἄλλα γινώσκειν*, future events. The first contains the first three chapters; the second, the rest of the book; and, under these, such subdivisions are introduced as the nature of the subject demands. The text of the Apocalypse, divided into different sections, is given in three columns. The first is the Greek of Griesbach's edition; the second, the translation of the Expositor; and the third, the version of our English Bible; and then each section of the text is followed by the notes and observations to which it gives rise; so that the reader has at least the advantage of order and perspicuity of arrangement.

The new Translation differs but in very little from the old, and does not give room for much remark. *Λυχνία*, which is in our bible translated candlestick, is in the new version translated lamp-bearer. We do not see that there is much gained by this alteration. The idea in both is the same. It is that which supports the luminous body, not the luminous body itself, with the advantage on the side of the word candlestick of its being a term in general use, which we do not think that lamp-bearer is. We have heard of lamp-lighter and lamp-post, and some other such compounds; but lamp-bearer is to us new, and seems to imply that the bearer is a person, as in the words shield-bearer, armour-bearer, which is not implied in *λυχνία*.

In the vision relative to the seven churches, St. John is desired to say to the church of Laodicea, *μὴ λέγειν ὅτι ἐμίσαι ἐν τῷ στόματι μου*. This in our bible is translated, "I will spue thee out of my mouth." The Archdeacon has it, "I will nauseate thee out of my mouth."—Now, although the former is not quite so classical a phrase as one could wish, we do not think that it is much mended by the substitution of the latter. To nauseate is, perhaps, the more delicate expression of the two; but we do not think that it is so good a translation of the verb *ἐμίω*; and besides—to nauseate any thing out, does not seem to us to be English.

But we believe that the translation is in some instances altered for the better. When St. John is forbid to measure the court on the outside of the temple, because it is to be given to the nations, it is added, *καὶ τὸ πᾶν τὸ ἔξω καὶ τὸ ἐντὸς καὶ τὰ ἑξῆς*.

ἀναστρέψει. The old version is, And the holy city shall they tread under foot forty and two months: The new, And the holy city shall they tread forty-two months. The verb *ἀναστρέψει* will, perhaps, admit of either translation; but if the Archdeacon's exposition of the passage is admitted, his translation is certainly the right one.

The last thing that remains to be noticed is the exposition, that is, the notes critical and explanatory accompanying the text. We have already stated the leading principle upon which this exposition proceeds; namely, That all sacred prophecy has for its object the fates and fortunes of the church of God, and of Christ. Accordingly, in the interpretation of the Apocalyptic visions, the prophetic symbols are uniformly applied to represent the state of the Church only, independent of the fate and fortunes of temporal princes and their government, except where such circumstances occur as evidently point out a different interpretation.—The reasons which Archdeacon Woodhouse assigns for the adoption of this rule are to us quite satisfactory; and the interpretation which follows from it has the advantage of being at least consistent with itself. It will be different, indeed, from that which is generally received; but it is always the result of deep and diligent investigation.

Thus the first four seals are considered as presenting us with a general view of the progress of Christianity from its original establishment in purity till the period of its utmost corruption and degeneracy under the Roman Pontiff; and that not as depending upon the interference of the rulers of the Roman empire, but upon the internal influence of the doctrines of true religion operating upon the human mind in opposition to “the spirit that worketh in the children of disobedience which, however, is but too often victorious. The triumphant procession of the white horse and his rider, represents the progress of the Christian religion under the apostles. The red horse and the sword of his rider represent the early dissensions which took place among Christians contending for power and promotion, or in consequence of heretical factions. The black horse with his yoke, as the Archdeacon translates *ζυγός*, denotes the sad degeneracy of the Christian religion under the yoke of papal bondage. The pale horse and his rider denote the last stage of corruption, and completion of the matters of iniquity, together with the almost total extinction of all spiritual life, which may be considered as having taken place, perhaps, in the thirteenth century. This application of the prophecy is at least as plausible as any other with which we are acquainted. It is not altogether new, but it is defended by new arguments; and the adoption of this mode of exposition in the subsequent parts of the work seems to us to throw a light upon the subject which has hitherto not been obtained. We allude particularly to the exposition that

is given of the events which follow the sounding of the sixth trumpet, which, if the reader wishes to see, we recommend to his perusal the work itself.

We expected to have met with some attempt to ascertain that part of the prophecy which applies immediately to the period in which we live. But if any thing of the kind is contained in the work it has escaped us. As this, however, would have tended but to gratify curiosity rather than to edify the reader; it is, perhaps, better avoided.

Archdeacon Woodhouse does not attempt to count the number of the beast described in the 13th chapter, which has been the grand puzzle of commentators; nor does he profess to offer any thing specific on the subject of the Millenium; so that if the curiosity of the reader is not gratified to the amount he might expect; he has at least the comfort to know that he avoids the risk of being misled by extravagant and unfounded conjecture.

ART. V. *Simple Tales: By Mrs. OPIE. In Four Volumes. 12mo. 2nd Edit. 1l. 1s. Longman & Co. London, 1806.*

BEFORE these tales came into our hands, we accidentally heard a lady in conversation criticising them. They were, in her opinion, very common place things. They contained nothing sublime, nothing striking, nothing wonderful, but consisted of every day transactions which every one knew and every body might write. She gave Mrs. Opie no credit for invention, and concluded that she would make a very bad romance-writer. We instantly recollected Partridge's remarks on Garrick, and could not but consider the lady's observations as an unintentional eulogium on the composition whose value she endeavoured to depreciate. The consequence was that we began the perusal of the *Simple Tales* with some degree of partiality in their favour.

The criticism above mentioned, was to a certain extent correct. The *Simple Tales*, it must be owned, contain little that is wonderful, and for the most part, detail only such transactions as might very naturally have occurred. If this had not been the case we should have said that the epithet "simple" was rather ill-applied, any thing in the fair one's criticism to the contrary notwithstanding. Mrs. Opie, however, is reduced to a dilemma between us. One thinks that tales are nothing without something to confound and astonish, another prefers simplicity, and Mrs. Opie is left to console herself with the old remark that there is no pleasing every body.

At any rate Mrs. Opie agrees with us that simple tales ought to be simple, and that it is much better to afford a correct picture of the real manners of life than to fill volumes with extravagance and absurdity. When fiction is employed to repre-

sent human nature, as it is to give an accurate view of characters and manners, to trace the means by which they have been formed, and the consequences naturally resulting from them, to point out the real causes by which virtue and vice are generated and fostered, and consequently to enlighten mankind with respect to the proper mode of cherishing the one and avoiding the other, then a simple tale may justly be considered as an apt and pleasing illustration of the soundest philosophical reasoning. But to construct tales of this sort requires no ordinary share of judgment, discrimination, and accurate knowledge of human nature, and therefore it is, that so few have succeeded in this way. In the tales before us we meet with many things which serve to shew that Mrs. Opie does not possess the proper requisites to the extent that might be wished, but at the same time they in general furnish ample proof that she possesses them in a much higher degree than the ordinary writers of fiction.

Without attempting to analyse the tales, we shall briefly notice a few of them, from which a tolerably correct judgment may be formed of the nature and tendency of the whole. The first is founded on a triumph of benevolence over personal vanity in particular circumstances. Julia Beresford was the only daughter of a purse-proud merchant who had retired from business. She delighted in acts of benevolence; though from the sordid disposition of her father, she had not the means of gratifying her inclinations in this way to their full extent. Beresford was eager to have his daughter married to a young baronet of the neighbourhood, who had just returned from his travels; and gave her twelve guineas to buy a new pelisse, that she might appear to advantage, Julia, on her way to effect her purchase, happened to observe a case of such a distressing nature that she gave away her twelve guineas, and was consequently forced to appear at an entertainment given by a neighbouring gentleman on the baronet's account, in her old shabby pelisse. Her father was enraged, and the result, as it is briefly stated, and as it furnishes a specimen of the style and manner of the tales, may be given in Mrs. Opie's own words:

" Julia seated herself near the entrance; the baronet placed himself between the two lovely sisters; and Beresford, in order to be able to vent his spleen every now and then in his daughter's ear, took a chair beside her.

" The collation had every delicacy to tempt the palate, and every decoration to gratify the taste; and all, except the pensive Julia, seemed to enjoy it:—when, as she was leaning from the door to speak to a lady at the head of the table, a little boy, about ten years old, peeped into the pavilion, as if anxiously looking for some one.

" The child was so clean, and so neat in his dress, that a gentleman near him patted his curly head, and asked him what he wanted.

' A lady.'

"' But what lady? Here is one, and a pretty one too,' showing the lady next him; ' will not she do?'

" ' Oh no! she is not my lady,' replied the boy.

" At this moment Julia turned round, and the little boy, clapping his hands, exclaimed, ' Oh! that's she! that's she!' Then, running out, he cried, ' Mother! mother! Father! father! here she is! we have found her at last!' and before Julia, who suspected what was to follow, could leave her place, and get out of the pavilion, the poor man and woman whom she had relieved, and their now well clothed happy-looking family, appeared before the door of it.

" ' What does all this mean?' cried Mr. Hanmer. ' Good people whom do you want?'

" ' We come, sir,' cried the man, " in search of that young lady,' pointing to Julia; ' as we could not go from the neighbourhood without coming to thank and bless her; for she saved me from going for a soldier, and my wife and children from a work-house, sir, and made me and mine as comfortable as you now see us.'

" ' Dear father! let me pass pray do,' cried Julia, trembling with emotion, and oppressed with ingenuous modesty.

" ' Stay where you are, girl,' cried Beresford in a voice between laughing and crying.

" ' Well, but how came you hither?' cried Mr. Hanmer, who began to think this was a premeditated scheme of Julia's to show off before the company.

" ' Why, sir—shall I tell the whole story?' asked the man.

" ' No, no, pray go away,' cried Julia, ' and I'll come and speak to you.'

" ' By no means,' cried the baronet eagerly:—' the story, the story, if you please.'

" The man then began, and related Julia's meeting him and his family, her having relieved them, and then running away to avoid their thanks, and to prevent her being followed, as it seemed, and being known.—That, resolved not to rest till they had learnt the name of their benefactress, they had described her person and her dress: ' but, bless your honour,' interrupted the woman, ' when we said what she had done for us, we had not to ask any more, for every one said it could be nobody but Miss Julia Beresford!'

" Here Julia hid her face on her father's shoulder, and the company said not a word. The young ladies appeared conscience-struck; for it seemed that none in the neighbourhood (and they were of it) could do a kind action but miss Julia Beresford.

" ' Well, my good man, go on,' cried Beresford gently.

" ' Well, sir; yesterday I heard that if I went to live at a market-town four miles off, I could get more work to do than I have in my own village, and employ for my little boy too; so we resolved to go and try our luck there: but we could not be easy to go away, without coming to thank and bless that good young lady; so, hearing at her house that she was come hither, we made bold to follow her; your servants told us where to find her:—ah! bless her!—thanks to her, I can afford to hire a cart for my poor sick wife and family!'

" ' Ah! miss, miss,' cried the little boy, pulling Julia by the arm,

'only think, we shall ride in a cart,* with a tall horse; and bróther and I have got new shoes—only look!'

"But miss was crying, and did not like to look: however, she made an effort, and looked up, but was forced to turn away her head again, overset by a 'God bless you!' heartily pronounced by the poor woman, and echoed by the man.'

"'This is quite a scene, I protest,' cried miss Tracey.

"'But one in which we should all have been proud to have been actors, I trust,' answered the baronet. 'What say you, gentlemen and ladies?' continued he, coming forward: 'though we cannot equal miss Beresford's kindness, since she sought out poverty, and it comes to us, what say you? shall we make a purse for these good people, that they may not think there is only one kind being in the neighbourhood?'

"'Agreed!' cried every one; and, as sir Frédéric held the hat, the subscription from the ladies was a liberal one; but Mr. Beresford gave *five guineas*: then Mr. Hanmer desired the overjoyed family to go to his house to get some refreshment, and the company reseated themselves.

"But Mr. Beresford having quitted his seat, in order to wipe his eyes unseen at the door, the baronet had taken the vacant place by Julia.

"'Now, ladies and gentlemen,' cried Beresford, blowing his nose, 'you shall see a new sight,—a parent asking pardon of his child. Julia, my dear, I know I behaved very ill;—I know I was very cross to you,—very savage;—I know I was.—You are a good girl,—and always were, and ever will be the pride of my life;—so let's kiss and be friends:—and Julia, throwing herself into her father's arms, declared she should now be herself again!

"'What! more scenes!' cried Mr. Hanmer. 'What, are you sentimental too, Beresford?—Who should have thought it!'

"'Why, I'll tell a story now,' replied he:—'That girl vexed and mortified me confoundedly,—that she did.—I wished her to be smart, to do honour to you and your daughter to-day;—so I sent her twelve guineas to buy a very handsome velvet pelisse, which she took a fancy to, but which I thought too dear.—But instead of that,—here she comes in this old fright, and a fine dowdy figure she looks:—and when I reproached her, she said she had given the money away; and so I suppose it was that very money which she gave to these poor people—Heh! was it not so, Julia?'

"'It was,' replied Julia; 'and I dared not then be so extravagant as to get the pelisse too.'

"'So, Hanmer,' continued Beresford, 'you may sneer at me for being *sentimental*, if you please; but I am now prouder of my girl in her shabby cloak here, than if she were dressed out in silks and satins.'

"'And so you ought to be,' cried sir Frederic. 'And miss Beresford has converted this garment,' lifting up the end of the pelisse, 'into a robe of honour:—so saying, he gallantly pressed it to his lips. 'Come, I will give you a toast,' continued he:—'Here is the health of the woman who was capable of sacrificing the gratification of her personal vanity to the claims of benevolence!'

"The ladies put up their pretty lips, but drank the toast, and Beresford went to the door to wipe his eyes again; while Julia could not help owing to herself, that if she had had her moments of mortification, they were richly paid.

"The collation was now resumed, and Julia partook of it with pleasure; her heart was at ease, her cheek recovered its bloom, and her eyes their lustre. Again the miss Traceys sung, and with increased brilliancy of execution.—'It was wonderful! they sung like professors,' every one said; and then again was Julia requested to sing.

"'I can sing *now*,' replied she; 'and I never refuse when I can do so. Now I have found my father's favour, I shall find my voice too;' and then, without any more preamble, she sung a plaintive and simple ballad, in a manner the most touching and unadorned.

"No one applauded while she sung, for all seemed afraid to lose any particle of tones so sweet and so pathetic; but when she had ended, every one, except sir Frederic, loudly commended her, and he was silent; but Julia saw that his eyes glistened, and she heard him sigh, and she was very glad that he had said nothing.

"Again the sisters sung, and Julia too, and then the party broke up; but Mrs. Tracey invited the same party to meet at her house in the evening, to a ball and supper, and they all agreed to wait on her.

"As they returned to the house, sir Frederic gave his arm to Julia, and miss Tracey walked before them.

"'That is a very fine, showy, elegant girl,' observed sir Frederic.

"'She is indeed, and very handsome,' replied Julia; 'and her singing is really wonderful.'

"'Just so,' replied sir Frederic;—'it is wonderful, but not pleasing. Her singing is like herself,—she is a bravura song,—showy and brilliant, but not *touching*—not interesting.'—Julia smiled at the illustration; and the baronet continued:—'Will you be angry at my presumption, miss Beresford, if I venture to add that you too resemble your singing? If miss Tracey be a bravura song, you are a ballad,—not showy, not brilliant, but touching, interesting, and—'

"'O! pray say no more,' cried Julia, blushing, and hastening to join the company,—but it was a blush of pleasure: and as she rode home she amused herself with analysing all the properties of the *ballad*, and she was very well contented with the analysis.

"That evening Julia, all herself again, and dressed with exquisite and becoming taste, danced, smiled, talked, and was universally admired. But was she *particularly* so? Did the man of her heart follow her with delighted attention?

"'Julia,' said her happy father, as they went home at night, 'you will have the velvet pelisse and sir Frederic too, I expect.'

"Nor was he mistaken. The pelisse was hers the next day, and the baronet some months after. But Julia to this hour preserves with the utmost care the faded pelisse, which sir Frederic had pronounced to be 'a robe of honour.'

The second tale, called "The Death Bed," paints the consequences attending the frailty of a wife and a mother, in deep but true colours. It contains the following reflection, which

is just and well expressed. "What a slave of criminal selfishness indeed must that mother be, who, for a lover, can forsake her offspring! Let not such a woman presume, in the pride of her heart, to look down with aversion on the desperate female who robs of existence the secret pledge of her frailty:—murderess though she be, she is not more unnatural than the cold-hearted egotist who can forsake her children for the arms of a seducer, and consent to brand her guiltless child with the dangerous distinction of being the daughter of an adulteress."

The next tale called "The Fashionable Wife and Unfashionable Husband," is an excellent one, and forms a clear and just illustration of the influence of bad habits, the difficulty of eradicating them, and the mischievous consequences with which they are attended. The story turns upon the unthinking extravagance and rambling disposition of a wife, who, though herself a woman of strong understanding, and married to a man particularly eminent for his virtues and talents whom she adored, yet rendered her own and her husband's life miserable by these pernicious habits, which she had contracted in her early years owing to the foolish indulgence of her parents. The bad effects of such injudicious indulgence are still more strongly displayed in the tale called "Murder will Out." "The Soldier's Return," is a good illustration of the mischievous tendency of female vanity in low life, and "The Brother and Sister" displays in vivid colours the progress and consequences of seduction. But the most important and interesting of the whole is the tale entitled "Love and Duty." It is founded on a celebrated trial which took place in France, or rather is, with some additions and alterations in the mode of description, an account of the trial itself. The Count de Montgomery and Monsieur D'Anglade occupied different apartments in the same house at Paris, with their families. The Count being about to visit one of his country seats, invited D'Anglade and his family to his residence, but the invitation was refused. When the Count returned to town he found that his house had been robbed of money and jewels. The apartments of the D'Anglades were searched, and things found of a similar description with those that had been lost. They were therefore taken up on suspicion, and D'Anglade was several times put to the torture to force him to confess but without effect. The circumstantial evidence was however so strong, that he was condemned to the galleys, but he had suffered so severely by the rack that he died before he reached them. Madame D'Anglade died in prison after her misfortunes had caused her to miscarry, and one daughter was alone left of the family of the unfortunate D'Anglades. In some years after, the real robbers, who were servants of the Count

de Montgomery were discovered, and confessed the crime at the place of execution, and the innocence of the D'Anglades was fully established beyond the possibility of a doubt. The daughter was afterwards married to a counsellor of parliament; but what most forcibly strikes us on the perusal of this remarkable story is the danger of depending entirely on circumstantial evidence in the trial of an accused person. On this account it is of the greatest importance, and cannot be too much known or too highly valued.

From the above sketch of the nature of these tales, it will be readily seen that they contain a fund of moral instruction; and this conveyed in that easy, simple style which must be pleasing to almost every one, and cannot disgust even the most fastidious. Mrs. Opie's works are indeed of that unexceptionable nature in point of morality, that they may be with perfect safety put into the hands of persons of any age or sex. They cannot do harm, and it is not Mrs. Opie's fault if they are not attended with benefit to those who peruse them. This indeed is praise of the highest kind, but it is one so seldom deserved that we ought to be eager to bestow it where it is due.

But there are points in which some of the tales are very exceptionable. That called "Murder will Out," we must confess appeared to us not to correspond well with the epithet "simple." We are aware how much we differ from the fair critic before-mentioned, but etiquette must here yield to truth. Some idea may be formed of the story from a statement of the principal circumstances. Two Britons while in prison at *Rouen* were in the habit of gazing from the window of their cell at the nuns and boarders who walked in the gardens of a neighbouring convent. One of the prisoners, a Scotchman, named Dunbar, was particularly struck with the beauty of one of the boarders and became desperately in love. His companion, Aprece, a Welshman, also took notice of her. Both of them happening one day to look from the window earlier than usual, saw the fair incognita standing beside the dead body of a man. She stooped down and drew a dagger from his breast, and having filled the pockets with stones, she rolled the body into a pond which stood close by, and watched it till it completely sunk. This spectacle excited a considerable degree of horror in the minds of the gentlemen, who conjectured that the lady had in a jealous fit murdered her lover. Dunbar, however, eager to preserve her, thought of persuading Aprece that he had been dreaming and was mad, and that therefore he ought to say nothing about the affair. Aprece, engaged at the imputation, became almost mad in reality, so that when the keeper appeared, his companion had no difficulty in convincing him of the alledged insanity.

Thus the matter ended for that time. The prisoners were soon after liberated and came to Great Britain. Dunbar, however, having settled his affairs, resolved to return to Rouen, with a view to learn something of his incognita. She, in the mean time, had arrived at Brighthelmstone with her mother, and there Dunbar became acquainted with them. Unfortunately he met Apreece in his walks, and was obliged to have recourse to new stratagems to prevent his seeing the lady, against whom he was the more enraged on account of the charge of madness, which he had not forgotten. Dunbar accompanied the lady and her mother to Rouen, where he staid some time; when, as he was one day walking out with them, who should again appear but the unlucky Apreece. He knew the lady immediately, and without ceremony accused her of murder. She was taken up, tried, and condemned to be executed. She was accordingly carried to the scaffold, but as she was bending her neck to the executioner, a man rushed through the crowd and stopped the execution by declaring that he himself was the murderer. This was the lady's brother, who in fact had been the murderer. His sister had come to the spot just as he had committed it and prevailed on him to make his escape, and afterwards took the whole on herself and was resolved to die for him. The brother had been early initiated into vice owing to the indulgence of a foolish mother. He was assassinated in his prison, and the sister was married to Dunbar.

Now instead of "simple," we think this story in the highest degree romantic and extravagant. Unless the reader should be convinced of this by the bare statement, it would be in vain to reason with him. The notion seems to have been borrowed from the story of Damon and Pythias, and the scene at the scaffold is a close imitation. There is a bare possibility that such things might be, but bare possibilities are not the proper materials for a "simple tale."

Some of the tales are objectionable in another point of view. The practice of killing people in an abrupt way, for the obvious purpose of getting rid of a difficulty, is a common resource with the ordinary novel-writing herd, but is very unworthy of Mrs. Opie. Yet to this practice she has had recourse, and it detracts considerably from the natural and unaffected manner which is generally found to prevail in these tales. In the above tale of "Murder will Out," for instance, Mrs. Opie contrives, in a way which is not very probable, to have the murderer assassinated in prison, glaringly for the purpose of preventing the disgrace of a public execution, which might be disagreeable to the feelings of his relatives. His death too would have been a sad mortification to his family, had they not been before hand all swept away by a convenient fever. In "The Robber" too it was rather hard to make Mrs.

Sedley die of vexation, merely because Theodore might have found it inconvenient to live in the same house with her, and to marry her husband's daughter by a former wife. Yet Mrs. Opie has killed the poor woman with all the nonchalance of a common novel-scribbler, whose only object is to get on without considering whether what he writes be sense or nonsense.

The tales, however, are upon the whole, like Julia Beresford's ballad mentioned in the first story, neither showy nor brilliant, but natural, simple and interesting. They contain a great deal of moral instruction, and in general are worthy of the reputation which Mrs. Opie has already deservedly acquired.

ART. VI. *The Belgian Traveller; or, a Tour through Holland, France, and Switzerland, during the Years 1804 and 1805, in A Series of Letters from a Nobleman to a Minister of State. Edited by the Author of the Revolutionary Plutarch, &c. 4 vols. 12mo. 1l. 6s. 6d. Egerton. 1806.*

THE Editor of this work informs us, in his Introduction, that the many contradictory reports circulated by Bonaparte's emissaries, or disseminated by ignorant and malignant travellers, concerning the present situation, and the public spirit of the people of Holland, France, and Switzerland, induced a *Continental Sovereign* to order one of his Ministers of State, in the latter part of 1803, to engage some judicious and well informed person to undertake a journey into these countries;—that the Minister with the approbation of his Prince, fixed upon a Brabant Nobleman, as eminent for his talents as for his birth, who had more than once formerly travelled over the same ground; whose relatives possessed rank and wealth; and whose friends were powerful; who was well recommended from abroad; and who had protectors at home, to support him in case of any unforeseen occurrences, resulting from the active and oppressive suspicion of the French government—and lastly, that the *Editor* has been honoured with a communication of the correspondence of this nobleman with the Minister of State. Our readers, who must be pretty well acquainted with the manufacturer of the Male and Female Revolutionary Plutarch, may believe as much of this story as they can, after weighing the probabilities of an anonymous sovereign desiring an anonymous minister of state to find out an anonymous traveller, whose dispatches are communicated by the anonymous minister to the anonymous editor. We shall only add, for their farther information, that the editor declares his object in this publication to be the same as in his former works; namely, to “confirm the loyal in his duty, the religious in his faith, and if possible to reclaim the seditious, the factious, and the infidel, by exposing the horrors and misery of rebellion and atheism in

France." How fortunate was it for our editor, while meditating such schemes, to meet with a traveller so like himself, and a correspondence so closely resembling in its matter the contents of his Revolutionary Plutarch, that a simple reader, or more simple reviewer, might suppose they were actually written by one and the same person, and for one and the same purpose, so admirably does the Traveller support the Biographer!

From this introduction our reader may suppose, and very justly, that we have in these letters an exaggerated account of every act of oppression committed by or imputed to the French in Holland, France, and Switzerland, and especially a profusion of those acts of lust and cruelty with which the public has already been satiated in the Revolutionary Plutarch. Rapes, adultery, murder and suicide are as much the *forte* of the Traveller as of the Biographer, and, to borrow a phrase from the green-room, they are never "so much at home" as when describing these atrocities with every circumstance that is monstrous, disgusting, and incredible. The traveller's object, for we must confine ourselves to him, is to prove, that all the enormities recorded here, are the natural fruit and effects of what he calls a revolutionary government. He does not seem to think it possible that the soldiers of a regular government, flushed with victory, could ever take it into their heads to make free with the persons or property of the vanquished. He appears not to suspect that there is one instance of the kind in history; or that ever such an abuse of power was heard of before the year 1792-3. The oppression, too, of spies and police officers, he considers as equally new in the history of the Continent; he never heard of spies in France, alguazils in Spain, or assassins in Italy. Even acts of swindling are here traced to the revolutionary government, although every Bow-street officer might have furnished him with a much higher origin.

With regard to the state of opinions among the people of Holland, France, and Switzerland, of which our traveller was instructed to bring back a faithful account, he has, like other travellers, been eminently successful in finding precisely what he went to seek, namely, that the people every where execrate the revolution, and the present government of France, and are of opinion, with the sagacious traveller, that no good will be done until the throne of France is filled by a Bourbon. All this he learned in every step of his journey, and from all ranks and degrees of men, from statesmen, politicians, officers of the army, coffee-house loungers, and private citizens. But, the reader may say, was there no danger in acquiring such information, or was it conveyed in whispers or by cypher? This is a question which has occurred to ourselves, without the power of answering it. It is, indeed, among the most marvellous adventures that ever befel a marvellous traveller, that he should

every where, and in all places, public and private, find people vociferous in their contempt of government, and of Bonaparte, at the same time that this suspicious sovereign, we are told, keeps about a *million of spies* in full employment. And what renders the escape of our Traveller and his informants the more wonderful, is, that this million of spies is divided into twelve different classes, viz. 1. Court spies; 2. Military spies; 3. Diplomatic spies; 4. Official spies; 5. Financial spies; 6. Commercial spies; 7. Fashionable spies; 8. Theatrical spies; 9. Gambling-house spies; 10. Coffee-house spies; 11. Street spies; and lastly, 12. Travelling spies. Now that a political inquirer who pursued the purposes of his mission by conversing with courtiers, soldiers, ambassadors, men in office, bankers, men of fashion, &c. &c. should escape the *espionage* which watches those classes is the most wonderful—no—not the *most* wonderful of all. We have something that approaches yet nearer to a miracle. Our traveller *was* watched; he *was* detected, and by whom? By no less a personage than Talleyrand. And what did he do? send our traveller to the Temple? No; he entered into a friendly chat with him on the business of his journey, and talked as freely of Bonaparte and his government, as a clerk in a public office would talk to a stationer about dim ink and bad pens. What a fool must this mighty emperor be, with his million of spies!

But it is time we submit to our readers a few specimens of the information picked up by a traveller so successful in his inquiries and so invulnerable in his person. This information may be divided into two kinds—political statements or discussions; and horrible narratives.

Of political information, the following is one of the most decent specimens, giving an account of the *Army of England* at Boulogne:

“My first excursions with my friends were to visit the different encampments now forming, as it were, an extensive chain of new villages, at least at a first appearance. Here are still less tents used than at St. Omer, or near Dunkirk, but regular rows of huts have been constructed by the industry and ingenuity of the men of each division. They are divided and crossed by spacious streets and squares, large enough for mustering or reviewing each corps. Every street has its name, and every hut its number. Letters are therefore addressed to the officers and men, in the same manner as if they resided in town; ‘to General such a one, London or Paris-street, such a number;’ or ‘to Captain such a one, the Marengo or Cairo-street, such a number, &c.’ Restaurants, billiard tables, coffee and gambling houses are established in most streets, and have their usual signs. Three temporary theatres have been built, and are open every night. The camp has also its Tivoli, its Frascati, its Pavillon d’Hanover, its Vauxhall, its Coblentz, its Elysian Fields, and its Boulevards. That nothing may be wanting of Parisian fashionable

resorts, an abbess from that capital has arrived with four dozen of nuns, and made two establishments, distinguished by her with the appellation of her French and English convent. Several Parisian milliners and mantua-makers, perfumers and *coiffeurs*, have migrated hither with their shops, and Parisian dancing masters give lessons to amateurs in huts which they style their saloons.

"Joining each hut is a small kitchen and flower garden, which increase the romantic view of the encampments. When the divisions are ordered to alter or change their positions, the officers and soldiers dispose of their huts and gardens to their successors, either for some exchange, or for some pecuniary considerations, exactly as if they were their private property.

"Though all the troops encamped on the coast belong but to one and the same army of England, of which Bonaparte is considered as commander in chief, they may in fact be said to form seven different armies, under the separate command of a different general. All the troops assembled from Montreuil to Antwerp, including those at St. Omer, form together, I am assured from good authority, one hundred and fifty-five thousand men. They are divided into seven general divisions, in their turn divided into divisions of cavalry, light horse, grenadiers, fusileers, light infantry, riflemen, and artillery. Each general division contains from twenty to twenty-five thousand men, and is headed by one of Buonaparte's confidential generals. I heard from military men, that as the *tout ensemble* was directed by one chief, these divisions or different armies, instead of creating confusion, augmented the rapidity of movements. It was more easy for a commander to act quickly and orderly with twenty than with fifty thousand men, and more easy for Bonaparte to dictate his orders, and to have them comprehended and executed by seven generals than by seventy. These seven commanders were besides responsible to him both for themselves, and for the punctuality of those generals commanding under them. By these general divisions some officers also supposed that Buonaparte intended to attempt his invasion of England in several points at the same time, and that by such a separation, if one division suffer from the wind, or be repulsed by the enemy, such an occurrence would be little felt by the successful divisions, having all full organizations of distinct armies, and depending entirely upon their own peculiar resources and strength.

"If I am not greatly mistaken, Buonaparte has by such divisions of his grand army political speculations and calculations, as well as military movements, in object and consideration. Notwithstanding the *senatus consultum* and oaths of allegiance and adherence, the succession of the throne of France is far from being secure and settled in the Buonaparte family after Napoleon's death. He is well acquainted with the history of the succession of other military chieftains and sovereigns, and he knows also too well the fickle character of the soldiers he rules, to trust to their professions, when allured by hopes of advancement and pillage. He cannot be ignorant of the secret measures already indirectly adopted even by generals whom he trusts the most, as a Murat, a Lasnes, an Auge-reau, a Brune, and others. It is true, that they pretend at the

same time to the most inviolable attachment to the Buonaparte dynasty; but should, at the death of Napoleon, any of these generals find himself at the head of an army of one or two hundred thousand men, is it improbable that he would apply to soldiers for that rank and supremacy for himself, which they alone conferred on the present Emperor? Is it improbable that his soldiers would prefer an emperor of their own making, and who had been their commander already, to an individual, as a Joseph or Louis Buonaparte, who have no merit, no claims in themselves, but shine only from the borrowed colours of a fortunate brother? In France at present an army of twenty-five thousand men, though it might salute a new emperor, would not be able to sustain him long if not joined by more troops; but the jealousy and pretensions of all Buonaparte's generals are equally great and prevalent. All would wish, if possible, for an imperial throne; but none would support the elevation of a comrade, if his support was required. He would bow to him as his sovereign, if heading some hundred thousand men, but he would resist if he had for followers only a handful of men. If another Buonaparte should reign in France, it will therefore be owing entirely to Napoleon's combined political and military arrangement, and to the reciprocal envy, jealousy, and ambition of the principal French generals."

What degree of credit is due to the following, our readers may determine:

"MY LORD,

"The English artificers here, whether, as report says, dismissed from their own country, during the last peace, or as having deserted over here, after being deluded by Buonaparte's emissaries, deserve great pity. They are worse treated than our galley slaves, work harder, and obtain only a third of the usual pay, the other two thirds *will be paid at a peace with England*. This scanty allowance is not sufficient to support, without charitable donations of the compassionate, even their own existence, much less to provide for the wants of wives and children. The latter now crowd, in rags, the streets, and augment the great number of beggars here; lament their folly of having quitted their country, and accuse our government both of perfidy and cruelty.

"As several of these artificers have contrived means, notwithstanding the vigilance of Buonaparte's prefect of the marine, and of his subalterns, to escape to Holland, Germany, and England, they are now all shut up every night, as the galley slaves, in the dungeons of the citadel. A printed ordinance, in the French and English languages, posted up at the gates of this city, informs them, that an attempt to desert from our naval arsenals and dock-yards, is, in time of war, a capital crime, and will be punished as such; but though five of them had already been executed in consequence, another retaken last night was shot this morning, and the person in whose house he was found concealed, has been fined twelve hundred livres, and is to stand in the pillory for four hours. I saw him march to death with a great deal of courage, by turns singing God save the King! Rule Britannia! and cursing Buonaparte's tyranny. He was under forty years of age; his name was

Hughes, and he has left a widow and four children to mourn his untimely end. I have however, been fortunate enough to persuade Herbonville and Malouet, to permit them to return to their own country in an American ship, where I have paid for their passage.

"Buonaparte's inveteracy against the British nation is inexplicable to me. It displays itself on every occasion. I was told, by an authority I cannot doubt, that upon a written representation to him, of the necessity of sending back to Great Britain the families of English mechanics and artificers, to prevent them perishing by want, he wrote with his own hand,—'NO! LET THEM REMAIN AND STARVE, (*Non! qu'elles restent et meurent.*)'

"How ungenerous, how unfeeling, and how barbarous, to avenge himself upon innocent and helpless women and children, for the real or imaginary wrongs of the government of their country, or because they are natives of a state, that alone prevents the execution of the favourite plan of his outrageous ambition, to sway and oppress the main, as he already does the Continent. Had he been born to inherit a throne, all those unbecoming, illiberal, and degrading passions would never have been fostered in his bosom, or dishonoured a royal or imperial diadem.

"I have heard a French general declare, that Buonaparte hates almost as much the citizens of America, as the subjects of Great Britain, only because they are descendants of Britons, and speak the English language. This is indeed to carry prejudice and hatred too far.

"The garrison here is not numerous, but merely sufficient to do duty in the citadel, on the harbour and at the gates. But troops are continually passing and repassing; and four leagues from hence preparations are made to encamp ten thousand men. The officers and men conduct themselves here with more propriety, or rather with less licentiousness, than in Holland and Hanover. The inhabitants feel, however, daily, from many petty acts of oppression and violence, that they are ruled by a military despotism, and that almost every bayonet in the hand of a ruffian, is with impunity transformed into a sceptre."

As to our author's horrible narratives, they so closely resemble what are given in his former publications, that we shall be brief in exemplifying them. He has, however, a knack at calculation which is not a little curious. On one occasion he had been at a fete in Paris, the materials of which are thus classified:

"A friend of mine, who knew most of the great and low personages figuring at this fete, assured me that I was in the company of *nine* regicides, *fifteen* known murderers when members of revolutionary tribunals and committees, and *thirty-two* notorious robbers of the property of the nobility and clergy." How lucky that this friend happened to count the company just in the nick of time! but our traveller was generally fortunate in calculations. On another occasion a respectable citizen of Lyons assured him, that "Carra's exhortations, in his pamphlets and newspapers, which were distributed gratis

by the Jacobins of this department, have occasioned *sixteen* chateaux to be burned, *four hundred and six* citizens of both sexes to be murdered, *ten thousand* persons to emigrate, and the ruin of *five hundred* families."—Again, "Jourdan and his banditti (at Avignon) knocked out the brains of *sixty-one* individuals, of whom *thirteen* were women; after tearing off the *breasts* of these, and cutting out the *hearts* of his male victims, they roasted them, and eat them together, at a fraternal banquet; during this cannibal feast *Ca Ira* was performed by the musicians of Jourdan's band."

At Sens, Fouché, who was then on his way to Lyons, found in the cathedral the *hearts* of the dauphin and dauphiness, the parents of Louis XVI. "He ordered them to be roasted, cut in morsels, and distributed in his presence, at a feast given him by the Jacobins of the town. In swallowing his part, he exclaimed, 'Oh! could I but at the same time devour all the emperors, kings, and princes in the universe, I should make a repast to be envied even by the Gods.' This fraternal banquet finished with the murder of twelve prisoners, of whom five were ladies, detained, as suspected, in a house of arrest."

We could add to these, some choice narratives of rapes and suicide, but for them we beg leave to refer to the work. It may, for aught we know, derive some popularity from circumstances so abhorrent to humanity; to certain readers such stories, whether true or false, are equally acceptable.

But as all these atrocities are imputed to a revolutionary government, and by consequence to Bonaparte who endeavours to perpetuate such a government, we must do our Traveller the justice to say, that he has suggested a way in which all may yet be forgot, and Bonaparte who "drowned his wounded men in Italy, poisoned them in Syria, sold Austrian prisoners on the other side of the Alps, and massacred disarmed Turkish prisoners, on this side of Jaffa," may yet be pardoned; this is by sending for a Bourbon, (Louis XVIII. of course,) placing him on the throne; and addressing him in these words: "I found the inheritance of your ancestors tormented by anarchy and devoured by factions; I have banished the one and dissolved the others: I might have reigned as a sovereign, I am contented to be the first of subjects."—"If such," says our very consistent author, "had been Bonaparte's conduct, his origin, his atrocities, his drowning in Italy, shooting at Toulon, &c. &c. though they never would have been forgiven, might have been palliated, it might then have been said, that he became criminal *only* to preserve his contemporaries from still greater crimes; &c. Pity, or even admiration, would then have extenuated his abominations, because future generations would have seen in the perpetrator only the *misled* restorer of his legitimate sovereign!"—After this specimen of our Traveller's

placable and pliable conscience, and the happy knack he has of giving a kindly turn to the atrocities with which he has stuffed these volumes, we leave him to the admiration of those readers whose feelings and credulity have not been disturbed or alarmed by the editors of *Revolutionary Plutarchs*. Whether the traveller and the editor are *alter* or *idem* is a matter of very little consequence.

ART. VII. *Poetical Amusement on the Journey of Life: consisting of Various Pieces in Verse, Serious, Theatric, Epigrammatic and Miscellaneous.* By WILLIAM MEYLER. sm. 8vo. pp. 224. 6s. Meyler, Bath; G. Robinson, London, 1806.

THE author of the present volume, Mr. William Meyler, of Bath, is himself the printer and publisher of his own poems. He informs us in his preface, that many of them were written at a very early period of life, and so on progressively to the time of publication. Having had the good fortune to obtain the myrtle wreath, as the reward of some of his earlier poetical efforts, which were honoured by the approbation of the elegant society instituted by Lady Miller at Bath-Easton Villa, his juvenile muse was encouraged to attempt loftier and more frequent flights. But as he was engaged in many avocations domestic and official, more important than that of writing verses, he was obliged to curb and restrain his struggling muse; so that her flights are but short. We are happy, however, to have it in our power to say that many of them are sweet; and we think they must appear so to every reader of taste and discernment.

The poems are comprehended under four distinct heads, the Serious, the Theatric, the Epigrammatic, the Miscellaneous.

The Serious.—In this walk of poetry we do not think that Mr. Meyler is so successful as in some of the others: not that the poems of which the division consists are by any means without merit; but that they are less interesting and less finished both in point of sentiment and expression than many of those that follow. Perhaps they were the first efforts of his juvenile muse. Perhaps it was a walk not fitted to her powers. The introductory poem is a paraphrase on the 13th chapter of St. Paul's first Epistle to the Corinthians, on Charity. This paraphrase displays a considerable degree of poetic talent, but the stile and versification are not adequate to its other merits. The Sorrows of a Favourite Spaniel should have been suppressed. As a specimen of Mr. Meyler's powers in the serious department, we select the following:

“ EPITAPH ON A YOUTH.”

“ Farewell, dear boy—whose early promise gave
Hopes, which alas! lie buried in the grave;

Dear boy, farewell—whose mild engaging mien
 Chcer'd every heart, and brighten'd every scene ;
 Dear boy, farewell—'till thou that period hail
 When spotless Virtue shall o'er Death prevail,
 When, taking from the bursting grave thy flight,
 Angels conduct thee to the realms of light."

The Theatric.—If Mr. Meyler has not quite come up to our wishes in the former department, he has surpassed our expectations in the present. It is in his theatric attempts that his poetical excellence consists. They are chiefly in the way of prologue, epilogue, or occasional address, and in this line we know of nobody who has written so much since the days of Dryden. In these short addresses the reader will meet with a correctness of thought, an aptness of similitude, and a felicity of expression, indicating the most just conception of what was becoming on the part of the addresser, as well as due to the addressed, together with a degree of ease in writing, which, if the action of the speaker was but suited to the utterance, and the utterance to the thought, must have produced a very powerful effect upon the feelings of the audience. Of these theatric pieces the Apologetic Address to the town, spoken at the Theatre-Royal, Bristol, by Mrs. Didier, and the address entitled *Old Crop*, together with an epilogue spoken by Mr. Brunton, and another by Mr. Bisset, are among the best, and must we think be admired by every reader. As a specimen in this department, we present to our reader the address entitled, *Old Crop*:

" The worn-out Courser, who with willing speed
 Hath strain'd through life to keep the foremost lead,
 Follow'd the pack o'er hill, and long stretch'd heath,
 And seldom has been absent at a death ;
 With seeming pleasure answer'd to the thong,
 If hunted—rode—or drawing wheels along :
 Nor ever seem'd to think the task a trouble,
 Though Miss and JOHN should chuse to ride him double ;
 When age, or lameness render him no more
 Fit for the offices he fill'd before,
 His grateful Master turns him out to grass,
 At ease the remnant of his life to pass ;
 But should the groom, some snorting colt to take,
 With corn delusive give th' alluring shake,
 Old Crop pricks up his ears, and longs to taste
 The food, of which he made full many a feast ;
 Then to the sieve with quickening pace he goes,
 And with the rest thrusts in his rev'rend nose.
 " E'en so'am I—who more than half an age
 Have been the very Pack-Horse of this Stage ;
 Trotted along the tragic—comic road,
 And often bent beneath Jack Falstaff's load ;
 With Father Dominic, and simple Hodge,
 And honest Colin ha' been forced ta' trudge :

But now, oppress'd by misery and cares,
 Bending beneath the weight of seventy years;
 Whilst sad affliction, with its keen-edged knife,
 Has nearly cut the quivering cords of life;
 Though my kind Master, with a grateful will,
 Grants me my loss, my old provision still,
 Yet whilst the town indulgently repair
 To pay the offerings to their favorites here,
 Old Brookes, like stumbling Crop, once more pretends
 To taste that corn—the bounty of his friends.
 "Who but the aged know what age requires,
 To cheer the soul, and fan expiring fires?
 But coupled to the pangs of keen disease,
 A thousand little wants incessant tease;
 And who so free from life's perplexing ills,
 But knows—the dreaded length of doctors' bills!
 "Here then I pause—my weaken'd limbs require,
 And prompt me now to finish—and retire—
 Retire! perhaps for ever from the sight
 Of those whose smiles have been my first delight.—
 Farewel! from this weak bosom Death alone shall tear
 The grateful-feelings you've implanted there."

The Epigrammatic.—In this department the success of the author is by no means small, considering the present scarcity of the commodity which ought to be found in it. The reader is perhaps already acquainted with some of the *point* of this department, for it has partly appeared in other publications, but we are sure he will not be unwilling to read over a second time *The Fair Equivoque*:

"As blooming Harriet mov'd along,
 The fairest of the beauteous throng,
 The beaux gazed on with admiration,
 Avow'd by many an exclamation.
 What form! what *naïveté*! what grace!
 What roses deck that Grecian face!
 'Nay,' Dashwood cries, 'that bloom's not Harriet's,
 'Twas bought at Reynolds', Moore's, or Marriott's;
 'And though you vow her face untainted,
 'I swear, *by God*, your beauty's painted.'
 A wager instantly was laid,
 And Ranger sought the lovely maid;
 The pending bet he soon reveal'd,
 Nor e'en the impious oath conceal'd.
 Confus'd—her cheek bore witness true,
 By turns the roses came and flew.
 'Your bet,' she said, is rudely odd—
 'But I *am* painted, Sir—*by God*.'"

The Miscellaneous.—This department occupies one half of the volume and includes a great number and variety of poems from the perusal of which if the reader finds as much entertainment as we have done, he will have good reason to be well pleased with his author.

ART. VIII. *History and Antiquities of the Church and City of Lichfield: Containing its Ancient and Present State, Civil and Ecclesiastical; Collected from various Public Records, and other Authentic Evidences. By the Rev. THOMAS HARWOOD, F.S.A. Late of University College, Oxford. 4to. 15s. Cadell & Davies, 1806.*

NOTICES of local history in literary journals can seldom do justice to the subject, or appear interesting to the reader. Of a long detail of statistic, or antiquarian particulars, it is seldom possible to select a specimen that can either be amusing, or give a proper idea of the merit of the author. We must not, however, be thought less partial to the authors of such compositions, because we are not enabled to exemplify their industry, or confirm our praises by direct evidence. There are few additions lately made to the topographical history of our country which are not truly valuable, and perhaps none from which some benefit may not be derived to future enquirers. Mr. Harwood's History of Lichfield, we are inclined to place among the former, because he has not only evinced an accurate knowledge of the subject, but has been assisted by contributions and researches of great value. The principal objects of his history are an account of the fine cathedral, the ravages it sustained during the civil war, and its restoration to its present state of elegance; a description of the public institutions, churches, hospitals, schools, charitable donations and population, and memorials of remarkable persons.

By the permission of the corporation, the author was enabled to extract from the public records in their possession, which escaped the devastation in the civil war, much curious information concerning the Guild; and from other authentic documents, which the kindness of his friends supplied, he has selected many interesting particulars relating to the price of provisions, the rent of land, and to various local customs and events. He informs us also, that the original MSS. of the indefatigable Elias Ashmole, which are deposited in his museum at Oxford, have afforded much important matter, not to be found among other records.

During the rebellion, Lichfield was often the seat of war. Lord Brooke, a violent enthusiast, was commander of the parliamentary forces, and lost his life in a singular manner. When he advanced with his troops to deface or destroy the noble cathedral, he solemnly begged of God to show some remarkable token of his approbation or dislike, of the work they were going about. Immediately after he was shot dead! His troops, however, were not inclined to abide by this decision, and as soon as they obtained possession, like their reforming successors in France, practised every species of havoc, plunder,

and profanation. They demolished the monuments, pulled down the carved work, battered in pieces the costly windows, and destroyed the most valuable evidences and records belonging to the church and to the city. They kept courts of guard in the cross aisle, broke up the pavement; every day hunted a cat with hounds through the church, and committed other barbarities. The damage done to the cathedral was irreparable. A pair of organs were broken in pieces, which were valued at £200; the destruction of the prebendal seat, valued at £600; the demolition of the tomb of Lord Paget, an exquisite piece of workmanship, executed in Italy, valued at £700; the loss of all the plate which was seized by Colonel Russel, when he was governor for the parliament; the loss of some of the most valuable deeds and papers belonging to the church, &c. besides the injury done to the walls of this edifice, reduced almost to a state of dilapidation, are here amply detailed and present a more frightful picture of democratic fury than those who have never read of any revolutionary times, unless those of a very recent date, will be inclined to credit. Mr. Harwood's authorities, however, are unquestionable. Bishop Hacket was the first who undertook the restoration of the cathedral, and raised a magnificent subscription for that purpose. Such was his laudable industry, that although he found it almost a ruin, yet he was enabled to consecrate it for divine service in about eight years after he came to the see. His personal contribution was £1683, a very large sum in those days.

Among the monuments, we recognize with pleasure those of Dr. Johnson and David Garrick. Johnson's was put up in 1793, at the expence, it is said, of his friends; Garrick's, by Mrs. Garrick, but the date is not mentioned. It was not, we believe, *very soon* after his death. The following lines on the wife of Dr. Grove, who died in 1787, are elegant and pathetic.

"Grief, love, and gratitude, devote this stone
To her whose virtues bless'd a husband's life,
When late in duty's sphere she mildly shone,
As friend, as sister, daughter, mother, wife.
In the bright morn of beauty, joy, and wealth,
Insidious Palsy near his victim drew;
Dashed from her youthful hands the cup of health,
And round her limbs his numbing fetters threw.
Year after year her Christian firmness strove
To check the rising sigh, the tear repress;
Soothe with soft smiles the fears of anxious love,
And Heaven's correcting hand in silence bless.
Thus tried her faith, and thus prepar'd her heart,
The awful call at length th' Almighty gave;
She heard—resign'd to linger or depart—
Bowed her meek head, and sunk into the grave."

In describing the present cathedral, Mr. Harwood has with equal boldness and justice, censured the innovations made by some late *repairers*, who are in general among the bitterest enemies that can be introduced into our Gothic temples, and differ only from their republican predecessors, in being licenced, and paid, for the mischiefs they occasion.

Lichfield, Mr. Harwood observes, claims no inconsiderable distinction, in giving birth to several men, illustrious in the biography of their country, for genius, learning, and virtue. Those he enumerates, are Richard Whitynton or Whittington, a celebrated grammarian, and author of many noted works; William de Lichfield, S.T.P. Rector of Allhallows the Great, Thames-street, a poet and divine, who left 3038 written sermons; Elias Ashmole, the celebrated antiquary; Edward Wetenhall, S.T.P. afterwards bishop of Ross and Cork, and of Kilmore and Ardagh; Gregory King, Registrar of the College of Arms; Dr. Smalridge, bishop of Bristol; Thomas Newton, also bishop of Bristol, and author of the "Dissertations on the Prophecies," so justly celebrated; Rowley, a mathematician; and Dr. Samuel Johnson. Of these, our author has given a brief account, with references to more full biographies. In a long note on Dr. Johnson's life, he asserts that Dr. Bathurst was a writer in the *Adventurer*; we should be glad to know Mr. Harwood's authority for this, which is contrary to almost every other authority.

The following extract from the account of the parish of St. Mary's may prove amusing to our readers:

"On the first leaf of the Register is a list of six persons to whom certificates were granted by the minister and church-wardens, to be admitted to the King's *Touch* for the disease "com'ly called the King's Evil." In 1685, seven persons, and in 1687, thirty-four persons, obtained certificates, in the following form:—

"The form that the certificate was made when his Majesty touched in the middle quire of the Minster Church, 1687.

"Wee, the Minister and Church-wardens of St. Marie's, in the City of Lichfield, do hereby certifie that A. B. of the same parish, aged about years, is afflicted, as we are credibly informed, with the disease com'ly called the King's Evil; and to the best of our knowledge, hath not heretofore been touched by his Majesty (or the late King) for the said disease. In testimony whereof we have herunto sett our hands and seale this day of anno 1687.

"This superstition originated in the pretended sanctity of Edward the Confessor, and was continued by all our sovereigns, except K. William III. till the present family ascended the throne. A golden coin was suspended from the neck of the patient; and a ritual was established for this ceremony in the time of K. Henry VII. which was extracted from an old exorcism, used in the Romish Church to dispossess evil spirits. • During the Interregnum,

this practice was continued by the^e exiled Monarch, and patients from this country travelled to Breda, with the hope of an effectual remedy. After the Restoration, thousands flocked to receive the benefit of the royal touch; and it appears, from an account published by authority, that between May 1660, and April 1682 inclusive, the number of persons touched amounted to ninety-five thousand four hundred and forty-two. Dr. Samuel Johnson, then a child, was presented to Q. Anne for relief, but he always admitted the inefficacy of the experiment. Shakspeare, ever attentive to the customs of his own country, has introduced this supposed virtue of our sovereigns:—

A most miraculous work in this good King.

———— how he solicits heaven,

Himself best knows: but strangely visited people,
All swoln and ulcerous, pitiful to the eye,
The mere despair of surgery, he cures;
Hanging a golden stamp about their necks,
Put on with holy prayers: and 'tis spoken,
To the succeeding royalty he leaves
The healing benediction.

“The piece of gold, which was given to those who were touched for this malady, was probably a prevailing cause of the great resort upon this occasion, and the supposed miraculous cures in consequence of it. K. James II. performed this ceremony at Lichfield, in the month of August, notwithstanding it appears by a proclamation of the 25th of March, 14 James I. that the Kings of England would not permit any resort to them for these miraculous cures in the summer time. By another proclamation, of the 18th of June, 1626, it was ordered, that no one should apply for this purpose, who did not produce a proper certificate, in the above form, that he was never *touched* before. This regulation, perhaps, arose from some supposed patients, who had attempted to receive the piece of gold more than once.”

‘Lichfield school has to boast of some scholars of great eminence; among these are Addison, Ashmole, Wollaston, Smalridge, Newton, Lord Chief Justice Willes, Lord Chief Baron Parker, Mr. Justice Noel, Lord Chief Justice Wilmot, Sir Richard Lloyd, Baron of the Exchequer, Dr. James, Hawkins Browne, David Garrick, Dr. Johnson, &c. But for such and many other objects of curiosity respecting Lichfield, we must refer to the work itself, which does great credit to the industry and abilities of the author. It is illustrated by several well-engraven plates of the cathedral, the city, west-gate, ancient market-cross, ground-plan of the Friery and Edial-Hall, and has a very copious and useful index.

ART. IX. *The Poetical Works of Sir David Lyndsay of the Mount, Lion King at Arms, under James V. A new Edition, corrected and enlarged: with a Life of the Author; Prefatory Dissertations; and an appropriate Glossary.* By GEORGE CHALMERS, F.R.S. S.A. 3 vols. 1l. 16s. od. Longman & Co. 1806.

THE public taste has of late years afforded very liberal encouragement to those who occupy themselves in bringing to light the forgotten remains of our ancient Saxon poetry; and various successful attempts of this kind have been made both in Scotland and England. The intrinsic merits of these old poems themselves could not, indeed, afford any considerable attraction to the general reader: a man must be an adept in our antient language before he can unravel the entertainment they contain, wrapped up as it is in a rude and often almost unintelligible style; and he must be not a little tinctured with the enthusiastic admiration of what is antient before he can relish their diffuse and ill-adjusted rhapsodies. To the inquirer into our antient language and manners they are, indeed, invaluable: but what has chiefly attracted the general readers towards them is the curious historical and critical notices which have been added to them in the form of notes and dissertations; and sometimes a neat abridgement of their contents which has given the reader an idea of their nature without laying him under the necessity of travelling through their tedious and uninteresting length.

Mr. George Chalmers, who has already acquired some reputation from his knowledge of our antiquities, and various literary labours, has undertaken to give the public a new edition of the old Scottish poet Sir David Lyndsay. He has prefixed to it a life of the poet, with various dissertations on his several works; and has also throughout illustrated the poems with notes. In order that our readers may be the better enabled to judge of the value of Mr. Chalmers' labours, we shall endeavour to present them with a short account of Sir David Lyndsay and his writings.

Lyndsay was born about the conclusion of the fifteenth century; but the date of his birth as well as the particulars of his family and education rest merely on the conjectures of learned and ingenious inquirers. It seems probable that he studied for some time at the university of St. Andrews; and from his own writings we glean that he was appointed early in life to attend as a page of honour on James the Fifth. The part he acted in this capacity is thus related by himself in a poem where he recalls his former services to the recollection of the king:

"Quhen thou wes young, I bure the in myne arme,
Full tenderlye, till thow begouth fo gang:
And in thy bed, oft happit the full warme,

With lute in hand, syne, sôftlye to the sang:
 Sumtyme, in dansing, feirelie, I flang;
 And sumtyme, playand farsis, on the flure,
 And sumtyme, on mayne office takand cure:
 " And sumtyme, lyke ane feind, transfigurate,
 And sumtyme, lyke the grislie gaist of Gy,
 In divers formis, oftymes disfigurate,
 And sumtyme, disagysit full plesandlye,
 So, sen thy birth, I have continuallye,
 Bene occupyit, and ay to thy plesour,
 And sumtyme, Sewar, Coppar, and Carvour;
 Thy purs maister, and secreit thesaurare,
 Thy ischar, ay sen thy nativitie,
 And of thy chalmer cheif cubicular, e,
 Quhilk, to this hour, hes keipit me lawtie,
 Loving be to the blessit trinitie!
 That sic ane wretchit worme hes maid so habill,
 Till sic ane prince to be so agreabill."

He thus also describes his offices about the king, in another passage of the same nature:

" I tak the quenis gruce, thy mother,
 My lord chancellor, and mony uther,
 Thy nuris, and thy auld maistres,
 I tak thame all to beir witnes;
 Auld Willie Dillie, wer he on lyve,
 My lyfe full weill he could discryve:
 How as ane chapman beris his pack,
 I bure thy grace upon my back:
 And sumtymes, stridlingis, on my nek,
 Dansand with mony bend, and bek:
 The first sillabis, that thow did mure,
 Was pa, da, lyn, upon the lute;
 Than playit I twentie springis perqueir,
 Quhilk was greit plesour for to heir:
 Fra play, thow leit me never rest,
 Bot gynkertoun thow luffit ay best;
 And ay, quhen thow come fra the scule,
 Than I behuffit to play the fule:"—

In this capacity he continued till James arrived at twelve years of age, when Lyndsay, in consequence of certain changes at court, was displaced from his situation, but had some pension assigned him as an indemnification for the loss of his post. Four years afterwards James was enabled to escape from the controul of the Douglasses, and assuming the reins of government gave an example of a vigorous and active monarch at the age of sixteen. Among others who shared in his bounty, Lyndsay was appointed Lion King of Arms, and at the same time received the title of knightliood. Just before this appointment, he wrote his *Complaynt*, the poem from which we have made an extract; and, perhaps, a year before he had com-

posed another poem entitled *the Dreame*, in which he describes the many disorders which prevailed in his country. Lyndsay, in his official capacity, attended several embassies to foreign courts, and on these occasions had an opportunity of acquiring a knowledge of men and manners which at that time was rare among his countrymen. During the life of James, he seems to have been in great reputation at court, and wrote various poetical pieces which made him be looked upon as the first poet of the time. His performances were for the most part satirical, and in general also political. Although his education in a court, and his usual employments seemed little calculated to inspire sentiments of liberty, and to extend his views to a better order of things than he then witnessed; yet we find him displaying the same elevated conceptions of a free government which Buchannan exhibited at a succeeding period, and standing forward among the foremost of those who had resolved to emancipate themselves from religious slavery even at the risque of their lives. Nearly all his poetical pieces were intended to bring the tyranny and profligacy of the Romish clergy into disrepute; and as his works were universally read, it cannot be doubted that they had a powerful effect on the minds of his countrymen. When Knox and his friends at length began that reform to which the profligacy of the Church of Rome had led even more rapidly than the progress of knowledge, we find Lyndsay approving and seconding their exertions. When the cold-hearted and bloody tyrant Cardinal Beaton was at length put to death by a summary act of justice, Lyndsay appeared among those who countenanced the transaction; and to make the memory of this tyrant still more the object of public ridicule as well as indignation, wrote a poem entitled the "*Tragedy of the late Cardinal*," where he makes Beaton's ghost appear and rehearse his own misdeeds with much contrition. Before his death he had the satisfaction to see the protestant religion triumphant, and those plants of civil and religious liberty taking root, which no tempest of tyranny or anarchy has yet been able to blast or overthrow.

These are among the few, the very few particulars of Sir David Lyndsay's life which have reached posterity: most of the other circumstances related concerning him can only be looked upon as ingenious conjectures. We shall now give our readers a short description of his poetry, taking the pieces in the chronological order in which they have been arranged by Mr. Chalmers.

The earliest of Lyndsay's poems is the *Dreame*. If we may believe Mr. Chalmers's calculations, his genius shone forth by no means prematurely, for he was nearly forty years of age at the period of composing this poem. The *Dreame* is an allegorical fiction: The poet, having fallen asleep in a cove by the sea shore, is accosted by Dame Remembrance, who leads him first to hell, then to the planets, then to heaven; from heaven

to earth, from earth to paradise, and from paradise to Scotland. During this tour he sees many very remarkable sights, which give rise to a great variety of reflections. We here see the author's religious tenets beginning to appear. He had not yet renounced the church, nor gone so far as altogether to dispute her authority, but he shews in very plain terms his opinion of the profligacy of her teachers. His hell is nearly peopled with churchmen; and they, from their very conspicuous station, are the first objects which strike his eye on entering hell. His catalogue is curious, and may amuse our readers:

"Thare, sawe we divers paipis, and empriouris,
Without recover, mony cairfull kingis;
Thare, sawe we mony wrangous conquerouris,
Withouthin richt, reiffaris of utheris ringis;
The men of kirk lay bundin into bingis;
Thare, saw we mony cairfull cardinall,
And archebischopis, in thair pontificall;
Proude, and perverst prelatis, out of nummer,
Pryouris, Abbattis, and fals, flatterand freiris;
To specific thame all, it wer ane cummer;
Regulare channonis, churle monkis, and chartereiris,
Curious clerkis, and preistis seculeris;
Thare was sum part of ilk religioun,
In haly kirk, quhilk dið abusioun."

As the poem opens with a dedication to James the Fifth, it also concludes with "Ane Exhortation to the Kingis Grace." This last part is remarkable for the freedom with which it is written and the soundness of the advices. We find nothing of the sycophant in Lyndsay; his exhortation is full of good sense and uttered with perfect independence. Let the reader contrast the following address of a Scotch patriot at the commencement of the sixteenth century with that of some Pertinax Macsycophants of later times:

"And gif thou wald thy fame, and honour, grew,
Use counsall of thy prudent lordis trew,
And se thou nocht presumptuouslye pretend,
Thy awin particular weill for till ensaw;
Wirk with counsall, than sal thou never rew,
Remember of thy friendis the fatall end,
Quhilkis, to gude counsal, wald not condiscend,
Till bitter deith, allace! did thame persew,
From sic unhap, I pray God the defend!
And finallye, remember thou mon dee,
And suddanye pas of this mortall see;
Thow art nocht sicker of thy lyfe twa houris;
Sen, from that sentence, thare is nane may flee,
King, quene, nor knicht, of lawe estait, nor hie,
Bot, all mon thole of bitter deith, the schouris:
Quhare ar thay gane, thir papis, and empyouris?
Ar thay nocht dede, so sal it fare of the;
Is na remeid, strenth, riches, nor honouris:—"

The next piece is *The Complaynt*. It was written soon after James had freed himself from the thralldom of the Douglasses, but before Lyndsay had received his appointment of Lion King of Arms. Here he states his services and expectations in a manly, independent manner, and shews that he knows the arts which succeed at courts, although he scorns to use them:

" I can nocht blame thyne excellence,
That I sa lang want recompence;
Had I solystit, like the lave,
My reward had nocht bene to crave:
But, now I may weill understand,
Ane dum man yit wan never land,
And, in the court, men gettis na thing,
Withoutin opportune asking:
Allace! my sleuth, and schamefulness,
Debarrit fra me all gredines.
Gredie men, that ar diligent,
Richt oft obtenis thair intent.
And failzies nocht to conqueis landis,
And, namelie, at young princis handis :"—

He describes in a very animated manner the causes of those disorders which overwhelmed the land during the minority of James. That prince was by a state intrigue taken from his education at twelve years of age, and nominally entrusted with the reins of government, that the Douglasses might the better secure their power by his presence. From the following passage Lyndsay seems to have well understood the manner in which the education of princes is ruined:

" Imprudently, lyke witles fulis,
Thay tuke the young prince fra the sculis
Quhare he, under obedience,
Was leirmand vertew, and science,
And haistely pat in his hand,
The governance of all Scotland;
As quha wald, in ane stormie blast,
Quhen marinaris bene all agast,
Throw danger of the seis rage,
Wald take ane chylde of tender age,
Quhilk never had bene upon the sey,
And to his bidding all obey,
Gevyng hym haill the governall, -
Of schip, merchand, and marinall,
For dreid of rockis, and foreland,
To put the ruther in his hand,
Without Goddis grace, is na refuge:
Gif thare be danger, ye may juge,
I geve thame to the devill of hell,
Quhilk first devysit that counsell;
I will nocht say, that it was tresoun,
Bot, I dar sweir, it was na tresoun :

I pray God, lat me never se ring,
 Into this realme, so young ane king.
 " I may nocht tary to decyde it,
 Quhow than the court ane quhyle was gydit,
 Be thame, that pertlie tuke ou hand,
 To gyde the king, and all Scotland,
 And als langsum, for to declair,
 Thair facund, flattering wordis fair :
 " Schir, sun wald say, your majestie
 Sall now ga to your libertie ;
 Ye sall to na man be coarctit,
 Nor to the scule na mair subjectit ;
 We think thame verray naturall fulis,
 That lernis over mekil at the sculis :
 Schir, ye mon lerne to ryn ane speir,
 And gyde yow, lyke ane man of weir ;
 For, we sal put sic men about yow,
 That all the world, and mo sall dout yow,
 Than, to his grace, thay put ane gaird,
 Quhilk haistely gat thair rewaird :
 Ilk man efter thair qualitie,
 Thay did solist his majestie,
 Sum gart him ravell at the raket,
 Sum harlit him to the hurly hakket.
 And sum to schaw thair courtlie corsis,
 Wald ryid to Leith, and ryn thair horsis,
 And wichtly wallop over the sandis ;
 Thay nouthir spairit spurris, nor wandis,
 Castand galmoundis with bendis, and beakis,
 For wantones, sum brak their neckis :
 There was na play, bot cartis and dyce,
 And ay schir flatterie bure the pryce,
 Roundand and rowkand, ane till ane uther,
 Tak thow my part, quod he, my bruther,
 And mak betuix us sicker bandis,
 Quhen ocht sall vaik amangis our handis, &c."

The Complaynt of the Papyngo, or Poppingay, the old English for a parrot, contains a long and very caustic satire against the corruptions of the church. Like the rest it is interspersed with various pieces of advice to the king, which contain sentiments well worthy the attention of later sovereigns. There is some very good poetry, for the times, in this piece; but Lyndsay seems chiefly anxious to couch his morals and satire in plain, vigorous language.

The Satyre of the three Estaitis is the oldest Scotch drama which has been preserved to our age. The personages, like those of the other *Moralities*, are all allegorical: we have the ladies *Sensuality*, *Verity*, *Solace*, *Placebo*, &c. and the gentlemen *Wantonness*, *Danger*, *Gude Counsaill*, &c. The satire which this drama contains is remarkably keen; and it is a strong and convincing proof of the high degree of freedom and inde-

pendence which men's minds had at that time attained in Scotland, that any poet could venture such direct and poignant sarcasm on the Spirituality and the other estates, especially in a piece which was repeatedly represented before the king and all his court. Sensuality, Wantonness, Deceit, Flattery, on all occasions refer to the clergy as their avowed patrons; and the slyness and humour of the allusions could not fail to have a wonderful effect in accelerating the degradation of the churchmen. Owing to the manners of the age, the coarseness of the expressions even exceeds the wit of the sentiments, and we are at a loss to conceive how even in the sixteenth century the queen and the ladies of her court could be present at the repetition of such gross ribaldry as is sometimes introduced. It is, indeed, often too scandalous to appear in print even as a relic of antiquity. The representation of this play lasted from nine in the morning till six at night; which, however, does not appear to have been sufficient to exhaust the indefatigable curiosity of those times, when such amusements were so rare. About a hundred and fifty years before, a play was acted by the parish-clerks of London, which continued three days together, the king, queen, and nobles of the realm being present: another, played about twenty years afterwards, lasted eight days; "and was of matter," says Stow, "from the creation of the world."

Scolding was a favourite amusement with the bards as well as the jesters of ruder times; and the great frequently submitted, by way of pastime, to hear the reproaches and sarcasms of their inferiors whom they knew they could at any time silence and chastise. The jester of the feudal times was allowed to take any liberty with his master; and the bards were allowed to carry their biting sarcasms to any length, since they well knew how to interpose such folds of flattery as prevented the edge of their satire from being too keenly felt. Of this practice of scolding or *flyting* as it was called in Scotland, Lyndsay has left us an example in his *Answer to the Kingis Flyting*. It is abundantly coarse; yet amidst all his grossness, he still retorts like a courtier.

The Complaynt of Badgsche, an old hound of the king's, addressed to his fellow canine courtiers, contains some very pointed satire on the ingratitude of those who rise at courts, and on the miserable rewards which they earn for the most abject compliance with their monarch's caprices. *The Deploration of Queen Magdalene*, an elegy on the death of that princess which took place while the preparations were making for the celebration of her nuptials, contains, amidst some strange incongruities, a contrast which is not unhappily managed between the joyous scenes which were preparing and the melancholy rites by which they were totally destroyed. *The Justing of Watsoin*

and *Barbour*, is a burlesque on tournaments; in his *Supplication against Syde Taillis*—the female dress of that age is severely ridiculed; and *Kittie's Confession* gives a very ludicrous picture of auricular confession, which, however, is too coarse to be extracted. *The Tragedie of the Cardinall* we have already noticed. *The Historie of Squire Meldrum* has been looked upon as the most finished of his poems. The longest of the whole is *The Monarchie*, in which the poet introduces Experience and a Courtier discussing and lamenting the numerous miseries which have taken place in the world. Of these they produce a long catalogue from history and romance. The following is the account which Experience gives of the origin of wickedness:

“ I traist, quod he, that wickitnes
Generit throw slewthfull idilnes;
The devill, with all the craft he can,
Quhen he persavis ane idill man,
Or woman, gevin till idilnes,
He gettis esylie entres;
And sa, be this occasioun,
And be the seindis perswasoun,
The hail world, universallye,
Corruptit was, alluterlye.”

Having given this short acbunt of Lyndsay and his poetry, we shall proceed to make a few observations on the merits of his editor and commentator. It seems to be rather an unfortunate circumstance for Lyndsay that Mr. Chalmers should have been so very violent an enemy to his principles both civil and religious. A reformer, of the society of John Knox, and a warm abettor of civil freedom could not have met with a person less likely to defend his reputation or display his merits, than one who appears to be at once a high-flying Tory, a most determined stickler for the old Scots Episcopacy, and one who hates innovation so much that he seems to look upon the destruction of the Roman Hierarchy as the work of intemperate and criminal fanatics. We have, indeed, seldom seen a biographer more solicitous to prevent the reader from entertaining any respect either for the character or the talents of the person whose life he writes. From Lyndsay's own account of the share he took in the king's early sports, Mr. Chalmers tells us “we may consider Lyndsay as a sort of minstrel, who could sing, and play the lute; who could dance, and play tricks, as a *jack-pudding*; who could tell stories, invent fables, and relate prophecies.” And when he has to inform us, that Lyndsay wrote no poetry till he had attained a mature age, he takes occasion to degrade what was written in our estimation, by telling us “it was not till his youth-hood was nearly overblown, that our poet began to dream dreams, to scribble epistles, and to write complaynts, at the ripe age of thirty-eight.” The remarkable

fact that a person brought up from his youth as the retainer of a feudal court, and afterwards employed as the master of its ceremonies, should have imbibed such pure and ardent notions of civil and religious liberty; that he should have ventured so openly to attack the vices of the Romish hierarchy, and to give his prince such advice as few princes love to hear—are circumstances which entirely escape the penetrating eye of Mr. Chalmers. He sees nothing in him but what is either despicable or odious; in his youth a contemptible jack-pudding, in his age an execrable disturber of society. We should, indeed, be led to imagine that Mr. Chalmers's sense of duty is uncommonly delicate, that he cannot endure any kind of excess in mankind without being wrung to the soul; we hear him exclaim with horror, in speaking of the *Tragedie of Cardinall Beaton*, that “throughout the whole poem, we look in vain for some burst of indignation at the foulest crime which ever stained a country, except, perhaps, the similar murder of archbishop Sharpe, within the same shire, in the subsequent century, by similar miscreants:” But at the still fouler crimes of this Beaton, the voice of Mr. C. is silent, and his delicate conscience nowise touched. He sees nothing at all censurable in the conduct of this inhuman prelate when, from his window, he feasted his eyes on the agonies of the unfortunate Wishart while writhing in the flames to which he had doomed him: Mr. C. makes no allowance for the indignation of an exasperated people, who saw no other way to rid themselves of their bloody tyrant, but by surprising his castle and putting him to death.

A life written in this humour must hurt the memory of the poet, and can do no credit to his biographer. It is in vain that Mr. C. will hope to compensate for the cold, meagre, and distorted representation he gives of Lyndsay, by the solicitude with which he gleans from old records, or more frequently wrings from his fancy a number of unimportant dates, the catalogue of the poet's ancestors, or of the heralds who succeeded to his office.

One may be surprised how Mr. Chalmers should have cared to present to the world a new edition of the almost forgotten works of a person whom he seems so heartily to hate and despise: but there was ample room for fulfilling the object he had in view, for shewing his own prodigious skill as an antiquary, and adding another wreath to his crown of dust and cobwebs. To the life of Lyndsay is subjoined a dissertation on the chronology of his poems, in which the editor, by his usual mixture of erudite research with ingenious conjecture, endeavours to establish the order of the poems in a succession which we feel no inclination to dispute. This is succeeded by an account of the editions through which the poems have passed, with several other dissertations relative to his writings. By way of illus-

trating the language of Lyndsay's poetry, we have a disquisition on "the Epochs of the different people, who successively settled in Scotland:" and that we might not too grievously lament the shortness of a good thing, we are informed that the editor's ideas on this interesting subject will be hereafter spread out in full detail in his *Caledonia*. Into the notions which the author so frugally makes to answer a double purpose, we do not propose at present to inquire. We shall only say that in some respects they differ entirely from those which after a mature inquiry we have been led to form on the subject. Here we have, repeated, the old story of a conquest of Scotland beyond the Grampians by the Irish, a legend for which there is not a particle of substantial proof, and which is contradicted by the traditions, the songs, the proverbs, and all the remains of antiquity which that part of the country affords.

To each of the poems Mr. Chalmers prefixes a short introduction, which, for the most part, is nearly similar to the sketch of each which he gave when discussing their chronological order. A short analysis of the poems would have been very agreeable to the reader, as it would have enabled him to perceive that plan and connection which is often obscured by the style and prolixity of the author. We could, in this case, have readily dispensed with the repetition of a few gleanings.

The notes of the editor are chiefly a glossary or explication of the antiquated words and phrases. Allowing that most of them are correct enough, and some ingenious; we were astonished to meet with several things which we could not have expected in the writings of a learned antiquary. In speaking of a poet whose muse had sunk into indolence and silence, in consequence of his promotion to the abbacy of Culross, which took away the necessity of further exertion, he says,

" Culross haith his pen maid Impotent."

This line the commentator, with a superabundant assiduity not unusual among his class, thinks it necessary to explain in a note, and the explanation is as follows, "His promotion to the abbacy of Culross had made him too *impotent to write*."—Ingenious commentator! when an abbacy is said to make a poet's pen impotent, he discovers that under this expression lies hid the mystical meaning that the poet himself has become impotent!

So much for our critic's explanations: let us now see the depth of his learning in various branches. Of his theological erudition we have a curious specimen, where, in speaking of the Lutherans, he informs us that, as early as 1530, the one half of Germany had revolted from the papal see; and the doctrines of Luther had made a great progress; but, adds he, "we may infer, that the Calvinists were not yet known, as a

sect." To understand how much the commentator, in this inference, has kept on the safe side, our readers will recollect that Calvin was born in the year 1509; that, in the year 1530, he was only twenty-one years of age, and busily engaged in his studies as a lawyer; and that it was not until his return to Geneva in 1541, eleven years after, that he began to be considered as the head of a sect. Mr. Chalmers is therefore perfectly accurate in his conjecture that the Calvinists were not known as a sect, eleven years before any Calvinists existed.

Of the commentator's classical erudition we have a singular example. In a note to a passage in which the poet affirms some proposition to be true,

"Thocht Codrus kyte suld cleve, & birst"—

Mr. C. observes with a diffidence more significant of profundity than ignorance; "I know not if there be any allusion here to either of the Codrusses, who are feigned by the poets: Lyndsay may have alluded to Urceus Codrus, an Italian professor and poet, of a singular character, who died in 1500." Now who these *two Codrusses feigned by the poets* are, we own ourselves at a loss to divine: we have heard of Codrus an Athenian king, and Codrus a wretched Roman poet alluded to by Juvenal, but neither of these, as far as we know, were fictitious persons. But the most curious circumstance is that Mr. Chalmers is so little acquainted with the eclogues of Virgil, as not to perceive that the words of Lyndsay are a direct translation of a line in the seventh eclogue—

———— "Invidia rumpantur ut ilia Codro"—

Lyndsay, however, was conversant with the authors of Greece and Rome, things quite out of the way of his learned commentator: had he borrowed his allusions from the "singular" Urceus Codrus, the Italian professor of the fifteenth century, instead of Virgil or Juvenal, the critic would unquestionably have been capable of affording his writings an ample elucidation.

We must now conclude our remarks with expressing our satisfaction at being presented with a new edition of Lyndsay's works, which throw so much light on the manners of the age in which they were written. At the same time we cannot but lament, for his sake, that the works of an author should fall into the hands of a commentator whose prejudices are so violent, as to make him desirous to hold up both the character and the writings of his author to contempt and aversion: that a critic should be much more anxious to display himself than his author: and that antiquaries should not think it necessary to acquire sufficient knowledge to prevent them from falling into blunders which would disgrace a schoolboy.

ART. X. *A Voyage to Cochinchina, in the Years 1792 and 1793: Containing a General View of the Valuable Productions and the Political Importance of this flourishing Kingdom; and also of such European Settlements as were visited on the Voyage: with Sketches of the Manners, Character, and Condition of their Several Inhabitants. To which is annexed an Account of a Journey, made in the Years 1801 and 1802, to the Residence of the Chief of the Booshuana Nation, being the Remotest Point in the Interior of Southern Africa to which Europeans have hitherto penetrated. The Facts and Descriptions taken from a Manuscript Journal. With a Chart of the Route. By JOHN BARROW, Esq. F.R.S. Author of "Travels in Southern Africa," and "Travels in China." Illustrated and Embellished with several Engravings by Medland, coloured after the Original Drawings by Mr. Alexander and Mr. Damell. 4to. pp. 465. 3l. 13s. 6d. Cadell & Davies. London, 1806.*

IT will be recollected that Mr. Barrow some time ago published an account of Lord Macartney's Embassy to China, a work of considerable value, as it affords much information respecting the character, manners, and state of civilization of the Chinese. To that work the present may be considered as a sort of introduction, as it consists of observations upon the places at which the embassy touched previous to its arrival at its final destination. The principal places were Madeira, Teneriffe, St. Jago, the Brazils, Java, and more particularly Cochinchina.

With respect to Madeira and Teneriffe, the inhabitants are few in number, poor, lazy, and vicious, as might be expected from the nature of the government, and their religious principles and institutions. The influence of the clergy in Teneriffe is paramount. It extends to all the concerns of domestic life, and is confirmed by the terrors of the inquisition. The existence of such a tribunal, naturally destroys mutual confidence and prevents social intercourse. A Spanish colonist, therefore, lives as retired as a Turk. His hours at home are spent in idleness and debauchery. No books could be found on the island, which is not surprising, since none are suffered to be landed till inspected by the proper officer of the inquisition. Civilization, it may be presumed, is consequently in a very low state. The principal export of Madeira is well known to be wine. The greatest quantity that has been exported in any one year is about 15,000 pipes, nearly one third of which comes to England, where, however, the consumption of what is called Madeira, is equal to the produce of the whole island. It is an axiom in mathematics that a part is less than the whole. But here, it seems, one third part is equal to the whole, and of this, the wine manufacturers

will be able, no doubt, to furnish a very satisfactory explanation.

The reason assigned for the conquest of the Brazils, was the conversion of the natives to Christianity, and the better to accomplish this object the Portuguese rendered the country a receptacle for criminals and banished Jews. For the space of fifty years after the discovery, the Portuguese government paid very little attention to the colony; but the country had offered so much facility for improvement that even with the sort of population which it had, it became a place of considerable importance. The government, therefore, at last thought it worthy of the superintending care of a Governor-General. No sooner had this great man set foot in the country than he found means to quarrel with the natives, as he designed to reduce them to slavery, and compel them to cultivate the ground on his own terms. His scheme had nearly accomplished the utter destruction of the colony, which was prevented solely by the dexterity of some of the Jesuit missionaries, who had acquired considerable influence among the natives. The antipathy of the natives to the Portuguese, has still, however, continued to such a degree, that it is an affair of some difficulty to keep up the establishment of twelve rowers for the state barge, who are considered as outcasts by their countrymen. This sort of policy having so far checked the prosperity of the colony, it was found necessary to have recourse to the importation of negro-slaves. The mode of treating the slaves seems, upon the whole, to be better than in most other places. The owners, in general, receive the profits of their labour for four days in the week. The profits of the other two days belong to the slaves, who, however, are obliged to feed and clothe themselves. A constant annual importation is however necessary in order to keep up the number of the slaves, as that parental attention is not allowed on the part of the mother, which is requisite for the rearing of young ones.

In all the measures adopted by the Portuguese government with respect to the Brazils, there appears a system of discouragement, which can be explained on no other principle than a resolution to check the improvement of the colonists; lest prosperity should enable them to assert their independence. Acting upon this wise system, the government takes care to place sufficient restraints upon industry of all sorts. The court no sooner understood that sugar could be raised in any quantity, than an export duty was imposed, which operated as an immediate check on the growth of the article. When the cultivation of the indigo plant was so much extended, and the mode of its preparation so well understood, as to enable the colonists to meet their competitors in the European market, the article

was monopolized by the government. From the nature of the grass in the rich soil of South America, the occasional use of salt is necessary for the oxen. Salt is also requisite for the support and encouragement of various branches of industry, and it might be procured in immense quantities at a very trifling expence. The free use of this article might be the means of raising the colony to a very inconvenient state of prosperity. The exclusive privilege, therefore, of importing it from the island of Sal and Mayo, is farmed out as a monopoly of the crown. It is consequently sold at an extravagant price, and frequently is not to be purchased on any terms. Thousands of cattle, therefore, perish, and the carcasses are thrown away, for the salt necessary for their preservation would cost three times the price of the animals. The grapes of the country appear admirably calculated to make excellent wine. This would be a standard article, and might render the colony by far too flourishing, and therefore the inhabitants are strictly forbidden to make wine even for their own private consumption. These and other restrictions of a similar nature are borne by the people with all the patience that might be expected, and opportunity only seems to be wanting to produce a revolt. As the government is aware that it can place little dependence on the people, and as the system on which it acts necessarily renders it weak, it is excessively jealous of strangers. The persons belonging to the embassy were not allowed to walk on shore in the day without a soldier to attend them, and at night they were forced to return to their ships. The opportunities which our author therefore had of observing the state of society and manners were not very ample.

The islands of Tristan da Cunha, it appears, would prove of great benefit in affording the outward bound Indiamen a supply of water in case they were excluded from the Cape of Good Hope and the Brazils. Near the island of Amsterdam our author and others caught a shark, and cut it in pieces as bait for cray-fish. Four young sharks were found alive in its stomach, and it became the subject of dispute whether these had been devoured by the old one, or had retired into its stomach for protection. Linnæus was of the former opinion, but the latter appears to be much more probable. Sir Richard Hawkins, while on a voyage to South America in 1593, according to his own account frequently saw young sharks go in and out at the mother's mouth, and found them in the stomach. His testimony has been confirmed by the observations of others. No argument against this opinion can be drawn from the powers of digestion. Experiment and observation have proved that in some land animals the living principle is capable of resisting the action of the gastric juice, and no proof has been brought to shew that this may not be the case with regard to fishes. On

the island of Amsterdam there is a volcanic crater and several boiling springs. Mr. Barrow and others caught several fishes in the cold water, and dropped them alive into the boiling springs hard by, where they were cooked to perfection in fifteen minutes. These islands evidently appear to be of volcanic origin.

The population of Java is reckoned at 2,000,000, including 230,000 belonging to the Dutch settlements. The city of Batavia, in the usual Dutch taste, is situated on low, swampy ground. Owing to this circumstance and to the intemperate mode of living joined with the unhealthy nature of the climate, the mortality in Batavia exceeds that of the most fatal of our West India islands. There are few spots on the globe which can boast of a greater abundance and variety of vegetable productions than the island of Java. Among the grand and numerous tribe of palms, the cocoa is the most conspicuous, towering sometimes to the height of 150 feet. From the notoriety which the fiction of the Upas had obtained, Mr. Barrow was induced to make particular inquiries respecting this plant, but the only foundation for the story, which he could find, was that the word was connected with the trivial name of every poisonous plant. Among the animals of Java are the rhinoceros, the buffalo, the crocodile, and the Boa snake. The vegetable poisons of Java are exceedingly fatal, owing probably to the relaxed state of the bodies to which they are applied. From the same cause the slightest scratches often become incurable wounds. The bite of the Bandicoot rat, or of an enraged man, produces hydrophobia and death. Some idea of the state of society and manners among the Dutch at Batavia, may be formed from the following short sketch. After the ceremony of introduction to the governor had been ended, the principal persons composing the embassy, proceeded to the country house of *Van Weegerman*, the second in council, who said that the country was an accursed one, for that they ate poison and drank pestilence at every meal. In what the poison and pestilence consisted will appear from a description of the dinner:

"We had scarcely set foot in the house when a procession of slaves made its appearance, with wine and gin, cordials, cakes and sweetmeats; a ceremony that was repeated to every new guest who arrived. After waiting a couple of hours the signal for dinner was given by the entrance of three female slaves, one with a large silver basin, the second with a jar of the same metal filled with rose water for washing the hands, and the third with towels for wiping them. The company was very numerous, and the weather being remarkably close, the velvet coats and powdered wigs were now thrown aside, and their places supplied with short dimity jackets and muslin night-caps. I certainly do not remember ever to have seen an European table so completely loaded with what *Van Weegerman* was pleased

to call poison and pestilence. Fish boiled and broiled, fowls in *curries* and *pillaws*, turkies and large capons, joints of beef boiled and roasted and stewed, soups, puddings, custards, and all kinds of pastry, were so crowded and jumbled together that there was scarcely any room for plates. Of the several kinds of dishes there was generally a pair: a turkey on one side had its brother turkey on the other, and capon stared at capon. A slave was placed behind the chair of each guest, besides those who handed round wine, gin, cordials, and Dutch or Danish beer, all of which are used profusely by the Dutch under an idea that, by promoting perspiration, they carry off in some degree the effects of the poison and pestilence. After dinner an elegant desert was served up of Chinese pastry, fruits in great variety, and sweetmeats. There were not any ladies in company. Van Weegerman being a bachelor had no females in his house, except his harem of slaves amounting to about fifty in number, assorted from the different nations of the East, and combining every tinge of complexion from the sickly faded hue of a dried tobacco leaf to the shining polish of black marble. A band of Malay musicians played in the viranda during dinner.

"From table the Dutch part of the company retired to their beds, in order to recover, by a few hours sleep, the fatigues of eating and drinking, and to prepare for those of a far more serious meal which was to follow. The dinner, in fact, is considered only as a whet of the appetite for supper. The day of our landing happened to be, at the time when we visited Batavia, a day of general festivity. It was the 5th of March, the anniversary of the birth of the Prince of Orange, and a most magnificent entertainment was prepared on the occasion at the Governor's country-house. Here we had an opportunity of witnessing as grand a display of splendour and luxury as the wealth and the productions of the East could supply or suggest. The amusements out of doors consisted of a brilliant exhibition of fire-works, partly European and partly Chinese, which were let off in the midst of a large garden, whose avenues were fancifully lighted up by thousands of Chinese painted lanterns, hanging in festoons from the branches of the trees, and connected with wreaths of natural and artificial flowers. To those who had never had an opportunity of visiting Vauxhall, these illuminations were gazed on with rapture; but, dazzling and splendid as they certainly were, their brilliancy could not be put in competition with that which lights up and enlivens the joyful scene of pleasure on the banks of the Thames. In different parts of the Batavian garden were stationed bands of musicians, some of which were Malays, and others Germans belonging to the garrison. In front of the house a long row of booths was erected, in which were exhibited the humours of a Dutch fair; and, what to us was then more interesting, among these booths were two or three temporary theatres, on which Chinese comedians were entertaining the crowd on our first arrival, and they continued to act without intermission the whole night.

"Having satisfied our curiosity as to the fair and the fire-works, we repaired to the ball-room, where the ladies were already assembled; and here we were struck with a very unusual display of finery, the singularity of which at least, if not the beauty, very

forcibly attracted our attention. Let the reader imagine to himself about eighty or ninety ladies seated round the sides of a long narrow room, superbly dressed in the finest muslins that India affords, spangled with gold and silver, and glittering with rubies and diamonds—Let him figure to himself an equal number of little female slaves, each sitting at the feet of her mistress, and, except as to the ornamental parts, nearly as well dressed as herself—Let him imagine about half as many, as there were ladies, of tall, bright, brazen caudlesticks, like those that are sometimes seen on the altars of Romish churches, arranged in a row on the floor immediately before these splendid beauties, and reflecting, like so many mirrors, the brilliant objects to which they were opposed—Let him, moreover, figure to himself at least an equal number of gentlemen, all full dressed in coats of cut velvet, shag breeches, bag wigs, and long swords, besides the British officers both naval and military in their respective uniforms, to say nothing of the *Coqs diplomatique*—And having disposed this assemblage of objects in a long narrow room plainly furnished, he will then have a tolerably correct notion of the appearance of the Governor's ball-room at Batavia. But here, out of tenderness to the Eastern beauties, I ought perhaps to stop short as, by entering into a more detailed description, I shall be compelled to throw a shade on the brilliant scene. Their dingy complexions sufficiently indicated their kindred connexion to some of the Oriental nations. Like those of the Chinese and Malays, their black shining locks, glistening with a profusion of cocoa nut oil, were smoothed up all round, and fixed in a knot by golden bodkins on the crown of the head. Like the Malays, also, the greater part of these dingy beauties were in the delicate habit of chewing the areca nut and betel, the necessary consequence of which soon discovered the mistake we had committed with regard to the Roman candlesticks: they were, in fact, the ladies' spitting-boxes, to which the genteel part of the Dutch give the name of *Quaspedoors*, (probably from the Spanish word *Escupedero*, a spitting-dish;) but the delicate name in vulgar use among the Dutch is *Sperre-potjes*. Whatever real or pretended advantages the Batavian fair may derive from the use of her favourite masticatory, the appearance of her mouth, and the effect it produces, are to a stranger shocking and nauseous, and, one would suppose, an invincible antidote against inspiring the tender passion.

"The pearls and the diamonds, spread in profusion over the black shining locks of the ladies, appeared to great advantage on such a ground; and those whose circumstances did not allow of so grand a display of jewels as their wealthier neighbours, contrived, however, to make amends by the less glittering, but not the less agreeable, ornament of chaplets of fragrant flowers, such as the *Nyctanthes* or Arabian jasmine (called here *Sambac*;) the *Pancrea*, the *Michelia Tchampaca*, and the *Polyanthus* or tuberose. The whole room was scented with the powerful fragrance of these and other odoriferous plants, whose perfumes were not, however, unmixed with the less agreeable smell of cocoa nut oil. The Governor's daughter, who by the mother's side was of a dingy breed, was so bespangled with jewels that, according to the Dutchmen's

valuation, she was whispered to be worth twenty thousand rix-dollars, or about four thousand pounds, as she then stood.

"These ladies, thus splendidly adorned to appear in company, are dressed, when at home, just like their slaves, in long loose printed or chequered cotton gowns, bare headed, bare necked, bare legged, and bare footed. Their only object at home is to keep themselves cool, and at their perfect ease; and by so doing, and living a more temperate life, the mortality is by no means so great among the women as in the other sex.

"A little after midnight a magnificent supper was served up in the great hall, which, it is almost unnecessary to add, consisted of every luxury and delicacy that the united stores of Asia and Europe could supply. The company amounted at least to one hundred and fifty persons. The old Governor who, with the rest of the Dutchmen, had hitherto kept on his full dressed suit of velvet, now threw off his coat and wig, and took his seat at table in a light muslin jacket and a night-cap. Many of the ladies, following his example, laid aside their spangled gowns, and appeared in their dimity jackets. These jolly dames took especial care that the strangers should be well plied with wine, to which, at the same time, they were by no means backward in helping themselves. Some of the elder sort sat at table to a late hour, while the younger part returned to the ball-room, where reels and jigs and hornpipes now took place of country dances. A *Scoto-Batavian* officer displayed his raw-boned activity in a saraband, to the great amusement of the native jemes, who had seldom witnessed such nimble capering. So fascinating was the entertainment that it was near four in the morning before the company dispersed.

"It is almost superfluous to remark how very ill suited is the mode of life I have here described to an equinoxial climate. But the Dutchman, whose predominant vice in Europe is avarice, rising into affluence in an unhealthy foreign settlement, almost invariably changes this part of his character and, with a thorough contempt of the frugal maxim of *Moliere's L'Avare*, lives to eat rather than eats to live. His motto is, 'Let us eat and drink, for tomorrow we die.' He observes, it is true, the old maxim of rising at an early hour in the morning, not however for the sake of enjoying the cool breeze, and of taking moderate exercise, but rather to begin the day's career of eating and drinking. His first essay is usually a *sopie* or glass of gin, to which succeed a cup of coffee and a pipe. His stomach thus fortified, he lounges about the great hall of the house; or the viranda, if in the country, with a loose night-gown carelessly thrown over his shoulders, a night-cap and slippers, till about eight o'clock, which is the usual hour of breakfast. This is generally a solid meal of dried meat, fish and poultry made into curries, eggs, rice, strong beer and spirits. *Currie* and rice is a standing dish at all meals and at all seasons of the year, being considered as an excellent stimulus to the stomach. The business of the day occupies little more than a couple of hours, from ten to twelve, when he again sits down to dinner, a meal that is something more solid than the breakfast. From table he retires to sleep and remains invisible till about five in the evening, when he rises and

prepares for taking a ride or a walk, but generally the former. In the open doors of the little covered carriages male or female slaves, or both, sit on the steps, according as they may happen to be occupied by gentlemen or ladies.

"From seven to nine are the usual hours for receiving and returning visits, when they play cards, drink wine, and smoke tobacco. In the dry season these evening parties generally meet in the little summer-houses which, as I have already noticed, are built on the margin of the canals, snuffing the nauseous effluvia which abundantly evaporate from the nearly stagnant water, and tormented by myriads of mosquitoes and other insects, for the propagation of which the climate, the dirty water, and the evergreen trees, are so remarkably favourable. The inhabitants, however, are so passionately attached to their canals and their trees, that a proposal in the Council to fill up the one and cut down the other had almost produced an insurrection in the city. But neither these insects, troublesome as they are, nor the stench of the water, can be considered as the most offensive nuisances to which those evening parties are liable to be exposed. The lower class of the inhabitants, the Javanese, the Malays, the Chinese, and the slaves of every nation, descend the steps of wooden ladders placed down the sides of the canals, and there, without any ceremony, perform the rites of the goddess who, in our country at least, is usually worshipped in retirement. Both men and women are constantly meeting on the same step, without being in the least disconcerted with themselves, or molested by the presence of the parties in the summer-houses or bye-standers in the street. The man turns his back to the water, and the woman faces it. At this time of the day the canals are all alive with the numbers of men, women, and children, that promiscuously plunge into the water. The women are considered as the best swimmers, paddling with their hands in the same manner as quadrupeds do, and not striking out as is the common practice among Europeans.

"But these conveniencies and amusements which the canals afford, and which are carried on under the eyes of the parties of pleasure assembled on their banks, gross as they are, may be considered as still less disgusting than a general usage in the city, by which they are immediately succeeded. I have somewhere met with an observation, that an Englishman in building a house firsts plans out the kitchen, and a Dutchman the necessary. But the Dutch in Batavia, like the good people of Edinburgh, have contrived to dispense with conveniences of this kind, for which I have heard two different reasons assigned: one is, that the heat of the climate would operate so as to create a putrid fever in the city; and the other, that the great bandicoot rat, of which I have spoken in the last chapter, would infest the temple in such a manner as to render the resort to it unsafe, especially for the male sex: the first is absurd, the last ridiculous. Instead, however, of such places of retirement they substitute large jars, manufactured for the occasion in China, narrow at top, low, and bulging out in the middle to a great width. These jars remain undisturbed, in a certain corner of the house, for twenty-four hours; at the end of which time, that

is to say, at nine in the evening, the hour when all the parties usually break up and return to their respective homes, the Chinese sampans or dirt boats begin to traverse the canals of the city. At the well known cry of these industrious collectors of dirt, the slaves from the opposite houses dart out with their loaded jars, and empty their contents in bulk into the boats. In this manner the Chinese scavengers, paddling in their sampans along the several canals, collect from house to house, for the use of their countrymen, who are the only gardeners, "the golden store." Such a custom, in such a climate, can be no less injurious to health than it is indecent and disgusting. But the Dutch appear to be as insensible of the one as they are reconciled to the other. If they happen to catch a passing breeze charged with the perfume of these jars, they coolly observe, '*Duur bloeit de soeda novus haren*!'—the nine o'clock flower is just in blossom."

"The blooming of the nine o'clock flower is the signal for all parties to disperse and betake themselves to their respective homes, where, after a smoking hot supper, which is always ready to receive them, they immediately retire to rest. The ill effects that must necessarily result from such an intemperate life as I have here described are, indeed, not less pernicious than 'poison and pestilence.' The natives are destroyed at an early period of life, and the new comers rarely get over what is called 'the seasoning.' Those few that escape grow unwieldy and corpulent, but are soft, lax, and weak, affording no bad illustration of an ancient doctrine recorded by Pliny, '*Somno concoquere corpulentie quàm pruritui utilius*.' Digestion in sleep is more conducive to corpulency than strength.' In fact, such habits of life, in such a climate, could not fail to exhaust the strength and enfeeble the constitution. The functions of life are fatigued, the powers of the body are worn out by luxury, indolence, and voluptuousness; and when disease attacks them, the feeble victim, without nerves or stamina to resist it, falls a speedy sacrifice, and sinks into the grave. Deaths of this kind are so frequent at Batavia, that they scarcely make any impression upon the minds of the inhabitants. The frequency of the event has rendered it familiar; and they shew no signs of emotion or surprise, beyond the shrug of the shoulder, when they hear in the morning of the death of the person with whom they supped in seemingly good health the evening before."

The settlement is chiefly indebted for its prosperity to the industry of the Chinese, who, however, suffer the severest oppression both with respect to person and property. It is indeed the policy of the Dutch to keep these people in a state of poverty and wretchedness, and when their numbers become too great, pretended conspiracies serve as an excuse for general massacres.

That the Javanese are of Hindoo origin, appears from their features, manners, and civil and religious institutions. The Malays appear as evidently to be of Tartar origin. The principal features in their character are a singular degree of ferocity, and an unconquerable propensity to gambling. Though

the settlement has little occasion for slaves, a thousand of them are annually imported by the Dutch, but it would appear that they are rather better treated than in many other places, probably because they are punished by the fiscal instead of the owners.

The kingdoms of Laos, Cambodia, Siampa, Cochinchina, and Tung-quin, says Mr. Pinkerton, are countries unimportant in themselves, and concerning which the materials are imperfect. Mr. Barrow admits the latter part of the assertion, but positively denies the former, and certainly with some reason. The principal reason for visiting the port of Turon in Cochinchina, was the deplorable state to which the crew had been reduced by the typhus fever and dysentery caught at Batavia. They had nearly been disappointed however in their hopes of relief, owing to the jealousy excited against them by an interested Portuguese trader, who endeavoured to persuade the Cochinchinese that the English squadron had come with hostile views. His representations were the more readily believed, as the country was then in the hands of an usurper, who feared that this squadron had been sent against him by the legitimate sovereign. Mr. Barrow here gives a short historical sketch of the rebellion, and subsequent recovery of his dominions by the lawful king. This is certainly an interesting part of the work, and we have only to regret that the author has not been more particular, especially with respect to the improvements in the condition of his people by Caung-Shung. This prince was, while very young, driven from his paternal dominions, and compelled for a long time to wander about in exile and obscurity. But unsubdued by misfortune and undismayed by difficulty, he was at length restored to the throne of his fathers. Assisted by a French priest of the name of Adran, he then bent his whole attention to the encouragement of useful industry, and neglected nothing that could render his country prosperous at home and respectable abroad. He had made a treaty with the King of France by means of Adran, stipulating to give up the port of Turon, with the adjacent grounds, to the French, on condition of being assisted in the recovery of his dominions. The succours were however delayed by one of that class of beings who are often the rulers of nations. Adran had neglected to pay his court to some French great man's strumpet, and she revenged herself by throwing difficulties in the way of the execution of the treaty. But the French revolution at length put an end to the whole affair altogether, and Caung-Shung was left to his own resources, which he employed with success. This prince seems to have been a hero in the best sense of the word. His perseverance, his bravery, his wisdom, his generosity, and his indefatigable exertions for the improvement of the condition of his people,

give him the most undoubted claim to this character. From the slight sketch here given, it is obvious that a minute account of the life of this great man would form a most valuable piece of biography. This, however, is not perhaps to be expected, but the world is under obligations to Mr. Barrow for what he has done. By the efforts of Caung-Shung, the forces of Cochinchina in 1800, amounted for the land and sea-service to 139,800 men. As the people are of Chinese origin, their language and manners of course bear a considerable resemblance to those of the Chinese. When the embassy landed at Turon they were entertained by a party of comedians, music, and dancing. The plays are performed in temporary sheds entirely open in front, and the audience, instead of paying for entrance, throw among the actors what money they please.

The Cochinchinese are exceedingly superstitious, and their offerings are in general performed with a view rather to avert an ideal evil than procure a positive good. The country produces many valuable articles peculiarly fitted for the Chinese market, but the want of security to property forms at present a formidable obstacle to the progressive improvement of the arts and manufactures. The fundamental principles of the government seem to be the same as those of the government of China.

Mr. Barrow concludes the voyage with a statement of the advantages which, in his opinion, would result from the establishment of a commercial intercourse with Cochinchina. If the commerce of the East were open to all, this intercourse would probably be soon established with all the advantages which it is capable of affording. But while the trade is with us confined to an exclusive company, such an intercourse will probably neither be soon established, nor would it be of extensive utility if it were.

At the end of the work there is a short account of a journey into the interior of Southern Africa in 1801-2, performed by commissioners from our government at the Cape, with a view to procure a supply of cattle. It is principally valuable as it affords good grounds to conclude that there are many nations in the South of Africa, who have attained a considerable degree of civilization. The account given of the *Boshuanas*, is very interesting. They live in a town containing about 15,000 inhabitants, have a regular though simple government, and are entirely unacquainted with the slave system. The commissioners learnt that a nation named the *Baroloos*, still farther in the interior, had very extensive towns, well built houses, and well cultivated grounds, and had made considerable progress in the mechanic arts. It is much to be regretted that the commissioners did not penetrate farther, but it is to be hoped that their partial success will encourage others to explore this country more thoroughly.

As the author continued but a very short time at the places of which he here gives an account, it is obvious that his information could not always have been ample or accurate. The ground has besides been trodden before. There are therefore but few new discoveries or remarkable occurrences in this voyage. At the same time, from the constant changes in human affairs, and the different appearances of countries at different periods, something new and important will remain to be observed by the intelligent traveller. He may besides discover many things which may have escaped the attention of those who have gone before him, and throw new light on many subjects of importance. Mr. Barrow seems to have made the best use of such opportunities as he enjoyed. He has observed with attention, and has communicated the result of his inquiries in a plain and perspicuous style. His work, therefore, though not of the first importance, certainly contains much useful and entertaining information.

ART. XI. *The Affairs of Asia considered in their Effects on the Liberties of Britain, in a Series of Letters, addressed to the Marquis of Wellesley, late Governor-General of India; including A Correspondence with the Government of Bengal, under that Nobleman, and a Narrative of Transactions, involving the Annihilation of the Personal Freedom of the Subject, and the Extinction of the Liberty of the Press in India: with the Marquis's Edict for the Regulation of the Press.* By CHARLES MACLEAN, M.D. 8vo. pp. 172. 5s. Quick. London, 1806.

THIS production is on a subject of very great importance, the exercise of arbitrary and lawless power over Britons by the British governor in the East Indies. We entirely agree with the author that the oppression of one British subject by another in any part of the world is an object in which the community is deeply interested; more especially if the oppressor acts under a shew of authority from the government at home; since he who would subject the people of this country to despotism in Asia may justly be suspected of a desire to render them slaves on their native soil. The greater part of the circumstances here detailed rest chiefly on the authority of the individual who relates them, and who was one of the sufferers by the acts of oppression which he arraigns. We are, therefore, not in a condition to say how far they agree with the facts. Several of the leading particulars are in their nature public and notorious, and must be true. But there is a multitude of little circumstances by which an act is characterized, and entitled either to good or evil fame, and how consistently these are stated with that which actually happened, we take not upon us to say. This, however, we say, that the author has done what the duty

which he owes to his country and to his fellow citizens required him to do. A sufferer by actions which he reckons oppressive and illegal, but which it is difficult to reach by the ordinary exercise of the laws, he lays his case before his countrymen, that by their voice he may receive the justice which he demands. If his statement is wrong his adversary may controvert it; and he, in his turn, as far as their decision can avail him, will obtain the redress which is his due. The tribunal of public opinion among a free and intelligent people is a most important guardian of the prerogatives of man; and however it may be held a crime by a governor-general of Bengal to appeal to that tribunal against the pettiest magistrate of the pettiest village, it is yet the privilege of those who tread on British ground to publish their complaints of this governor himself, and of this governor's masters.

We shall content ourselves with an outline of the case which is here stated, a case, which, if it be stated correctly, deserves the attentive consideration of the British people.

Mr. Maclean, a friend of the author, and a Mr. D'Aguilar had been joint proprietors for several years of an indigo work in India. A disagreement had arisen between them, which had by mutual consent been referred to arbitrators. Mr. D'Aguilar was not, however, restrained by this from insulting behaviour. He wrote to Mr. Maclean that he conceived him beneath his notice; and even formed the resolution of proceeding to take charge of the concern, and possession of Mr. Maclean's house by force. Mr. Maclean sent to him a friend of his own to endeavour to dissuade him from such an attempt, as Mr. Maclean, from his letter, would be under the necessity of insulting him should they meet before some adjustment of their affairs should take place. To the remonstrance, however, of this friend, and even of his servants, Mr. D'Aguilar turned a deaf ear. A scuffle ensued; Mr. Maclean offered him a gentleman's satisfaction; but this Mr. D'Aguilar declined; rode off to the magistrate, and swore against him. The circumstances, as here stated, of this magistrate's behaviour, are the following: Without a hearing he committed Mr. Maclean to prison; refused to admit him to bail; denied him even the favour of a few hours to go home and make some adjustment of his affairs, though he offered any security which might be required. By the authority of the appeal-judges of Benares, who had no right to interfere, one of whom was a party concerned with D'Aguilar in the indigo works, he decided upon sending Mr. Maclean a prisoner to Calcutta; refusing to take the deposition of his witnesses upon the spot, though one of the appeal judges was absent and highly disapproved of the transaction, and though Major Macrae, Captains Macleod and Cameron, and the reverend Dr. Mackinnon applied for the pri-

soner's release, offering themselves securities for his appearance in Calcutta. He was sent down, in a common baggage-boat, without even a decent covering to keep off the sun and the rain, where, with four seapoys over him he was confined a month, exposed night and day to the weather, and to the imminent danger of being dashed to pieces by the violent squalls which prevail at that season of the year.

Dr. Maclean, our author, became involved in the cause in the following manner. By a mistake respecting the circumstances of Mr. Maclean's quarrel with his partner, it was stated in one of the Calcutta newspapers that he had fallen in a duel. Dr. Maclean corrected this misstatement by the following letter addressed to the editor of another newspaper:

SIR,

"I request you will contradict the account which, through some very gross misinformation, was inserted in the last *India Gazette* and *Hircurrah*, announcing the death of Mr. Allan Maclean, said to be shot in a duel at Benares. I this day received a letter from that gentleman, mentioning indeed some circumstances, which, if his antagonist had not possessed an uncommon degree of prudence, might have led to that catastrophe; but I am happy to add, that the only disagreeable effects of the rencontre have arisen from the interference of the magistrate of Gauzeepore, whose conduct, upon this occasion, I will take a due opportunity of appreciating.

I am, Sir,

Your obedient Servant,

CHARLES MACLEAN."

Calcutta, April 28, 1798.

In consequence of this letter the following communication from government was made to Dr. Maclean:

TO MR. CHARLES MACLEAN.

SIR,

JUD. DEPARTMENT.

"A representation having been made to government respecting a letter which was published in the *Telegraph* of the 28th of April last, under your signature, I am directed by the Right Hon. the Governor General in Council to inform you, that his lordship considers the insinuation in your letter, with regard to the conduct of the magistrate of Gauzeepore, to be highly improper, and that he accordingly requires that you submit to government an immediate and satisfactory apology for having published the letter in question.

I am, Sir,

Council Chamber,

Your obedient humble servant,

June 1, 1798.

(Signed) H. ST. G. TUCKER, Sub sec."

The apology demanded Dr. Maclean declined, in very temperate and becoming terms, to give; in consequence of which he was ordered by the Governor General in Council to quit India by a ship then about to sail. Such are the leading particulars, accompanied with inferior circumstances of great hardship, of that act of oppression of which Dr. Maclean complains.

This statement the Doctor accompanies with documents by which he endeavours to make it appear that this arbitrary and violent usage to which he was subjected was part of a system which Marquis Wellesley very speedily matured for suppressing completely the liberty of the press in India, and preventing all complaints of the conduct of magistrates, however atrocious, from being laid before the public. One of these documents, and a pretty expressive one it is, was afforded by the apology required of the publisher of the newspaper in which Dr. Maclean's letter appeared. The apology which that gentleman wrote was not approved of. Another was dictated to him by the government, and actually published. The circumstance in it which peculiarly deserves attention is, his being made to confess that it is wrong to publish any thing reflecting upon the conduct of any magistrate in his official capacity; as if the misconduct of magistrates had become a sacred property of the government, which it was interested to defend:

Apology by the Editor of the Telegraph.

“ The Editor, from error in judgment, having inserted a letter in the *Telegraph* of the 28th of April, under the signature of CHARLES MACLEAN, and also a subsequent letter on the same subject, in the *Telegraph* of the 12th May, signed HABEAS CORPUS, and the terms of both the said letters appearing to him, on reconsideration, to be extremely improper, he is induced to apologize for having published them; particularly as the writers of the said letters have assumed a privilege of animadverting, through the medium of a public print, upon the proceedings of a Court of Justice, and of censuring the conduct of a public Officer, for acts done in his official capacity.”

Let this maxim of government be steadily carried into effect, and what more is there wanting to the establishment of the most unmitigated despotism? What restraint, if people are punished for complaining, on the most oppressive and atrocious conduct?

But the government of India, under Marquis Wellesley, were not satisfied with ordinary precautions that no accusations of their conduct should come before the public. The following regulations establish a restraint on the liberty of the press so very complete, that the whole archives of despotism, we think, must have been ransacked to find them out. The fourth and the fifth are those which chiefly deserve attention:

Regulations respecting the Publication of Newspapers, viz.

“ 1. Every printer of a newspaper to print his name at the bottom of the paper.

“ 2. Every editor and proprietor of a paper to deliver in his name, 2nd place of abode, to the secretary to government.

“ 3. No paper to be published on a Sunday.

“ 4. No paper to be published at all, until it shall have been previously inspected by the Secretary to the Government, or by a person authorised by him for that purpose.

* 3. The penalty for offending against any of the above regulations to be *immediate embarkation for Europe.*"

This may be denominated the first part of the deadly code of tyranny. The second, if possible, improves upon the first. Here Nos. 1, 4, 6, and 8, are the most wonderful: .

Rules for the Guidance of the Secretaries to Government in revising the Newspapers.

To prevent the publication of,

" 1. All observations on the *state of public credit, or the revenues, or the finances, of the Company.*

" 2. All observations respecting the embarkation of troops, stores, or specie; or respecting any naval or military preparations whatever.

" 3. All intelligence respecting the destination of any ships, or the expectation of any, whether belonging to the Company or to individuals.

" 4. All observations with respect to the *conduct of Government, or any of its officers, civil or military, marine, commercial, or judicial.*

" 5. All private scandal, or libels on individuals.

" 6. All statements with regard to the *probability of war or peace* between the Company and any of the native powers.

" 7. All observations tending to convey information to an enemy, or to excite alarm or commotion within the Company's territories.

" 8. The republication of such passages from the *European newspapers* as may tend to *affect the influence and credit of the British power with the native states.*"

We do suppose that a great part of the people of this country will not believe that in a part of the British empire, which by profession is governed by British laws, a code of this description can have been promulgated. Is there any power delegated to the Governor General of Bengal, by the British legislature, whereby he may, at his pleasure, and convenience suspend the vital laws of the British constitution; and violate the sacred prerogatives of the British people? Or is it fitting that a lawless government should be allowed to exist in any place subject to the British legislature, and where the British people may become victims of its caprice?

We do not think it necessary to follow the author through his commentary on the behaviour of government in his own particular case, on the power assumed by Governors General of arbitrarily sending Britons out of the country, on the extinction of the liberty of the press, and on the general government of Marquis Wellesley, which form the chief topics of Dr. Maclean's letters. A few observations will suffice. In regard to the Doctor's particular case, the chief circumstance is the truth or the inaccuracy of the facts stated. Till it is seen whether they are controverted, they are to be regarded as the statement of one party, while the other has not yet been heard. If they prove true, there will be little question among Britons about the sentiments they ought to excite. In regard to the power as-

sumed of sending British born subjects out of India, the permission to that effect appears very clearly to have been meant by the legislature, though not very distinctly expressed, to refer only to persons, not the servants of the company, interfering with trade to the violation of the companies monopoly, but not to extend to any other case, so as to be exercised by a Governor General against every man, whose conduct however legal, should not have given perfect satisfaction to his Excellency. This would evidently have been to establish the most uncontrolled despotism, which could never have been intended by the legislature. We have seen this engine employed to suspend completely the laws for establishing the liberty of the press. When this essential part of the free condition of man is destroyed, on what is the next sacrilegious hand to be laid? This circumstance calls aloud for redress, and if there is any thing doubtful in the act of parliament, the expression ought to be corrected with the utmost dispatch. About the fact regarding the liberty of the press, the regulations quoted, and of which the authenticity is not denied, leave, unfortunately, no room for doubt. That the press has always been under restrictions in India only proves that Marquis Wellesley had predecessors whose conduct has been exceptionable, a thing, we believe, of which few people doubt; but that he has proceeded further than all of them in extinguishing the liberty of the press, proves that in this respect, at least, he is more culpable than the worst of them. It may safely too be asserted that nowhere is there less pretext for the undue exercise of power over the press than in Hindostan. In as far as it is meant to restrain the free communication of knowledge and of opinions among the British born subjects, it is contrary to the rights of Britons secured by law, it violates the fundamental principles of the constitution, and is worthy of unmitigated reprobation. In as far as it regards the natives of Hindostan, it is perfectly useless. Among that passive, languid, and peaceful people no spirit of resistance will be raised by the freedom of the press. They are too little acquainted with our language, they are too little enlightened, they are too feeble in mind, to be affected by the operation of a British press in India by any but the slowest and least perceptible progress. It is the mere lust, therefore, of unbridled power, it is the appetite of domineering, of holding his fellow creatures at his mercy, by which any man could desire to see the liberty of the press banished from that country. In regard to the general administration of Marquis Wellesley, on which our author bestows a letter, we are not prepared to deliver an opinion. On this a sentence either of approbation or the contrary ought not to be passed rashly. There are parts of it which to us appear to deserve praise, and parts which appear to deserve blame. Further inquiries must determine which preponderate.

The author of these letters is a considerable master of style. The imitation of Junius is very marked. But there is a spirit, and a propriety in the composition which entitles Dr. Maclean on the score of language to more than ordinary praise.

ART. XII. *The Botanist's Guide through England and Wales.* By DAWSON TURNER, F.R.S. A.S. and L.S. Member of the Imp. Acad. Naturæ Curiosiorum, and Honorary Member of the Dublin Society, &c. &c.; and LEWIS WESTON DILLWYN, F.R.S. and L.S. 2 vols. 8vo. Philips and Fardon. London, 1805.

THE object of Mr. Turner's Guide is to facilitate the labour of the botanist by pointing out to him the *habitats* of English plants. This is certainly an undertaking of some utility. For the student, who knows where a plant is to be found, has certainly an advantage over him who does not; and if every one were left to find out by himself the habitat of every plant, botanists might often lose more time in searching for their rare plants, than the discovery would be worth. But it may perhaps be thought sufficient that the habitats are pointed out in the different Floras of the country, whether general or partial, and that the botanical student will find sufficient information from them. There appears however, to be an utility in having a connected view of the habitats, though there is perhaps no absolute necessity for it; and there is certainly an utility in having a more complete view of them than can be given in any Flora. For by this means a botanist knows whether or not any particular plant is within his reach, in whatever part of the country he may happen to reside; and if it is not immediately in his neighbourhood he may ascertain the shortest distance at which it is to be found.

The plan upon which the Guide proceeds is that of taking the different counties in an alphabetical order, and then enumerating the plants found in each, according to the arrangement of the Linnæan system; together with the particular habitat and the authority upon which it rests. If this plan is not the best conceivable, it is perhaps the best practicable. The principles of the botanical division of any country, and of the usual geographical divisions, are certainly not altogether the same, but as the object of the present work is merely to lead the botanist to the plant, the geographical divisions are sufficient for his purpose. The work is a compilation from the different Floras which have been already published, whether partial or general, or from the immediate communications of correspondents from different parts of the country. The plan had originated with Mr. Dillwyn, but might probably never have been carried into execution, if Mr. Turner, who is now pretty much acquainted with the art of book-making, had not

luckily come to his assistance. The greater part of the work, therefore, is the result of their joint labours, but that which relates to the Cryptogamia, belongs exclusively to Mr. Turner.

One of the most obvious advantages of the work is, that it points out the habitats of rare and uncommon plants, whether considered as the productions of England in general, or of any individual county in particular. It points out also those parts of the country which have been the least explored, and where there is the best chance of making new discoveries. It contains also a good deal of original remark consisting of general observations prefixed to the lists of the different counties, or of notes critical and explanatory, to which particular subjects of doubt or difficulty give rise.

But after all, with regard to the advantages of this work, we are afraid that we have been describing them rather as what they ought to be than as what they are. For when Mr. Turner comes to explain what he means by rare and uncommon plants, his acceptance of the terms is so totally different from that which is in common use, that we find we have been completely thrown out in our view of the subject, and left rather at a loss to guess the cause of this deviation. But we shall let the author speak for himself:

"With regard to the plants selected as most uncommon, we dare not indulge the hope that our list will meet with universal concurrence; for the rarity of vegetables is evidently a term of comparative import, and there are few British species which, however abundant in some districts of the kingdom, are not scarce in others."

"Our object has been to avoid, as far as possible, introducing those which, though confined to peculiar situations, are in these situations almost always to be found; and indeed had we not thus restricted ourselves, it would have been necessary to have embraced in our catalogue the whole British Flora."

Such is the account of the author, from which it appears the plants whose habitats are specified in this work, are meant to be such only as are "most uncommon" occurring, we shall suppose, in but a few counties, or perhaps confined to one. This, at least, is the interpretation that we should give to the terms *most uncommon*. But Mr. Turner finds out that the rarity of vegetables is nothing but a term of comparison, and that there are but few British species which are not scarce in some districts of the kingdom, however abundant in others. This may be all true, and yet it may not be sufficient to justify Mr. Turner's consequent mode of procedure. As his plan embraces the whole of England, the rarity of any plant is to be estimated according to the frequency of its occurrence in that extent, and not according to its occurrence in the extent of any particular county. A plant may be scarce as it regards a county, and plentiful as it regards the kingdom; or it may be

plentiful as it regards a county, and scarce as it regards the kingdom; so that the extent of country included must be the rule to the author; if he writes a partial Flora, he is confined; perhaps, to one county; if he writes a general Flora, he has the scope of the whole kingdom. The rule therefore, is plain, but Mr. Turner does not adopt it; for in his selection of the most uncommon plants it has been his object to exclude those which though confined to peculiar situations, are in those situations almost always to be found. So that if any plant is but confined to a peculiar spot, and is in that spot almost always to be found, the reader hears nothing of it. We suspect strongly that Mr. Turner meant to say *peculiar soils*, in whatever counties they might happen to occur, instead of *peculiar situations*, because in the one case the meaning is plain; in the other, it is an absolute puzzle. It is added that unless this plan had been adopted, it would have been necessary to have embraced in this catalogue the whole of the British Flora. And where would have been the harm? Till such time as it is wholly embraced no work of the kind can be complete. But if it was necessary to confine it to the most uncommon plants, why have we such plants introduced as are to be found in every county in the kingdom? Of these it would be easy to point out abundance; so that after all the reader cannot form any very accurate estimate of the absolute frequency or scarcity of any particular plant; at least by the mere circumstance of finding its name in the list. But the best guide to this is the General Index annexed to the work, which by referring at once to the number of different counties in which the plant specified has been found, conveys a pretty good notion of its frequency or scarcity of occurrence. If you suppose the induction complete, the information is as accurate as the nature of the case admits. But this is rather more than can be reasonably expected at present; and it would be easy to point out habitats even of plants admitted into the list, in counties in which they are not stated to have been found.

But if we were to do so, perhaps Mr. Turner would tell us that we mistake, and that there are no such plants there. He seems to give credit to no habitat that does not rest on his own authority, or on that of a few favourite authors or acquaintances. If any other person ventures to assign a habitat to a plant that is somewhat rare, Mr. Turner immediately runs away to the spot, looks hastily around him, perceives it not, comes back and tells that there is no such plant to be found, and in his next publication gives his informer a good sound drubbing for leading him such a wild good chase. If the reader chooses to consult the note at page 32 of the Guide he will see what we allude to. But if plants which Mr. Turner has himself seen are not met with by those who follow his steps, he

explains the matter differently. Mr. Turner says that he and Mr. Sowerby found the Lichen fuciformis on rocks near Tintagel castle, Cornwall, but Mr. Forster found on the very spot nothing but Lichen roccella. This makes him think that the two plants are only varieties of each other; because it brings to his recollection the circumstance of his having gathered specimens in some degree intermediate.

But notwithstanding all the objections to which it may be liable it is still worth the attention of the Botanist, as it is almost the only work of the kind that has ever appeared, and as it contains much that is useful to every botanist, but particularly to such as have an opportunity of travelling into the different countries.

MONTHLY CATALOGUE.

POLITICS, AND POLITICAL ECONOMY.

ART. 13. *Free Thoughts on Public Affairs: or, Advice to a Patriot; in a Letter addressed to a Member of the Old Opposition.* 8vo. pp. 46. 2s. Budd. London, 1806.

These thoughts relate to the policy which has predominated in the affairs of this country since the beginning of the French revolution; but more especially since the rupture of the peace of Amiens. It is a policy which the author severely condemns. The jealousy we have exhibited has been illiberal and unwise. Our prettexts for warfare founded rather in resentment, and overweening pride, than necessity or any views of utility. The whole strain of domestic policy, under Mr. Pitt, was calculated to suppress the spirit of liberty, and to mix up the insolence of aristocracy with the sordid and slavish principles of mercantile cupidity. These sentiments are supported with more than common powers of language, and with the knowledge of a man of education and reflection; but the author's views are more extensive than accurate; they are drawn from sudden glances rather than careful examination; and no man would follow him as a guide.

ART. 14. *The present Relations of War and Politics between France and Great Britain.* By JOHN ANDREWS, LL.D. 8vo. p. 116. 3s. 6d. London, 1806. Robinson.

This pamphlet consists of two parts. The first is intended to prove, against the insinuations of France, drawn from our mercantile situation and riches, that we are a very brave and warlike people, and should give Bonaparte and his warriors a very proper reception, if they should venture to come here. We cannot say there is much novelty in any of the author's observations; but we allow there is truth in many of them. The second part is intended to prove that the restless and aggressive disposition of France is no novelty; that it has for many ages been the uniform tendency of that country and of her government; but that the course of history proves their power not to be so formidable as their disposition is troublesome. The author allows that the present situation of France is more threatening,

than any has been that preceded. But still he is disposed to treat her with no less contempt than hatred; and this last, if his language is any proof, he certainly bestows upon her in full measure. The historical review, however, is not a little instructive.

ART. 15. *A Dialogue between Buonaparte and Talleyrand, on the Subject of Peace with England.* 6d. pp. 24. Hatchard. London, 1806.

In this dialogue Talleyrand is supposed to explain to his master what he considers as an infallible method of reducing the British empire to subjection. This method is nothing else than *peace*. All the common topics that have been descanted on in this country are introduced. He tells Napoleon that by peace the French will acquire trade, and prosperity, and sailors, and a navy; that, whatever France gains Britain will lose. That by peace our morals will be corrupted, our spirits broken, our power despised and our destruction organized. It is needless to examine the doctrines thus delivered. They display nothing of the wily politician whose intrigues have so long moulded mankind to his own views, nothing of that address which is requisite to manage the emperor of the French: and Bonaparte in this dialogue dwindles down to a coffee-house politician.

ART. 16. *The Principles and Regulations of Tranquillity; an Institution commenced in the Metropolis, for Encouraging and Enabling Industrious and Prudent Individuals, in the various Classes of the Community to provide for themselves.* By JOHN BONE. 8vo. 3s. 6d. pp. 123. Asperne. London, 1806.

This is an institution, in some degree resembling a friendly society, but more extensive in its plan and views, and with certainly important improvements on the scheme of those associations. It would require a large space to give any distinct outline of the plan, and many details to explain our ideas of its advantages and defects. But a short statement of the objects of the institution, we hope, will convince the public that it deserves their most serious consideration. These are. To secure, by the payment of small weekly sums, to each contributor, or to his widow and children, the benefit of his own economy; To receive the savings of youth of both sexes, and return the same at the time of marriage, with interest and proportionate premiums thereupon; To enable parents, by the payment of small sums at the birth of their children, to provide endowments for them at the age of 21 years; and particularly, besides other useful purposes, to concentrate and apply the exertions of the liberal to the benefit of the indigent, so as to prevent the unworthy claiming, or the impostor abusing their benevolence; and thus to effect the gradual abolition of the poor-rate, whil' the comforts of the poor are increased. So numerous and grievous are the evils arising to the nation from the present state of the poor's-rate and condition of the poor, that every publication which calls the attention of the community to the defects of the system, and discusses the means of remedying such gross disorders, ought to be regarded as a public benefit, and to receive the most grave and full consideration.

SCIENCE, MEDICINE, AND SURGERY.

ART. 17. *The Young Surveyor's Guide; or, a Treatise on Practical Land Surveying. Being a Complete Introduction to that Useful Art. In six Parts. By J. COTES, Land Surveyor and Mathematician, and several Years an Assistant in compiling the British Diary. Embellished with Wood Engravings, by Berryman. 12mo. pp, 168. 3s. London, 1806. Crosby, and Co.*

We confess that a glance at the title page of the little work now before us, was rather calculated to excite our prejudices against it, than any prepossession in favour of it. We have not yet become such adepts in our profession, as to form a decided opinion of a book from an examination of its title; but such examination often gives rise to a suspicion which is completely verified by a more close inspection of the performance itself. A few Cornish miners, or Cumberland coal-heavers may, it is possible, be tempted to appropriate some of their hard earnings to the purchase of a depot of universal knowledge, when they behold in an advertisement the numerous titles and adjuncts of its author, presenting themselves in form of an inverted pyramid, or in as many lines as a modern epitaph: but there are scarcely any persons, we should conceive, who will ever need a guide to "*Practical Land Surveying*," (Query what land surveying is not practical?) that will be persuaded to make a purchase from learning that the author was "several years an assistant in compiling the *British Diary*." The majority of the Almanacks published in England, are far from doing any credit to either its science or its literature; but during the short lived existence of the *British Diary*, it left all its competitors far behind in the career of absurdity, inelegance, and inaccuracy.

Mr. Cotes's Treatise is divided into six parts, of which we would give an account were not the subjects of the subdivisions of those parts in general so little analogous as not to admit of our doing it in a moderate compass. The topics of the first part, however, hang pretty well together, as they are the "instruments necessary for the young surveyor to be furnished with." The first instrument described is the chain: the description has the advantage of being concise, but it is a conciseness which is gained by omitting to state the length of the chain, or of one of its links. In some measure we suppose with a view to supply this deficiency, the author when describing the link-staff, mentions 8 inches as the length of each link, and then adds in a note, "the reason I have recommended each division, or link, to contain eight inches is, because when you are taking an offset you very seldom let the middle part of your staff touch the ground." The descriptions of the few other instruments mentioned by Mr. Cotes are, we assure our readers, equally concise, and equally perspicuous. Part II. though rather unconnected, contains in our opinion the most useful information in the volume.

The author of this "*Complete Introduction*" does not puzzle his readers with any instructions for the measuring of farms, or large estates; but he compensates for this deficiency by some directions for measuring subsequent to the operation of "shearing:" not shearing sheep, as we ignorant reviewers always cooped up in the

metropolis might suppose, but shearing *land* of the fleece with which nature has furnished it. This manner of expression may, it is possible, be thought classical in Derbyshire; from whence our author dates his preface; but even the elegance of this sinks in the comparison with the following precepts in the same page.

"When you take an offset from the line you are measuring to any bend or corner, lay your right foot upon the chain, by trials, and look over your toe [which toe, learned-sir?] to see if it be in a line with the point you intend to take your offset to.

"Keep your foot in this position, while you judge whether it forms a right angle with the chain.

"If the angle on the right side your foot appear acute, you move farther towards your right." p. 99.

We know not where to look for similar specimens of the true didactic style, unless it be in a late Treatise, on the sublime art of Cookery.

"An art alas! the which we've little knack in."

Here indeed, when the *rosy dame* issues her command of, "when your water boils put your pudding in your pot," or delivers the whimsical direction of "*boil your feet*"—in her celebrated receipt for calvesfoot-jelly, if she be not understood, the fault must be either in her readers, or their stars; but when Mr. Cotes tells "the young surveyors" to "reduce square yards into *digged* roods," to "put down a *white*, at A B C and D," to put "*curves* instead of *irregular straight lines*," and to perform many other feats which as he sagely remarks, "*depends in having a quick idea*," how must we pity those plodding youths of slow genius, who endeavour to learn surveying from his book.

We conclude this short article instead of recommending the present treatise to public notice, by recommending it to some of the few scientific land-surveyors of which this country can boast, as they value the respectability of the profession which they ornament,—as they appreciate the utility and importance of the dissemination of accurate principles relative to this branch of knowledge,—and as they dread the appearance of the ghosts of those Egyptian sages who were the fathers of geometry and of land surveying,—to make some strenuous effort to rescue the employment from that contempt which must inevitably fall upon it, if every new treatise continue to present, instead of an instructive compendium of the most useful precepts, a ridiculous farrago of bad grammar, obsolete practices, and incorrect rules.

ART. 18. *A Practical Account of a Remittent Fever frequently Occurring among the Troops in this Climate.* By THOMAS SUTTON, M.D. of the Royal College of Physicians, London. 2s. pp. 42. Robinson.

The disease described in this pamphlet appears to be very common among the common soldiers during the cold months. The officers were seldom affected with it, nor the country people in the neighbourhood of the hospitals where the patients were lodged; but the medical mates and hospital servants were seldom long free from it. Hence our author is disposed to ascribe the origin of the disease to contagion acting within a very confined sphere.

The disease is a fever of the remittent kind. Its first attack commences by sensations of coldness and shivering, succeeded by an increased heat which gradually declines, often without any sensible moisture on the skin, and the symptoms remit. This either ends in a restoration of health, or degenerates into the first stage of fever, and the whole febrile phenomena are again repeated. There is always a great pain in the head, which continues through the disease. The intellect is generally very much confused; the eyes appear dull and heavy, and there is often a light scarlet glare upon them, and, sometimes, their vessels are very turgid. In some cases, though seldom, there is a great sickness and diarrhoea. There are frequently pains in the region of the pubis, sometimes connected with a suppression of urine. Violent pains of the back, limbs, and joints, especially of the lower extremities, without swelling. The tongue, in most cases, is at first not dry, but covered as if with white paint, and its extremity and sides have an angry redness: the pulse, sometimes, is very slow, sometimes irregular and intermitting; but usually, it is from the natural standard to a great degree of quickness; and even in cases, in other respects apparently similar, the pulse varies much. There is, in most cases, a slight cough, and always when the disease is in any respect considerable, a great debility and prostration of strength. Death frequently happens, in this fever, within the first week, and sometimes so early as the third day. In these cases, the patient is seized with great anxiety, oppression of the breast, and laborious respirations; which affections arrive, very suddenly and unexpectedly, at an alarming height. The pulse in some patients, under these circumstances, becomes very quick and fluttering, and then gradually sinks; in others, it is throbbing and full nearly to the last moment. Such as are so affected, exist from six to twelve hours.

The disease was variously treated at first, and the number of fatal cases depended in some measure upon the treatment. When treated as a typhus with wine, bark, &c. the number of deaths was somewhat less than one-third of the patients. When the same treatment was pursued on a more moderate plan, the deaths were about one-fifth. When treated as a Synochus with moderate bleeding and evacuations, the deaths were about one-seventh, and when venesection was relied on as the principal remedy only one in twenty died.

Dr. Sutton has shown that the disease is of an inflammatory nature, and that the inflammatory symptoms are chiefly remarkable about the head and in the chest. Venesections repeated, and to a considerable amount, were found the only effectual remedy. This plan was found to answer even where the pulse was low and irregular, and the strength apparently much wasted. Spontaneous hæmorrhages were always advantageous. Blisters also were of service, and the same thing may be said of cathartics. A spontaneous diarrhoea sometimes occurred which was often of service to the patient. When convalescent it was found necessary to clothe the patients in rather a warm dress and to avoid exposure to cold; otherwise the disease was apt to return.

For a more particular account of the symptoms and treatment of

this disease, we refer the medical reader to Dr. Sutton's pamphlet, which we have perused with considerable satisfaction. The description of the symptoms is in general precise and satisfactory, the observations sensible, and the mode of treatment rational.

POETRY.

ART. 19. *Cromer, a Descriptive Poem.* Ridgway. 1806. pp. 57. 2s. 6d.

This poem, the description of a retired watering place, is written in smooth blank verse: if it excites little interest, the reader cannot be much disappointed when he considers the subject. Those who visit Cromer may find entertainment in comparing on the spot the poetic description with the scenes described. The poem, however, is above mediocrity, and we are apt to think, that with a more interesting subject the author might have made some figure. Cromer is certainly indebted to him for his efforts to diffuse its celebrity; and we were happy to find the *donkeys*, that long degraded, but now much honoured race, becoming the care of the muses as well as of other fine ladies. As this part of the poem has greater claims to novelty than the rest, and is written with a sensibility worthy of the subject, we shall select it as a favourable specimen:

“ ——— and on the patient ass,
 A lovely charge, the form of beauty sits.
 “ Poor and neglected, and ill-treated brute!
 Thou hast been *long* abus'd—thy useful race
 Contempt but little merited have borne,
 And cruelty not merited at all!
 The pitying Muse (if verse like hers could live,
 Which e'en delusive fancy dares not hope)
 Would rescue thee from undeserv'd neglect,
 And bid thy merits live in after-times.
 To man thou little ow'st—his cares are given
 To rear the nobler steed: the favourite horse
 Is pamper'd, manag'd, exercis'd, and train'd,
 The winds of heaven to surpass in speed,
 And gain the honours of the rapid course,
 To bear his master through the lengthen'd chase,
 O'er hills, and floods, and vallies, and to shine
 With gaudy trappings in the van of war.
 But thou, abandon'd from thy earliest age,
 Art doom'd in silent misery to feel
 The tricks of children and the blows of slaves;
 Us'd for the vilest offices, and press'd
 With frequent loads beyond thy strength to bear;
 And when the labours of the day have ceas'd,
 Art turned upon the common's stunted verge
 Of coarsest herbs to pick thy daily meal!
 But happier days shall shine—pathetic Sterne
 First wak'd the sigh of pity for thy woes;
 And late, so fortune wills, thou art become
 The useful favourite of the British fair.
 She will not task thy strength beyond its powers,

Nor goad thy sides with many-pointed steel.
 Her hand shall guide thee with a gentle rein;
 Pleas'd with thy charge, and docile to command.
 Not fam'd Bucephalus with greater joy
 Bore the world's victor through the ranks of war,
 Than thou, blest Albion's fair—e'en now thou bear'st
 With mingled pride and pleasure to the shore
 The hapless Julia; o'er whose feverish cheek
 Passes the hectic flush—along the tide
 Slowly thou paces, and thy fetlocks deep
 Plungest in ocean's waves, that she may catch
 The pure salubrious breezes as they spring
 Fresh from the blue serene, whose gentle breath
 May fan the half-extinguished flame of life!
 Nor shall thy cares be fruitless—though the pangs
 Of love despis'd and sorrow's rankling tooth
 Have blanch'd the roses of her cheek—the smile
 Again shall beam from Julia's lucid eye;
 Like morn's clear rays that glitter in the East;
 Nor shall her beauties perish till they fade,
 Like evening suns, into their native heav'n."

NOVELS.

- ART. 20. *Something Strange.* By GABRIELLI, 4 vols. 12mo. 18s.
 Lane and Co. 1806.

The person who chose this title seems to have understood the taste of the multitude. Let them have something strange, and they will never inquire whether it be in the smallest degree consonant to nature or common sense. Certainly there are some strange things here, and such as we can scarcely believe to have happened. But upon the whole, the work is better than we at first expected. It is written with some spirit and humour, and will not suffer by a comparison with most of the novels of the day.

- ART. 21. *Montbrasil Abbey, or Maternal Trials.* 2 vols. 12mo.
 8s. Lane and Co. 1806.

The object of this is to shew the insufficiency of the gratification of the most ardent of our wishes to secure our happiness. A very good object certainly, and we have only to regret that the execution has fallen so far short of the design. The illustration is never of much value on these occasions unless the men and women be something like human creatures, and unless the transactions correspond in some degree at least with the ordinary course of human affairs. We hope the author will profit by this hint, as he has certainly very much need of it.

MISCELLANIES.

- ART. 22. *Naufragia; or, Historical Memoirs of Shipwrecks, and of the Providential Deliverance of Vessels.* By JAMES STANIER CLARKE, F.R.S. Vol. II. Mawman. 1806. pp. 445. 6s. 6d.

The first volume of this work we have already noticed. The narratives contained in the second volume relate entirely to voyages in the north seas, chiefly of an early date. They are very interesting; and the volume must form both an useful and amusing companion

to those seamen in particular who visit these northern latitudes. They are, however, replete with rational amusement to every reader; and we shall be happy to see works of this nature supplant the foolish fictions which in England, above all countries, occupy the leisure hours of the young and fair. The author promises two other volumes of the same description.

ART. 23. *A Review of the Conduct of the Prince of Wales, in his various Transactions with Mr. Jefferys, during a Period of more than Twenty Years, containing a Detail of many Circumstances relative to the Prince and Princess of Wales, Mrs. Fitzherbert, &c. &c. To which is added a Letter to Mrs. Fitzherbert, upon the Influence of Example, &c. By NATHANIEL JEFFERYS, late M.P. for the City of Coventry. 8vo. 3s. 6d. Jefferys. 1806.*

ART. 24. *Diamond cut Diamond; or Observations on a Pamphlet entitled, "A Review of the Conduct, &c." comprising a Free and Impartial View of Mr. Jefferys, as a Tradesman, Politician, and Courtier, during a Period of Twenty years. By PHILO-VERITAS, 8vo. 2s. 6d. Chapple. 1806.*

ART. 25. *A Letter to Nathaniel Jefferys, late Goldsmith and Jeweller to His Royal Highness the Prince of Wales, late M.P. for the City of Coventry, on the Subject of his Extraordinary Pamphlet, entitled, "A Review, &c." With an Examination into the Motives of his Publication, and its Probable Consequences. 8vo. 2s. Mawman, 1806.*

As public attention, we have reason to believe, has been unusually attracted by Mr. Jefferys' pamphlet, an account of the controversy to which it has given rise will naturally be expected from us, although in a literary view it cannot be considered as an object of criticism. We have therefore bestowed some pains in weighing Mr. Jefferys' complaints, and comparing them with the above answers, but without, we must confess, seeing very clearly the expediency of Mr. J.'s appeal to the public. It appears to us that Mr. J. is a sufferer, and feels as a sufferer, but how much of this suffering is to be attributed to his own conduct, and how much to the conduct of the P. of W. we are not enabled to judge, for want of more evidence than is here brought forward.

Mr. J.'s story, stripped of declamation and repetition, seems to be this. In 1783 he commenced the business of a jeweller and goldsmith in Piccadilly, and in a very few days from his first beginning, was sent for to attend the P. of W. at Buckingham house. His Royal Highness, he adds, received him with great kindness of manner, and so completely captivated him by his condescension, that young, and credulous as he then was, Mr. J. imagined his fortune made by his smiles. In what manner and how often those smiles were repeated, we know not; Mr. J. says, that although he occasionally received his R. H.'s orders, it was not till 1788-9 that "his concerns with the P. of W. assumed that depth of enterprize, which has since led to such destructive consequences." Here then is a blank of five years in the history of this connection, which the reader is left to fill up from his imagination. But about the last mentioned period, an incident occurred, which, if Mr. J. had not

chase to *continue* young and credulous, (with five years' additional experience) might have made him a little more cautious, and certainly might have intimated to him that a very great distance would probably intervene between the orders and the day of payment. He informs us that his R. H. conferred upon him his more extensive orders, *because* Mr. Gray, who before enjoyed that honour, had displeased his Highness by requiring a settlement of the great demands he had upon him. Whether Mr. Gray gave a *just* cause of displeasure by this conduct is a question which we must leave to be adjusted between courtiers and shopkeepers; but from this time, we are told, that not a day passed for several years, in which, neglecting his general business, Mr. J. did not spend half his time at Carlton-house; and in which some entries were not made in his books of large amount for goods sold to his R. H.

In what way Mr. J. contrived to spend half his time at Carlton-house, is left to conjecture, but it appears that the folly of his conduct was continually pointed out to him by his experienced friends, *only* "he was instantly diverted from the benefit of such reflections by the constant and encouraging approbation of the P. of W. who praised the zeal and diligence with which, without the smallest hesitation or delay, he executed, regardless of the amount, every order which he received from his R. H."

Mr. J. now relates a circumstance on which he lays unusual stress. On Jan. 28, 1790, the Prince sent for him to Carlton-house, and "with very visible marks of agitation in his countenance and manner, said he had a great favour to ask of him, which if he could accomplish would be doing his R. H. the greatest service, *and he should ever consider it accordingly.*" This great favour was to raise about £1600 to pay a debt for which Mrs. Fitzherbert was liable to be sued. Mr. J. with wonderful alacrity paid the money, and his Highness was not only unbounded in his expressions of satisfaction and assurances of *future support*, but also brought Mrs. Fitzherbert to return her thanks, which, he says she appeared to do with an air of "mortified pride." This money was punctually repaid at the end of the stipulated time, three months, but Mr. J. is inclined to think, "that the repayment of that money will not be considered by the world as discharging the *obligation*, however it might do the *debt.*" On this *obligation*, therefore, he lays the utmost stress, and expatiates upon it at great length. He seems to consider it as a compact of honour on the P. of W. to support Mr. J. whenever he should want support, which, from the manner he was going on, our readers may think was an event very soon likely to occur.

On the marriage of his R. H. Mr. J. received orders to procure the jewels necessary on that occasion, which he did to the amount of £54,000. This charge being disputed by the commissioners appointed to settle the Prince's affairs, he went to law, and cast them in three actions, obtaining a verdict for the whole of his demand, and he had the countenance of the P. in bringing these actions. A few days, however, previous to the marriage, Mr. J. had an opportunity to confer another *obligation* on his R. H. of the kind above mentioned in the case of Mrs. Fitzherbert. His R. H. asked him, on the present occasion, if he had any money to spare for a *few days*; Mr. J.

replied that he had in his pocket £30, but that it was destined for a particular purpose, "or he should not have had it about him;" however, as his R. H.'s request was only for a few days, any part of it was at his service. His R. H. took £420, and "thanking Mr. J. in very warm terms," assured him that he might rely on its return in ten days. To make short of this story, it was, about fifteen months before he was paid, and then he obtained payment in consequence of a letter to his R. H. dictated by the late Admiral Payne. This application for money, Mr. J. believes, produced such an irritation in the mind of the P. as to do away all recollection of what for several years he had termed *services*, and, he also believes, was considered, and is so still, an offence never to be forgiven.

We have been the more particular in detailing these two instances of obligation conferred by Mr. J. because they are the only things, of the kind which he has brought forward, and because he seems to consider them as of the first importance to an honourable mind. Whether they will leave the same impression on the judgment of the public, is not for us to determine.

In 1797, Mr. J.'s affairs, by what means we are left to conjecture, became so embarrassed as to deprive him of all he possessed, and having the world to begin again, he turned his thoughts to his original business of jeweller and goldsmith. On this occasion he wrote a letter to his R. H. soliciting his support and encouragement, but no answer was returned, or notice taken. His new business did not prosper, and conceiving that this might, be owing to disadvantageous reports spread against him, "as if his unfortunate situation had not in any degree been caused by the reduction made from the verdicts of the jury," he found it necessary to publish an account of his affairs with the P. of W. By this, which is here reprinted, it appears that the total amount of his claims was £35,028 19s. 6d., and his net receipts £68,220 18s. 0d. There was therefore a deficiency of £16,808 1s. 6d. but Mr. J. adds that he has proofs in his hands that his loss, one way or other, exceeded £30,000. These proofs he has not produced, but he positively attributes his failure to this loss, while his enemies place it to the account of his general imprudence.

He now inclosed this statement in a letter to his R. H. but neither of that letter nor of others with which he followed it, was any notice taken. Notwithstanding such frequent repulses, the late change in administration seems to have suggested fresh hopes of success, for Mr. J. says, "he had always been given to understand by Lord Moira, and the friends of the P. of W. that whenever his R. H. had it in his power, he should without doubt ultimately receive a compensation for the injuries he had suffered." Thinking, therefore, that the time was now come, when the P. had it in his power, he addressed a letter to his R. H. reminding him particularly of the two ready-money obligations above-mentioned, and sent also supplicatory letters to the Earl of Moira, the Lord Chancellor Erskine, and to Mr. Fox. The three statesmen returned no answer. The Prince sent back his letter unopened by Col. M'Mahon, who advised Mr. J. to signify his wishes in a letter to him (the Colonel) and he would lay it before the P. But this Mr. J. at first declined, and afterwards

complied with in a style by no means likely to conciliate, and for which he was severely taken to task by Lord Moira. His lordship seems to have considered the threats of *publication*, which he held out in his letter, in no better light than the threats of a man who wants to extort money.

Such are the facts, alleged by Mr. J. which he concludes with some observations on the pecuniary circumstances of the P., the unnecessary architectural expences of the Pavillion and of Carlton-house, and on the connection between his R. H. and Mrs. Fitzherbert; and subjoins a letter to this lady of which we shall take some notice hereafter.

The first answer in point of time to Mr. J.'s pamphlet is that entitled "Diamond cut Diamond," in which Mr. J. is treated with much personal severity; and the folly of his constant attendance at Carlton-house is placed in a very contemptuous light. This author, however, seems to forget that what he takes from the plaintiff he cannot always add to the scale of the defendant. He intimates that Mr. J. entertained at his own house (country house, town house) the guests he used to meet at Carlton-house. This is surely saying enough against the folly of Mr. J. but not quite so much for the honour of those high guests who feast with a tradesman and then laugh at him. Mr. J. was certainly foolish and vain, but by this writer's acknowledgment, his folly and vanity were pretty well nursed and encouraged. The cause of Mr. Gray's being dismissed is also allowed, together with the two cases of pecuniary obligation. Mr. J. however is censured for expecting more than the re-payment of the money and it is added, "Mr. J. forgets that at this very time he had the enormous sum of £100 clear profit out of every £300 worth of articles sent to Carlton-house." With regard to the *support* so often promised by the P. this writer declares that although Mr. J. has been cunning enough to conceal the nature of it, *he* will unfold the great secret. "and tell him and the world, that his R. H.'s promises never implied any thing more than a support of Mr. J. as a man of business." But how, in these two instances, this writer knows so exactly the amount of Mr. J.'s profits, or of the P.'s promises does not appear.

As to Mr. J.'s statement of accounts, we have here a counter-statement, the object of which is to prove, what every reader of Mr. J.'s pamphlet must suspect, that his ruin could not be owing *only* to the deductions made from his charges by the Commissioners. In the remainder of this pamphlet we have much ridicule at Mr. J.'s expence, but nothing that tends to contradict such of his assertions as are, in our opinion, most calculated to make an impression on the public mind.

The other answer, entitled "A Letter to Mr. Jefferys," is also from an anonymous writer, and dwells principally on the loss Mr. J. complains of, by the deductions made from his claims: *Ten per cent* were deducted from the claims of all the creditors, so that in this respect Mr. J. fared no worse than others who were content with their receipt; and it appears that Mr. J.'s loss on his debentures was occasioned by his imprudent sale of them. This writer also contends that Mr. J. can have no legal claims on the P. any more than the cre-

ditors of a bankrupt who has surrendered his all, consequently he thinks nothing of those *honourable* obligations which Mr. J. urges so earnestly. He asserts that Mr. J. failed for £33,000, and paid only 2s. 3d. in the pound (the former writer says 1s. 9d.) while he acknowledges that he received £68,220 18s. and this assertion is followed by some others, in the shape of queries, which must be allowed to bear very hard on Mr. J.'s character as a tradesman, although they have little connection with the principal topics which he has brought forward.

The topics to which we allude are those contained in the conclusion of Mr. J.'s pamphlet, and although they are evidently produced as the last effort of a despairing and ruined man, and in execution of a purpose threatened, will not upon those accounts make the less unpleasant impression on the public mind. They will, we fear, afford the most serious regret to that part of the public who love their Prince upon better principles than these anonymous writers have brought forward. But the subject is too delicate for farther reflection or discussion. On Mr. Jefferys' conduct we do not apprehend there will be much difference of opinion. It is incontestible that he was a most egregious dupe, a dupe probably in the first instance to his own vanity, and afterwards to external artifice. But whatever pity or contempt may be due to the deceived, it does not follow that much praise is due to the deceiver.

We were about to consign the above sketch of this controversy, if it may be so called, to press, when two more pamphlets came to hand, entitled

ART. 26. *An Antidote to Poison; or a Full Reply to Mr. Jefferys' Attack upon the Character and Conduct of his Royal Highness the P. of W. containing several Particulars derived from authentic Sources of Information.* By CLAUDIO. 3s. Mathews & Leigh.

ART. 27. *A Vindication of his Royal Highness the Prince of Wales, relative to his Creditors; but not quite so complete a Vindication of the Right Hon. W. Pitt, relative to his Royal Highness.* By the LION and the UNICORN. 1s. 6d. Greenland & Norris.

The Antidote informs us that his R. H. has been pressed to order his Attorney General to proceed against Mr. Jefferys, but in consideration of Mr. Jefferys' family, he has hitherto most peremptorily forbidden it, and has been heard to say, when pressed to prosecute, "Consider this man has a wife and two children, would you have me crush them?" Proceeding to examine Mr. Jefferys' pamphlet, in a strain of violent railing and contempt, he admits, as the other answerers have done, the *cause* of Mr. Gray's losing the orders of Carlton-house, and blames Mr. Jefferys for being such a fool as to be glad to succeed him! As to Mr. J.'s spending half his time at Carlton-house, this writer wishes to know *how* all this time was spent, and *has been told* that Mr. J. was perpetually placing himself in the way of the Prince, that he always brought in his hand some brilliant and costly novelty from his shop to attract the attention of, and to tempt his R. H. to fresh, profuse, and indiscreet purchases. With respect to the money favour of £.1600, he says it was repaid within the stipulated time, *with interest*, a circumstance Mr. J. has concealed, and that the P. acquiesced in Mr. J.'s sending in a new

assortment of plate, trinkets, and jewellery. He also insinuates that Mr. J. suppresses the reasons why the £420 were not repaid in less than a year. From an examination of Mr. Jefferys' statement of accounts, he infers, like his other answerers, that Mr. J. gained more upon his bill than he is willing to allow, and that he owed his bankruptcy entirely to his own prodigality and folly. The only other assertion worth notice in this pamphlet is, that *since* the friends of the P. came into power, his R. H. "out of pity for the reduced situation of a man who had once been his tradesman, had it in contemplation to bestow upon him *four thousand pounds!*" but that "the royal generosity was restrained, by the irresistible advice of those who never would have counselled his Royal Highness from an act of charity, had they not known that the object was so wholly unworthy of his benevolence."

This last assertion may probably startle some of our readers, who, without meaning any thing disrespectful to his R. H. will be tempted to inquire by what means the accession of his friends to power has enabled him to bestow—but we forbear a subject so indecently brought forward, and, in our opinion, without the smallest foundation in truth. Mr. Jefferys, we shall for the present grant, is all that he is here represented to be; but we again repeat that in his folly or his roguery, he has written some things in his pamphlet that are calculated to make a very serious and painful impression on the public mind; things, we allow with this author, which have as little connection with his debts, as the vaccine inoculation, but which the public would, for all that, have been glad to see refuted, not by anonymous abuse of Mr. Jefferys, but by proofs more obvious to public sense and reason. How well qualified such answerers as the writer of the present pamphlet, is to serve the cause in which he has volunteered, will appear on a perusal of pages 38, 39, and 40, in which he touches on a very delicate subject, (Mrs. F. and her R. H.) in a manner which we cannot characterize more justly than by a short extract.

"It is to goad the feelings of his Royal Highness alone, that the *trivial* anecdotes respecting this lady (Mrs. F.) are interwoven with his tale, attended by such mean and unmanly comment. The Prince has found *that happiness* in the society of *this lady*, which he can find in *no other*, and those who know her speak of her as a very amiable woman!"

The "vindication of his R. H. relative to his creditors," has so little relation to the question in hand that we may dismiss it in few words. As an invective on the conduct of the late Mr. Pitt, it may afford some partizans a species of gratification. As a vindication of his R. H. we may refer to p. 13, for as gross a libel against the honour and delicacy of that personage as any advanced by Mr. Jefferys. Whatever, indeed, may be thought of Mr. J. every lover of his Prince must regret that his advocates have discovered so little sense or prudence in their declamation, and that where their assertions would be gladly received as facts, they have deprived them of all the force of authority, by concealing their names. But still the subject is the subject of a popular curiosity, and while that lasts, the writing of any kind of an answer to Mr. Jefferys will be a very good trade.

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ART. I. *The Science of Legislation from the Italian of Gaetano Filangieri.* 2 vols. 8vo. pp. 623. 15s. London, 1806. Ostell.

IN a preface to this translation we are presented with a short account of the author. Gaetano Filangieri, born in 1752, was the third son of Cesar Prince of Arianelli, and of the Duchess of Fraguito. He was bred to the law, but some lucrative appointments enabled him to abstain from practice, and devote his time to his studies. The friend and confidant of his sovereign, he resisted even the allurements of a court, and took up his residence in his country house at Cava, where after four years retirement he produced in 1782, the work which it is now our business to appreciate. Three large editions at Naples, two at Florence, one in Catania, and another at Milan, speedily testified the estimation in which the book was held; and by his sovereign, the king of Naples, the author was now called upon to fill the office of royal counsellor of finance. But he had scarcely entered on his duties when he was cut off in the thirty-sixth year of his age. The Italians speak of his virtues in the highest terms of panegyric. The advocate Donato Tommasi, in his "Elogio Istorico," says; "Unshaken resolution, incorruptible integrity, formed the basis of his public conduct. Of every branch of the administration he was completely master, and he saw with an intuitive glance into every amelioration of which it might be rendered capable. With the intrepidity of an ardent and enlightened mind he had conceived the vast plan of a general reform in the legislation of his country; and the execution of a part of this stupendous system fully answered the expectations formed of it from his acknowledged science and determined resolution. In defiance of personal obloquy and personal danger, he had entered on the correction of a multitude of secret abuses in the general administration of the kingdom, and of the government of Naples in particular. No obstacles could check or impede his progress:—Neither the hatred of a proud and imperious nobility, whose oppressions of the lower orders of the people he openly attacked; the remains of the feudal tenures and seignorial jurisdictions, so intolerable; nor the persecutions of the clergy, with the Queen's confessor at their head, whose enmity he had provoked by shaking to

their foundations superstition and spiritual tyranny,—stopped for a moment his exertions for the public interests.”

This production of his pen is worthy of attention on many accounts. In the bosom of civil and religious slavery, he asserts the doctrines of a generous and universal freedom. In a country where education was wretched, and where every thing tended to debase the human faculties; he has risen to many just and elevated conceptions respecting the government of human societies. In a country too where the voice of freedom is so rarely allowed to be heard, his work was received with distinguished approbation. And to those who are prone to despise the speculations of the mere Inquirer, and to place all their confidence in the maxims of practical men, the work recommends itself as the production not of a philosopher but of a statesman, not of a man conversant only with his own reflections on registered facts, but of a man deeply engaged in the active administration of political affairs.

The “*Scienza della Legislazione*” has been distinguished not in Italy only, the native country of the author, but in various other parts of Europe. It has been twice published in the German language; it has appeared in two French versions, and it has been translated into Spanish, though the edition was afterwards suppressed by the Inquisition. It has hitherto been little known in this country, partly, perhaps, from our little acquaintance with Italian literature, and partly too from its best doctrines being more familiar to us than to the inhabitants of most other parts of Europe. The first volume of the original was published in English by Mr. Kendal in 1792; but it has not been much sought after, and no further portion of it had received an English dress, till it was taken in hand by the present translator. Even now the entire work has not been undertaken. That may be regarded as consisting of three parts—1. Municipal and Constitutional Law; 2. The Laws relating to Wealth and Population or Political Economy; and 3. Criminal Law. The first two parts have been rendered by the present translator. The last has been omitted; and for a reason which we should not have conjectured, that our own criminal law is so perfect as to be scarcely susceptible of amendment. We are rather surprised that an author of the merit of this translator should have expressed an opinion which proves that he has scarcely ever reflected upon a subject on which he thus decides. The decision, however, is part of that general sentiment, patriotic and useful rather in appearance than reality, that every thing belonging to the best of all possible constitutions, the British, is at the summit of excellence. But we may assure the translator, that however many the particulars in our political condition to which this sentiment justly extends, and however many to which it is extended blindly and with

danger, the criminal jurisprudence of this country has long been a subject of lamentation to every enlightened Englishman. We shall content ourselves with one testimony to this effect. It is one of the most recent, that of Mr. Colquhoun, in his book on the police of London, where so many proofs of the imperfection of our criminal laws came under his consideration. "It will scarcely," says that author, "be credited, by those whose habits of life do not permit them to enter into discussions of this sort, that by the laws of England, there are above *one hundred and sixty* different offences which subject the parties who are found guilty to death without benefit of clergy. This multiplicity of capital punishments must, in the nature of things, defeat those ends, the attainment of which ought to be the object of all law." * * * "But the deficiency of the criminal code does not arise solely from an erroneous and undigested scale of penalties and punishments. While, on the one hand, we have to lament the number of those applicable to certain offences of a slight nature, we have equally to regret, that there exist crimes of considerable enormity, for the punishment of which the law makes no provision." * * * "Innumerable almost are the instances which could be collected from reporters of criminal cases, shewing the deficiency of the criminal code, and in how many instances substantial justice is defeated, and public wrongs are suffered to go unpunished, through the objections and quibbles constantly raised in courts of justice, and which are allowed to prevail principally for want of that revision of our laws and those amendments which the present state of society and commerce requires." * * * "Our criminal code exhibits too much the appearance of a heterogeneous mass, concocted too often on the spur of the occasion (as Lord Bacon expresses it): and frequently without that degree of accuracy which is the result of able and minute discussion, or a due attention to the revision of the existing laws, or how far their provisions bear upon new and accumulated statutes introduced into parliament; often without either consideration or knowledge, and without those precautions which are always necessary when laws are to be made which affect the property, the liberty, and, perhaps, even the lives of thousands."

We have produced these quotations to shew the translator that he did not act well in suppressing, as in this country useless, the reflections of an author, whom he admired, on criminal law; because, however his reflections might chiefly refer to the imperfections of Continental codes, the different codes of Europe too nearly, in their fundamental principles, resemble one another, not to render wise reflections on part of them highly instructive in regard to others.

Filangieri's account of the origin of society and law, if it has nothing in it very original, is at least judicious and sound. Man

is born in society, and the gratification of his wants makes him desire to remain in it. At the same time the intercourse of human creatures is subject to certain disorders which make the rudest of mankind perceive the utility of agreeing in certain general arrangements to prevent these disorders. Hence the origin of law. The object of law, according to our author, is preservation and tranquillity; and wherever human creatures assemble together certain contrivances will be found in use for the attainment of these objects. To illustrate the subject more fully he proposes an analysis of these two objects. It is too imperfect, however, to yield much instruction. 1. Preservation, he says, includes existence, to this are necessary the means of subsistence, and the means of subsistence may be arranged in two classes, those which provide for the indispensable demands of life, and those which afford a certain degree of ease and convenience inseparable from happiness. 2. The analysis of tranquillity is still worse. He only tells us that it implies security, that security requires confidence, a confidence in the government, that it will not invade any man's rights; in the magistrates that they will execute the laws for his protection not oppression; in the fellow citizens that their conduct will be regulated to one another by the laws. Now this is in reality saying nothing at all.

He next states a general proposition, which obvious, and incontrovertible as it certainly is, there are people who do not admit; that political laws are ultimately founded on certain fixed principles, derived from the nature of man, and independent of the will of any particular legislator; that according as laws coincide with these principles they are good, according as they discord with them they are bad. On the contrary supposition it would be impossible a law could be bad. And yet, says Filangieri, the melancholy truth is, that a very great proportion of all the laws which have ever been made are bad. By a survey of the unhappy effects of erroneous legislation in the leading nations of Europe he proposes to render this truth conspicuous and incontrovertible.

Having thus described the object of laws, and asserted their dependence on certain fixed principles, he makes a distinction, which guides his remaining observations on this part of the subject. The goodness of laws, he says, is either absolute or relative.

His explanation of the first of these, the absolute goodness of laws, is very lame. He tells us, it consists in their agreement with the universal principles of morality. This is so exceedingly vague, as, like his analysis of tranquillity, to have no meaning. He specifies a number of particular rights of human creatures, of which to deprive them common reason tells us must in all times and places be unjust. But this is equally void of instruction.

The relative goodness of laws means their adaptation to the peculiar circumstances of particular societies. Different societies differ from one another in particulars more or less important and numerous. The laws, therefore, which are adapted to the peculiar circumstances of one would in contrary circumstances be injurious to another. The laws which are good for a people of hunters or shepherds, would be extremely defective for a commercial and civilized people. Laws which produce good effects under a despotism, would be highly injurious to a free people.

From this distinction is seen the cause of the decline of legislative codes. If the circumstances of every society are subject to a gradual but unceasing variation, a code of laws which remains stationary must gradually become more unfit for that society, and in the end extremely defective. This is illustrated by a variety of historical instances. An obvious consequence is deduced, that variations in the legislative codes of nations are necessary to the beneficent ends of legislation. The obstacles, however, to such variations are very great, and these with the means of surmounting them the author deems worthy of a particular investigation. The grand circumstance is undoubtedly the state of public opinion; and when that is properly enlightened with regard to the real good and evil of the community, the work is accomplished. This Filangieri wisely states as the primary object of attention. No legislative provisions are wise for which the minds of the people are not duly prepared. We may quote part of this chapter as a favourable specimen of the author's talents:

"If the legislature persuade at the time it acts—if the public inclination be attended to in the formation of laws—if their spirit be inseparable from that conviction of the public mind which produces a regular, voluntary and cheerful obedience—if the alterations which may be necessary seem to be even inspired by the public voice, and to meet the general wish—if to act without any regard to the public inclinations, and without collecting the majority of the public sentiments, be an error which alienates the hearts, and influences the passions of the community; which makes it suspicious of every thing, and averse to the most beneficial propositions—if, in a few words, a change of the legislation of a country be a work of peculiar difficulty, from the suspicions of ignorant, the clamours of interested individuals, which are often so obstreperous as to overpower any effort for the public good, and from the blind veneration of the lower classes of the people for every thing with the marks of antiquity, and their repugnance to every novelty; the obstacles must be numerous indeed, whenever an attempt is made to abolish an established legislative system, and introduce a new one, more analagous to the immediate situation of the state.

"The first step to be taken is to create in the public a wish for the proposed reformation. A change in the constitution of a coun-

try, is not the work of a moment, and to prepare the way for it, the inclinations of the people should be gradually led towards it. They should be made fully sensible of the inefficacy of their established laws, and be convinced, their hardships and oppression are owing to them. The ablest writers should be employed to state the errors and inconveniencies of the old system, and the propriety as well as the necessity of abolishing it, and adopting a more advantageous one. When these efforts are successful, and the public wish is united with the force of government, one of the greatest obstacles is surmounted, and there is no reason for any further apprehensions from a passionate and ungovernable attachment of the multitude to their ancient usages.

“ Many political writers have in fact already exercised themselves on this subject, and endeavoured to enlighten the public mind, and dissipate its ignorance. The crude and undigested state of the legislation in some of the European governments, has been painted with great ability in its true and sombre colours. Composed of the laws of a people at first free, but afterwards slaves; compiled by an opiated [we know not in what dictionary the translator got this word] civilian, in the reign of a feeble emperor; confounded with an immense number of local and contradictory edicts, with the decisions of courts frequently eluding those very edicts, and with a variety of barbarous customs originating in the ignorance or caprice of feudal anarchy, and incompatible with the revolutions to which the world has been subject; this heterogeneous system requires little trouble to bring it into disrepute. It has lost indeed its hold upon the public mind so much, that except the ecclesiastical courts, who consider its records as sacred as the mysterious oracles of the ancient Sybils, there is not perhaps a single person that does not wish for its reformation.

“ When this first step is taken, another naturally follows. Having prejudiced the public opinion against its ancient laws, it should be inspired with a confidence in the proposed ones, and the arguments intended to produce this necessary predilection ought to be plain and striking, and, in some degree, flowing from the public sentiments. — It might be a dangerous error to entrust this important task to a single person. The united labours of a numerous body of men of the first talents and characters, and possessed of the popular esteem, would greatly facilitate the work; and whilst it silenced any invidious suggestions, would create a respect for their joint productions. Expedients of this kind have been resorted to in all nations, under all governments, and in all ages, and it appears from experience that they have seldom failed.

“ At Athens a new law was not to be proposed to the people, before it had been approved of by the senate. With this previous approbation it was laid before an assembly of the people, a copy of it fixed at the feet of the statues of the ten heroes, that every citizen might be acquainted with its purport; and every citizen had a right also of submitting his sentiments on the propriety of it to the senate. A second assembly of the people was then convened, the proposed law was read to them, and provided no material objections were urged against it, the assembly, along with the Prytanes, who pre-

sided on the occasion, and the *Nomothetæ*, were finally to determine, as sovereigns, if the new law should pass. These *Nomothetæ* were selected out of the judges, who had taken the Eleastic oath, and were a set of men in whom the people had the most unbounded confidence. In this manner the senate, the people, and the ablest counsellors were to exercise their judgment on every new law in Athens, and this Athenian custom has been adopted by the government of Venice. Every new law first underwent the serious and mature consideration of the doge and his counsellors, it then remained eight days openly exposed to public investigation, and was afterwards proposed to the senate, whose consent is alone sufficient to pass any laws in other aristocratic states. The counsellors in Venice have likewise a near resemblance to the *Nomothetæ* of Athens, and are supposed by the people to be persons of enlarged minds and of incorruptible integrity and honour."

After treating of a censorial power which the author thinks should be established for the purpose of watching and of indicating those disagreements which arise between the old laws and the new circumstances into which a people are brought, he proceeds to analyse the relative goodness of laws, and enters into details which are considerably instructive. He specifies eight objects which this circumstance respects. I. The nature of the government. Under this head he explains a variety of laws which are respectively calculated to produce good effects under a democracy, an aristocracy, and a monarchy. He enters into a pretty minute investigation of the mixed form of government, of which the British is the model, and points out three defects in it: 1. The independence of the executive power on the legislative; 2. The secret and dangerous influence of the prince in the legislative assemblies; 3. The instability of the constitution.—For the first Filangieri thinks the constitution has provided a remedy, but that, as yet, it has produced no adequate remedy for the last two. II. The next object to which the laws of a state should bear relation, he calls the Active Principle of the government. Montesquieu said that fear was the principle in a despotic government, honour in a monarchy, and virtue in a republic. Our author shews that these are only modifications of the same principle, the love of power. To gratify this principle the ordinary means are to pay court to those in whom resides the sovereign power, and according as it is a despot, a limited monarch, a class of nobles, or the whole body of the people, to whom this assiduous culture is paid, different habits and customs will be generated. The object of the author in this part is to shew in what manner the laws should be contrived under the different species of government to give this principle the most salutary direction. The remaining objects are III. The genius and disposition of the people; IV. The climate; V. The fertility or sterility of the soil; VI. The local situation and extent of the country; VII. The religion; and VIII. The maturity

of the people. In all these cases, unless it be the last, the meaning is sufficiently distinct. As the author's illustration of this subject is but short, we may offer it to our readers in his own words:

"All nations have their infancy, all states their origin in weakness. Like children they play a long time round their cradles before they have the strength to quit them, and the laws during this period must necessarily participate of their infancy and weakness. Their inconsistency and caprices are naturally communicated to their legislation, and appear in their modes of thinking, their manners, and their religious rites.

"By degrees they advance in the career of life, their bodies sensibly expand, and they arrive at their full extension. The effervescence of childhood, followed by the vigour of youth, stimulates them to every undertaking, and the exertion of their fibres impels them to action. This is for states and man the era of passions, desires, hopes and dangers, and it is the age in which they either sink under their enterprizes, or grow rich by industry, and aggrandize themselves by conquests. Here the maturity of a people commences, and this is the precise moment when they should reform their laws.

"During their childhood and their infancy, the legislation was adapted to their situation. As they now begin to act, action becomes a natural want; events crowd upon each other with rapidity; and the aspect of society daily changes with the change of interests, or the acquisition of new sources of riches, or new dominions. At this interval a wise legislation should endeavour to supply the defects of the laws, and satisfy itself with their reformation. The great enterprize of levelling with the ground the ancient and venerable legislative edifice, which in the early years of a nation might be proper for it, but in its mature age will not admit of reformation, should be reserved till the fate of a people is fairly settled, and to a season of public tranquillity.

"This season of public tranquillity, when the fate of a nation is determined, its true interests understood, and the materials for laying the firm foundations of a long and lasting prosperity are ready, must be derived from a series of fortunate events, and would be precarious without them.

"Most of the nations of Europe have already reached this period of their political existence; but have they profited of the opportunity, and thought a single moment on the necessity of reformation? Their legislation in general is still unfortunately in its infancy.—They are governed by laws to which they have paid obedience for ten centuries. Nations were originally composed of hunters and shepherds, and in their laws they still continue so. A few trifling alterations have been made from time to time, but they have been framed and fashioned on the ancient system, which the legislature has not had the courage to abandon, and has left to subsist along with them. This immense pile of Mosiac work, of ten thousand fragments of different colours, size and shape, heaped on each other without order and without proportion, has received in many governments the name of jurisprudence, in the days of maturity their

study has been merely to augment the heap. It has increased in bulk, but it has increased at the same time in deformity.

"Such are the monuments of justice erected by most of the European nations, and such is the carelessness with which the great structure of their legislation has been raised.—Is it to be wondered that their prosperity should be so precarious, and their maturity should be so soon followed with that decrepitude which invariably leads to death?

"People!—Do not yet despair. The time for repairing these defects, and supplying the negligence of your ancient governments is not wholly lost. If any favourable moment for quickening the vegetation of the salutary plant of legislation hath been suffered to escape, rely with confidence on the wisdom, the zeal, and the talents of the present ministers of Europe.—Assisted by philosophy, enlightened by genius, on every subject respecting the public interest, and stimulated by a firm but temperate expression of your wishes, they will at a seasonable opportunity, enter on the important work. From the great events which are passing in the world, they will themselves see the necessity of reformation; they will call reason to their aid; and the supineness, or negligence of their predecessors will be amply recompensed. The weakness of your legislative systems will then not only vanish, but they will acquire with the vigour of youth, the hopes of immortality."

With this concludes the first part of our author's inquiry. The second to which he proceeds, and the only remaining part presented to us by the translator, is that in which he treats of political economy or the increase of population and wealth.

His remarks on population form one of the most important parts of the work. After some observations on the solicitude displayed by the ancient nations, especially the Greeks and Romans for the increase of population, and on the inefficacy of the laws they enacted for this purpose, he proceeds to consider the present state of population in Europe. It is an evident maxim, that in every country population will rise to the level of its resources. It is, however, perfectly certain that in no country of Europe is the soil so cultivated as to maintain nearly the population which it could be made to maintain. The conclusion is therefore obvious; some important obstacles exist in the legislation of all the countries in Europe, by which the development of the powers of the soil, and the multiplication of the species are prevented:

"In every state when the population, without some extraordinary visitation of Providence, does not increase. increases slowly, or in other words, does not increase in proportion to the natural fertility of the country, it must be acknowledged there is a political defect, and this political defect is in exact proportion to the difference between its actual population, and the extent to which it might be carried. A comparison of the number of married and unmarried persons in Europe, will point out, without any calculation, the defects of its political system, and the destructive errors of its

present legislation. Its legislators have indeed perceived the evil, but have they discovered the cause of the complaint, and found a remedy? They have done what the physician does, who endeavours to destroy the effects of a disorder of which he is unable to ascertain the cause. They have offered a few rewards in favour of matrimony; given some privileges to the fathers of families; extended a few trifling exceptions to individuals with a certain number of children; and deprived celibacy of some prerogatives; but have left, in a great measure, the obstacles which prevent marriages in general."

The author then describes five different circumstances, arising from the present legislation of Europe, which operate as obstacles to the increase of population—1. The unequal distribution of landed property, and the number of great land owners; 2. The exorbitant amount, and inalienable tenure of ecclesiastical property; 3. Excessive taxes, and the oppressive mode of collecting them; 4. Excessive military establishments; and 5. Public incontinence. In regard to the first obstacle he observes, that a great proportion of the soil of any country engrossed in a few hands, necessarily implies the existence of a great many poor people; in the same manner as, in a country where polygamy is established, one man with ten wives supposes nine without any. But this is not all. By their parks, and pleasure grounds, and dogs and horses, these great proprietors turn a great proportion of the soil from the maintenance of population. The abrogation of unnatural laws is the only condition requisite for the removal of this impediment: Abolish primogeniture and entails. 2. We need not give any abstract of his observations on the pernicious effects of rendering inalienable in the hands of the clergy great portions of the land. 3. His remarks on the state of taxation in the different countries of Europe are extremely severe, and worthy of great attention. Where, he observes, is the proportion regarded between the sum paid, and the end for which it is demanded; between the tax and the fortune of the individual on whom it is levied?

"Has there ever been a time in which more was paid, and have the advantages reaped from society increased in the same proportion? The manners of the people in many parts of Europe, the miseries of many countries, and the violence with which these payments are enforced in different governments, all attest the extent of the misfortune. Innumerable duties, taxes of every species, on land, its produce, manufactures, merchandize, on importation and exportation, are a few only of the heads of this enormous hydra, which is termed taxation."

After a description of the miseries often produced by excessive taxes, the author proceeds:

"These are not the romantic and imaginary descriptions of an Ariosto or a Tasso, but facts, of which the prince in many governments is perhaps the only person ignorant. Ministers pretend they

are unacquainted with them, and it is the destructive policy of courtiers to keep them at a distance from the throne, that they may not break in upon their dissipation; but the rest of mankind see them perpetually before their eyes, and they distress the philosopher in his retreat, who is too far from the palace to plead with any hopes of success the cause of humanity.

“ Let us not, however, deceive ourselves. As long as the present system of taxation remains without alteration, and what is levied swallows up the produce of the labourer and of the land which he occupies; or, after the payment of his quota, the residue is not sufficient to maintain his family, the population cannot increase, and must certainly decline. Its progress is always in proportion to the means of subsistence; and the axiom is infallible, that ‘ wherever there are the means of subsistence mankind will multiply; wherever they are deprived of it they will decrease.’ Nature and private convenience act with the same energy in favour of the multiplication of the species, as misery and oppression in its ruin. By the former the swamps of Holland have been peopled, and the province of Pennsylvania crowded with inhabitants; whilst the natives of the new continent, as we learn from Drake, ceased to have any conjugal intercourse, to prevent their descendants being the victims of their avaricious and unfeeling conquerors.

“ An alteration then in the present system of taxation is necessary in Europe, and an alteration is also necessary in its method of collection. It may be argued, however, that taxes are necessary evils—that the wants of government are so great, as scarcely to be provided for—that the national debt of most governments proves the assertion—and that there is not a possibility of reducing their present burthens. Absurdity of argument! unjustifiable supposition! What is the want of governments, for which these unsupportable impositions are become a necessary evil? Is it to support a war for the conquest of some territory, under the pretence of some ancient right, formed on a still more ancient usurpation? Is it to throw a fresh ray of splendour on the throne, or to lavish favours on a set of effeminate, luxurious, and greedy courtiers? Would it not be better for a nation to have fewer slaves and more inhabitants; fewer parasites, and more philosophers? To scatter the treasures of society, and the fruits of public labour and industry, on a few persons, who, far from rendering any real services to the state, are generally the instruments of its ruin, is perhaps a species of injustice in the very person who ought to punish them. Does not the sovereign, who showers down wealth and riches on an unworthy minister, or a favourite who conceals his foibles and betrays his interests, compel the people to pay the adulation, fraud, treachery, the destructive counsels, and the vices, which reduce them to poverty and ruin? It is the lamb rewarding with its fleece the person who conducts it to the slaughter-house. In a word, is it from the wants of a state that a hundred thousand men are supported, who exhibit the spectacle of war in the time of profound peace; who, without defending a nation, stop the progress of its population by their celibacy or libertinism; consume its subsistence, without adding to it by their industry and labour, and distress it by the expence of their mainte-

nance, which must be raised on the people? The nation is oppressed, and the progress of its population is obstructed, to support the very scourges of population—and yet these are the wants of states!

4. That part of the population which forms the military or naval establishments of Europe, which devours but produces not, he describes as universally too great. 5. He justly describes public incontinence as the necessary effect of great inequality of fortune; of great riches on the one hand, and great poverty on the other. How it operates on population is too evident to require any repetition, on our part, of the author's illustrations.

On the subject of wealth the author's ideas nearly coincide with those of the speculators denominated Economists. Agriculture is the origin of it all. He treats of agriculture at considerable length. However vast its importance, the circumstances which are allowed to obstruct its progress among the nations of modern Europe are numerous and powerful. No maxim respecting human affairs is more incontrovertible or important than this; "That every thing should be allowed to take its own course, and that governments should interfere as seldom as possible." In nothing is this more salutary than in what relates to agriculture; yet in nothing does government always meddle more busily and injuriously. Every where is the commerce of grain directed from its natural course, and laid under fetters by the regulations of government. That these regulations are completely contrary to the end in view, and destructive to the progress of agriculture, the author shews at considerable length, and with considerable knowledge and ingenuity. Besides, in what country of Europe do not the laws directly obstruct the cultivation of the soil? In how many places do laws yet remain prohibiting the inclosing of the ground; in how many places are the cultivators yet bound to personal services to the feudal lord; in how few places is the unnatural and ruinous impost of tythes yet abolished; in how many places of Europe does the right of the chase yet scourge the ground? But amid these causes of the slow progress of agriculture, there is one, common to almost all the states of Europe, which of itself is sufficient to dry up every source of prosperity—the hydra of taxation, which is proceeding with such fatal rapidity as threatens to devour all the happy fruits of civilization and knowledge; and to realize the gloomy suggestions of those who represent the advantages of every age as equal, and consider a period of refinement unworthy of preference to one of rudeness and barbarity.

The author, however, does not rate the benefit of manufactures and commerce low; though agriculture should never be sacrificed to them, as yet, has too often been the case. Here too his observations are chiefly directed to prove the advan-

tages of freedom. The greatest obstacle to the progress of the arts and manufactures has arisen from the absurd regulations of government, fettering liberty, and creating corporations, apprenticeships and monopolies. He makes a distinction between manufactures and commerce, confining the latter to mean the exchange of commodities between different countries. This too he reckons of high importance, and finds, as usual, that its greatest obstructions arise from the wrong behaviour of governments. In the foremost rank he places the weight of taxes and duties, and the vexatious interruptions produced by the mode of collecting them in Europe. He makes a number of very judicious and striking observations, on the jealousy of trade, and the unhappy effects which continue to flow from it. It is easy for him to shew that, in regard to trade, it is the progress not the decline of a nation, which is favourable to the interests of all its neighbours. A rich nation, like a rich individual, is a good customer, and a poor nation a bad one. Would Spain improve her agriculture, increase her population, open a wider market to the produce of her colonies; her people would have more to dispose of to foreign countries, and by consequence have a greater demand for their commodities in return. It is unquestionably the interest of Portugal to encourage an universal competition for the purchase of her goods, both domestic and colonial. Would not this afford additional food to the commerce of every country which entered into the competition? Let us next consider France. Selling and buying are reciprocal. The nation that has much to sell has also much to buy. Suppose that France were sending her commodities to every quarter of the globe, she would, by the same means, carry back commodities from every part of the globe, and the commerce of the world would receive an universal increase. But so obvious is this truth, that we may well be surprised with our author at the prevalence of the opinion, "That one state cannot gain without another's losing; that one cannot enrich itself but at the expence of another;" and we may well, with him, lament, that in modern Europe "it has been the grand object of ministers to build the greatness of their own country on the ruins of another; and that this erroneous principle, which was the basis of the Roman and Carthaginian system of politics, and destroyed these two republics, has unfortunately introduced an universal jealousy of commerce in Europe; or, in other words, a secret conspiracy among its governments, to ruin every country without enriching any." This important disquisition concludes with the following address:

"And you respectable legislators of mankind, who are so happy as to be able to promote the happiness of nations! Kings and ministers! who are in possession of those sanctuaries inaccessible to other mortals, from whence your orders are issued for peace or war, be satisfied of

the important truth, that in the political, as well as physical world, every being is connected, every thing is relative, every thing is dependent. Consider how this unalterable law of nature has given birth to commerce amongst mankind, and forms the very essence of society. Recall to your recollection that the object of commerce is to unite all nations in a society, where every advantage may be enjoyed by all, as well as every right of traffic in every thing which they may mutually want. Doubt no longer that if other nations want your productions, and you have occasion for theirs, in proportion as their prosperity increases their population will likewise multiply, and you will find a greater number of purchasers for the produce of your country and your industry, and a greater number of persons ready to offer you what you want yourselves. Renounce every jealous and invidious apprehension and combine your interests with those of other nations. This will give your governments a species of perpetuity, and they will have the foundation of prosperity. Destroy every political barrier. Reject with horror those absurd distinctions between one people and another; those fatal remains of ancient prejudices; of barbarity always destructive, but now disgraceful, in an age that believes itself, what in fact it should be, enlightened. Abolish those federal treaties and leagues, that have defence and invasion for their end; that force a people who would be happy in the enjoyment of peace, to enter into the disputes of another nation; to ruin their commerce; to waste their treasures; and to spill their blood, often for the sole purpose of gratifying the ambition of a foreign prince; to defend his unjust pretensions; his supposed rights; a fraudulent or dubious title; his personal enmity; and sometimes even his folly. Consider these treaties of commerce as political abuses which contain so many seeds of war and discord, and those exclusive privileges that one state obtains from another for a traffic of luxury, or a commerce of subsistence as acts of national injustice.

“A treaty for the general freedom of industry and commerce, as a philosophical historian has observed, is the only treaty that a commercial and industrious nation, should consent to or negotiate with any other government. Every thing which is favourable to this liberty is also favourable to commerce, every thing that restrains this liberty is prejudicial to it.”

Two other objects relative to commerce occupy the attention of the author, the officious interference of government, and the monopoly of the colonial trade. The pretensions of government to determine what is most for the interest of the country to import and export, are either idle and produce no effect, or they produce bad effects, and are pernicious. The bad effects which they produce are, according to him, enormous. The colonial monopoly is a subject on which so many prejudices still prevail, and the observations of our author are so judicious, that the impression, which, being quoted, they may produce, ought not to be disregarded:

“An unfortunate and erroneous idea has prevailed in many of the governments of the European nations with foreign settlements, that to reap the greatest advantage from them it is necessary to restrain

them to an exclusive commerce with the mother country. The prohibitory laws which enforce this erroneous system are the severest and most destructive to that freedom, without which no species of commerce can prosper. They are in fact not only contrary to the interests of the parent country and the colonies, but ruin the commerce of them both.

"Two motives appear to have induced governments to adopt this exclusive system, a desire of an increase of revenue from the duties on the imports and exports, and a desire of monopolizing the whole commerce of their colonies, in order to monopolize the whole of its advantages.

"If the first of these motives have influenced their conduct, they have deceived themselves. They have credulously supposed that these indirect duties would be paid by the colonies, whilst they have been paid by the mother country."

"If the grand object of the prohibitory system be to procure the greatest profit to the mother country, from the monopoly of the commerce of her colonies, governments have been equally mistaken. This wants little illustration. If the mother country sells her merchandize, and purchases that of her colonies at the current price of the markets, the exclusion is useless and unnecessary. If she sells her merchandize at a higher and purchases theirs at a lower price, she ruins the colonies and consequently their commerce. In proportion as this disadvantageous trade impoverishes them, their consumption of the produce of the mother country will decrease, and they will export less also of their own. They will engage in a clandestine trade and have recourse to smuggling, from which the avarice of the mother country cannot secure herself, either by the multiplication of penalties, and increase of her excise and custom-house officers, when this clandestine trade is attended with the hopes of considerable profit. In these circumstances the exclusive system is useless to the merchant of the mother country, whilst it does not fail to ruin the colonies, because the contraband trade is only serviceable to a few daring adventurers, who prey at once, by the assistance of the monopoly, both on their own country and the colonies. England and Spain are proofs of it.

"It is the interest, therefore, of the mother country to grant an entire freedom of commerce to her colonies, as well as her other subjects. Justice demands it from her hands. Justice, however, is a deity which unfortunately has but little influence in financial speculations, though she is invariably united with the true interests of nations, and never fails to recommend to those who consult her oracles, the rules and means of establishing the happiness of states and subjects on a broader basis, than the trembling pivot of private interest, on the eternal principles of public good."

"The true interests of parent states, and indeed all their hopes of advantage from their colonies, are founded on the prosperity and increase of riches in the colonies, and the European legislature should direct their whole attention towards these objects in the new hemisphere. On this principle the inhabitants of the foreign settlements ought to have the liberty of cultivating whatever they might chuse; of procuring for themselves every thing, wherever they might meet

with it at the least price; of purchasing and selling in any nation they pleased; and of satisfying in this manner all their wants. With such freedom the colonies must naturally prosper; their population and their commerce increase; and the release of the latter from every kind of restraint, would give a new value to the soil. Their cultivation would be improved, their produce would multiply and rise in value, and these foreign settlements, which are so many instances of misery and oppression in the subject, and of avarice on the part of the governments of Europe, and injustice in the laws by which they are governed, would afford the pleasing, but rare spectacle, of a rich and happy country, supported by agriculture, arts and commerce. The suppression alone of an exclusive trade would be sufficient to secure the prosperity of the colonies, and their prosperity includes that of the mother country.

"Fears have been entertained by some political writers, that as soon as colonies acquire strength and riches, their pride may be wounded by any longer dependance on the mother country, but such fears seem to be ill founded. Dependance is only insupportable when it is united with misery and oppression. The Roman provinces that were governed by that mild spirit of moderation which the interest and policy of the senate inspired, far from being dissatisfied with their situation, gloried in a dependance which was their pride and safety. Their situation was even envied by the other cities, that, incorporated with Rome, united under the name of Municipality all the prerogatives of a Roman citizen with their own particular usages, their religion, and their laws. Many of those cities adopted the titles of colonies, and notwithstanding their privileges were more distinguished than those of the colonies, yet, in the reign of Hadrian, it was a matter of doubt which of the two were to be preferred. Prosperity had no influence on their duty, obedience did not fan their ambition into the flame of independence, and would not have any such effects in the modern settlements. Happy under the gentle administration of the mother country, they would not feel any inclination to withdraw themselves from her government, which would deprive them of her protection, without securing them from the insolence of a conqueror, the intrigues of a powerful individual, or the dangers of anarchy. It is not, therefore, an excess of riches or prosperity in colonies, that occasions their separation from the mother country, it proceeds from other causes, and even the independence of the present United States of America may be traced to very different motives. The example is an ominous one, and it reads a terrible lesson to the European powers who still share the spoils of that vast continent. A common cause will render this fatal revolution universal, and the old world will be separated from the new. The mine is already prepared, a single spark may produce the explosion. The precise period of this great catastrophe may be uncertain, but it is inevitable without a complete reform of the erroneous regulations, and a total abolition of those laws which control, or to make use of a more proper expression, destroy the commerce of the European nations with their colonies. The prosperity of the old and new hemisphere demands this just and salutary measure, and the independence of the United States of Ame-

rica points out to the governments of Europe the danger of protracting it. If a new order of things and this system of reform are to be the fruits only of a long, bloody, and inveterate war, and the same sad scenes that passed between Great Britain and her irritated children, are, for the misfortunes of mankind, to be again exhibited; philosophy will droop and sicken at the sight, but she will have a consolation still left in the recollection of the numerous evils which are extirpated."

The next subject on which the author treats is taxes. The system he adopts on this subject is purely that of the Economists. All taxes should be laid on the soil. As the nature of this system has been so often explained, and is so well understood, it is unnecessary here to spend any time in the analysis of the author's disquisition.

In the conclusion of the work he again recurs to the distribution of riches. Equality in this respect among the inhabitants of a country is opposed by the nature of things; and all attempts to produce it by artificial or forcible means will ever prove vain and pernicious. At the same time it is the natural course of things to produce a certain approximation towards equality, and to prevent great accumulations of property in the same hands. All attempts to counteract this natural order of things, and to encourage unnatural accumulations of property are pernicious. It is the object of the author to shew how greatly the system of modern policy is formed upon this pernicious principle, by its laws of primogeniture, of entails, and by all the peculiar privileges it lavishes upon certain orders of men. Most of the evils which afflict modern Europe are to be traced to this individual cause.

With this analysis of the work under contemplation, we may nearly conclude our review. In regard to the first part of his subject, the author is just as vague, and as little instructive as most of the writers who have gone before him. In regard to the latter we must admire the soundness, and even depth of the principles, in political economy, which he has displayed. In the country, and in the circumstances in which he was placed, this is distinguished merit. How few of the statesmen in a far more favoured country could or would write a book like this! His views respecting the indispensable necessity of freedom to the improvement of the resources, and for assuring the prosperity of a state, are clear, and steady. In this country, however, we have already been taught these doctrines better; and the man who is acquainted with the best writers on political economy in the English language, will have little to learn from the Italian statesman. Different illustrations, however, of good doctrines which are but too rarely understood, have still their utility. In regard to the translator we must content ourselves with observing that he has executed his task

in a much better style than appears in the translations which now generally come before us.

ART. II. *Translations chiefly from the Greek Anthology, with Tales and Miscellaneous Poems.* 8vo. pp. 298. 7s. 6d. London, 1806. Phillips.

HOW easy is it for merit to be decried, and to suffer a temporary reprobation. A silly dictum of Lord Chesterfield has been sufficient to condemn the *Anthologia* to neglect, even in this age of enlightened scholarship. But all excellence, however for a while depressed, will at length regain its original level; and the present translator seems to have been destined to reinstate in their pristine lustre the fugitive remains of ancient Greece.

He begins by a preface full of information upon the subject of the work to which he has directed his poetical labours. As far as we recollect, there never before has appeared in English a complete and well-drawn up account of the several collectors of Greek Epigrams, with anecdotes of their lives, and other circumstances which tend to illustrate the character of their writings; for they were authors as well as editors. We shall, therefore, extract from this amusing and instructive Essay some notices of this nature, previous to our examination of the poetry, we are happy to say, the genuine poetry, contained in this volume.

We cannot commence our selections better than with the following passage; which obviates a very common mistake, and one which is necessary to be explained away, before we can appreciate the merit of the ensuing compositions:

“It is necessary to mention the impropriety of combining in our minds with the word Epigram, when applied to Greek compositions which bear the name, any of the ideas which that term is apt to excite in the mind of a mere English scholar, or one who is conversant only with those works of Martial and Ausonius, which are so called. It is owing chiefly to this impropriety, that those beautiful remains of antiquity are so little known to the English reader, and that so few have been familiarized to him through the medium of translation.

“They relate to subjects that will be interesting and affecting as long as youth and gaiety delight, as wine and flowers and beauty captivate; or the contrary ideas of old age, and death, sickness, banishment, neglected love, or forsaken friendship, can melt into pleasing sorrow, or chasten into mild melancholy.

“The term Epigram, which literally signifies an Inscription, was first appropriated to those short sentences which were inscribed on offerings made in temples. It was afterwards transferred to the inscription on the temple gate, thence to other edifices, and the statues of gods and heroes, and men whether living or dead; and the term remained whether the inscription was in verse or prose. Such was

that very antient one on the tomb of Cyrus. *Ω ἀνδρῶπι, γυνὴ Κυρῆς, ὅ
την ἀρχὴν τοῦ Περσῆος κήσαμενος, ἐξ τῆς Ἀσίης βασιλεὺς μὴ ἐν φθονοῦς ἡ
μνημάτων.* The brevity of these inscriptions which rendered it so
easy to impress on the memory any particular event, or any illus-
trious name, soon recommended them for other purposes. The law-
giver adopted them to convey a moral precept, and the lover to ex-
press a tender sentiment; and hence in process of time almost every
little poem which concisely presented one distinct idea, or pursued
one general argument, acquired the title of Epigram."

An old Greek scholiast, as our author observes, seems to
settle the dispute concerning the æra in which Meleager the
Syrian, the first collector of the Anthology, flourished. *Ἡκμάσθη
ἐπὶ Σίλλου τοῦ ἰσχυτοῦ.* Olymp. 170. about ninety-six years before
the Christian æra.

The disposition of Meleager was gentle and amiable; and
his writings are the records of his tenderness and melancholy.
He interwove these poems of his own with the numerous frag-
ments of Greece, which were entrusted before his time to the
memory of men, engraven on marbles, or dispersed as fugitive
pieces. How eloquently has the present translator described
these minor works of the poets of antiquity:

"From the histories, orations, and nobler poems which have
come down to us, we know how to appreciate the bold and masterly
characters, who in long succession were the pilots of Greece, and
whose steady guidance directed her with safety and glory through
tempests which other states were unable to withstand. From docu-
ments so ample we become acquainted with her greatest heroes and
statesmen. For private events and domestic occurrences we must
look to the fugitive pieces, which, like planks of a mighty wreck,
help to convey to us some idea of the majesty of the vessel which
has gone to pieces. In these minor relics many events are recorded
beneath the dignity of history to commemorate, and which introduce
us to the private characters, customs, and events of the age. We
follow obscure individuals into their retirements; we are made com-
panions of their festivities, are present at their tables, games, births,
nuptials, and funerals."

We regret that our extracts from this excellent preface must
not be continued to a greater length; for we are assured that the
entertainment and instruction of our readers would be consulted
by the amplest selection; but our wish to introduce a variety of
matter prevents our devoting so much space as might be de-
sirable to the consideration of one subject.

To return to Meleager. He prefixed to the beautiful col-
lection above mentioned a poem descriptive of the work, and
of the authors by whose contributions it was enriched. This
preface is entitled the Garland; in which the choicest flowers
of every ancient and contemporary poet are wreathed together,
and presented to his friend Diocles.—Our translator has ren-
dered the four first lines of this poem into Latin verse; showing

himself as perfect a master of that language, as the closeness of this, and of his after translations also, proves him to be of the Greek:

ἄνθος ποτὶ Μελίτῃν, &c.

- Implicuit Meleager, honoratoque Dioeli
Munus amicitiae, dædala serta, dedit ;
Lilia multa anytæ subnectens, multaque Myrûs
Lilia; Lesbœ pauca, sed illa rosas.

The vivid flowers that adorned this first Anthology or Wreath, as the collectors entitled their works, are not to be expected in the second collection. After an interval of a hundred and fifty years, Philip of Thessalonica continued the labours of his predecessor. But he was deprived of the advantages enjoyed by Meleager; for perfection was no longer to be found in the poetry of Greece. Her vigour and youth were on their decline; and the Sapphos and Anacreons of the day, though admirers and imitators of their predecessors, bore no nearer resemblance to them, than the Pseudo-Hercules in one of Menander's plays did to the real hero of antiquity. The attractions of these light compositions become less striking as we advance—the colourings, no longer vivid, are mellowed into the tints of autumn; but, although “fallen into the sear and yellow leaf,” remain pleasing to the eye, and interesting even to the latest decay.

“During the silent lapse of more than five hundred years the lyre of Greece remained unstrung; and when Agathias (the Byzantine historian) attempted in the sixth century to give it sound, a feeble tinkling was returned to the touch before it lay mute for ever. This collector raked together the loose miscellanies and scattered fragments of his time; and knew not that by his exertions he was bequeathing and perpetuating to succeeding ages the figure of his country, enfeebled, helpless, exhausted, and nearly sunk into dotage. Some of his own productions, however, may be brought forward to redeem it from this second childishness.”

We think our author has spoken rather too disparagingly in the above instances of the collection of Agathias; for, though far inferior to those of Meleager, and his more immediate successor, it contains poems of great elegance of expression at least, and not unfrequently of considerable happiness of thought. Agathias by his devotion to the cause of expiring literature, obtained the title of Scholasticus; for amongst other encouragements held out to the studious few in that æra of approaching barbarism were the names of Scholar and Grammarian.

Our author's account of the ravages committed by the northern barbarians upon the Roman empire, inasmuch as it related to the destruction of manuscripts, is very ample and satisfactory in point of information, although melancholy in-

deed to the reflecting mind of the scholar, who considers the treasures which he has irrecoverably lost. In that age of devastation, however, learning had still an advocate. Constantinus Cephalus, the friend and relation of the Emperor Leo the philosopher, again undertook to combat the united effects of time, discord, and superstition, and to save the productions of better ages from the unconscious neglect or bigotted fury of his own. Maximus Planudes a monk of the fourteenth century was the last collector. We are not to expect great excellence of selection in a scholar of that age; and must not be surprised if many dull, and tasteless epigrams have a place in his work, to the exclusion of others recommended by elegance and antiquity. The *Editio Princeps* of this Anthologia was that of Janus Lascaris, accompanied by a Greek prologue of the editor, and a Latin epistle to Pietro di Medici, printed at Florence in 1494.

To this imperfect abridgment the scholars of Europe were referred till the seventeenth century, when Claude de Saumaise, or Salmasius, put together that collection, which, though unpublished, has ever since been known by the name of the *Salmasian*, and constantly referred to by succeeding commentators.

Thus much our author of the *Anthologia*. The editions of Stephens and of Brunck are too well known to need a comment. We lament that the calamities of the times prevent De-Bosch from completing his beautiful, expensive, and highly elaborate edition. Our author has strangely omitted to mention this editor; although we perceive that he has borrowed from him largely. But Athenæus and Stobæus have also furnished some of the materials of his work. The former a native of Naucratos in Egypt, flourished in the third century. From his extraordinary powers of memory, and from the extensive learning which his works display, he has acquired and merited the title of the Grecian Varro. Of his numerous compositions that entitled the "*Deipnosophists*" alone remains to us. We are indebted to this writer for numerous quotations from authors whose names only would have survived, but for the fragments which he preserves. He conveys information in the most pleasing way on the customs, manners, and opinions of the Greeks; and it is from him that the later collectors have derived several of the poems with which they have adorned the *Anthologia*.

Joannes Stobæus was so called from the place of his birth, Stobæ in Macedonia. His age is not precisely ascertained; but has been conjectured by Heeren, his commentator, to have been about the end of the fourth and the beginning of the fifth centuries. He was also a collector of an *Anthologia*. Fragments of near three hundred writers are preserved by him, of whom the greatest number have so nearly suffered their final dissolution, that no vestiges of them remain any where else; particularly those of the many comic writers of Menander's

school; which (perhaps beyond any other circumstances) tend to make us regret the cruel depredations of time. Our author, in the course of his undertaking, has presented us with a few of these remains in an English dress.—We wish he had more amply availed himself of such exquisite fragments. Their serious and moral turn, united to a force and energy of expression, which entitle them to a very high poetical estimation, would have afforded a pleasing variety (and indeed this is in part effected) to the lighter and more alluring lays of Meleager, Agathias, &c. &c.

We have noticed Lord Chesterfield's absurd contempt for the *Anthologia*. It is enough to say in answer to so frivolous a critic, that Dr. Johnson admired the Greek epigrams; and that Mr. Cumberland, more than any writer before the present, appreciated their neglected merit.—But we do not hesitate to assert, that Mr. Cumberland, happy as he has been in his translations from the comic poets (presented to us in the *Observer*) must yield the honour of vigorous language, and high-wrought animation, to our successful author. His increasing success we will venture to prognostigate.—“Who he is,” as Pope said of Johnson, when the “*London*” came out, “we know not; but he will soon be unearth'd.”

It is time to establish our opinion by quotation.—From the preface we have made ample extracts—for the ground which our author has passed over was almost untrodden; and has certainly yielded to his judicious hand a plentiful harvest of lively and interesting matter; rendered more valuable by the difficulty of its attainment; by the thorns and brambles, the confused and recondite places of reference, which impeded his approach to so wide a field of information.

The poetry is ushered into the world with a very appropriate prologue, descriptive of the various sources from which the author has “*attempted*,” as he modestly expresses himself, to extract some power of general entertainment. It is too long for insertion; and we shall therefore commence with selecting a translation of that beautiful poem of Meleager which begins

‘Οὐ γὰρ μοι ἄλλ’ αἰδῶν, ἐπινυμφιδίῳ Κλεαρσίῳ, &c.

- “ Clarissa, when she loos’d her virgin zone,
Found in the nuptial bed an early grave;
Death claimed the bridegroom’s right; to death alone
The treasure, promised to her spouse, she gave.
- “ To sweetest sounds the happy evening fled,
The Flute’s soft strain and hymeneal choir;
At morn sad howlings echo round the bed,
And the glad hymns on quivering lips expire.
- “ The very torches that, at fall of night,
Shed their bright radiance o’er the bridal room,
Those very torches, with the morning’s light,
Conduct the lovely sufferer to her tomb.”

This turn of thought, as our translator observes, in his notes, recurs continually in the ancient writers. He quotes Achilles Tatius, Ovid, and Shakspeare, in a breath, to prove the similarity between authors of all ages; in their mode of expressing a natural sentiment.

But we must continue our poetical extracts. Horace has well observed—

“*Difficile est propriè communia dicere*”—

Indeed, the greatest art of the true poet is displayed in expressing happily what has been often imagined; in giving a new and forcible turn to subjects of long-felt and universal interest. We conceive the following lines to illustrate our remark in a very striking manner:

“Hush’d is the howl of wintry breezes wild;
The purple hour of youthful Spring has smiled:
A livelier verdure clothes the teeming earth;
Buds press to life, rejoicing in their birth;
The laughing meadows drink the dews of night,
And, fresh with opening roses, glad the sight:
In songs the joyous swains responsive vie;
Wild music floats, and mountain-melody.
“Adventurous seamen spread th’ embosomed sail
O’er waves light-heaving to the western gale;
While village-youths their brows with ivy twine,
And hail with song the promise of the vine.
“In curious cells the bees digest their spoil,
When vernal sunshine animates their toil,
And little birds, in warblings sweet and clear,
Salute thee, Maia, loveliest of the year:
Thee, on their deeps, the tuneful halcyons hail,
In streams the swan, in woods the nightingale.
“If earth rejoices, with new verdure gay,
And shepherds pipe, and flocks exulting play,
And sailors roam, and Bacchus leads his throng,
And bees to toil, and birds awake to song—
Shall the glad bard be mute in tuneful Spring,
And, warm with love and joy, forget to sing?”

“The only merit,” says the translator in his notes, “which this short Idyll of Meleager’s can claim, is the condensation of familiar images; rendered pleasing in the original by a more than ordinary harmony of cadences, and of whole lines. I question whether any verse can be cited superior, in this respect, to the second of this Idyll.”

Πορφύρεα μυσιδόσι φερανθεὸς ἱσάρος ἄρη.

We fully agree with our author in his notions of harmony.—The line is certainly more sweet in sound than Dr. Johnson’s favourite verse—

Formosam resonare doces Amaryllida sylvas.

Of Sappho and her sister poetess, Erinne, we have much pleasing intelligence in the notes of our translator. He justly remarks, that, beautiful as Ambrose Phillips's version of the famous *Φαίδας ποίη*, &c. &c. must be esteemed, the evenness of its versification will express the broken passion of the original. He has himself attempted, but confessedly without an opinion of his having at all succeeded, to give the English reader an idea of the interrupted pauses of the original.—“The following lines,” he says, “towards the conclusion of the fragment have no pretension to merit but their intended closeness of translation.” We think they have more merit—and will let our readers judge:

“My trembling tongue has lost its power;
Slow, subtle, fires my skin devour;
My sight is fled; around me swim
Low dizzy murmurs; every limb
Cold-creeping dew's o'erspread; I feel
A shivering tremour o'er me steal;
Paler than grass I grow; my breath
Pants in short gasps; I seem like death.”

But it is not in the translation of Greek poets only that our author appears so well exercised.—A French poem of Monsieur le Duc de Nivernois is exquisitely rendered.—The galantry of the original could not have been more delicately preserved. It is to be found in the Notes, page 152.—An Italian sonnet from the *Aminta*, is done equal justice to, p. 231. Our quotations, however, must be confined to the Anthology, and to the original compositions with which the volume is concluded.

A Translation from Theognis, beginning,

“May peace and riches crown my native tow'rs,” &c.

appears to us very perfectly executed. The description of the unconscious realms of Death at the conclusion is particularly impressive and beautiful. See page 14. We regret that our limits will not allow fuller extracts; but we conceive that our readers will have been too much pleased with what they have already seen of this volume, to deny themselves the gratification of a thorough perusal.

How deliciously natural is the following, by an uncertain author, quoted in Stobæus:

“Oh think not that with garlands crown'd
Inhuman near thy grave we tread,
Or blushing roses scatter round
To mock the paleness of the dead!
“What though we drain the fragrant bowl,
In flow'rs adorn'd, and silken vest,
Oh think not, brave departed soul,
We revel to disturb thy rest!”

" Feign'd is the pleasure that appears,
And false the triumph of our eyes ;
Our draughts of joy are dashed with tears,
Our songs imperfect end in sighs.

" We inly mourn ; o'er flowery plains
To roam in joyous Trance is thine ;
And pleasures unallied to pains,
Unfading sweets, immortal wine."

We must finish our specimens of this author's translations from the Anthologia, with another extract or two, and then devote our attention to his original poems. The Scolium of Callistratus (see the notes 18 and 19) *ἡ μυρτὴ κλαδί, &c. &c.* was never rendered with such spirit before:

" In myrtle my sword will I wreath,
Like our patriots, the noble and brave,
Who devoted the tyrant to death,
And to Athens equality gave !

" Lov'd Harmodius, thou never shalt die !
The poets exultingly tell
That thine is the fulness of joy,
Where Achilles and Diomed dwell.

" In myrtle my sword will I wreath,
Like our patriots, the noble and brave,
Who devoted Hipparchus to death,
And buried his pride in the grave.

" At the altar the tyrant they seiz'd,
While Minerva he vainly implor'd ;
And the goddess of wisdom was pleas'd
With the victim of Liberty's sword.

" May your bliss be immortal on high,
Among men as your glory shall be ;
Ye doom'd the usurper to die,
And bade our dear country be free !"

As a pleasing contrast to the above animated and energetic lines, we shall make the finale, or *bonne bouche* of our selections from the Anthology, in the following gentle, though rapturous, fragment :

" Oh that I were some gentle air,
That when the Heats of Summer glow,
And lay thy panting bosom bare,
I might upon that bosom blow !

" Oh that I were yon blushing flower
Which, even now, thy hands have prest,
To live, tho' but for one short hour,
Within the Elysium of thy breast !"

Our author does not fail to remark the similarity between this Epigram, and the Sonnet of Dumain, in the romantic play of Love's Labour's lost. We must not omit to call our reader's particular attention to the fragments from Menander, Philemon,

&c. We regret again that they are not more numerous. That beginning "Most blest my friend is he," &c. &c. and that upon "Tears," are excellently translated:

In just observance of our critical duty, we have to censure some of the Epigrams for too great a laxity of version—for instance, that upon an Old Gardener, page 83, is unfaithfully rendered—and ideas from Virgil's description of the Corycian Old Man are introduced into this fragment of an unknown author. Some other examples of lesser liberties of this sort might be pointed out—but, *ubi plura nitent*, where closeness of translation has been generally observed in the strictest manner that poetical idiom can allow, we shall decline the invidious office of petty reprehension.

After remarking with our author an extraordinary resemblance between the Oriental and Grecian systems of poetical morality; and after praising the happy comparison which he has drawn between an Indian composition relating in the most figurative language a simple legal transaction; and a sublime passage in the Wisdom of Solomon, in admitting which he displays equal taste and piety, we shall direct our observation to his Tales and Miscellaneous Poems.

The great originality of genius which is exhibited in many of these pieces, the total freedom from modish affectation in them all, make us lament that the author has not applied his talents to some longer and more important production. We hope that the contents of the present volume are but the preludia of his vigorous imagination. His first poem is, indeed, upon a hackneyed subject—the story of Paris and *Ænone*. He has, however, contrived to rescue it from classical pedantry altogether; and has displayed considerable powers of invention in the management of his plot.—The following lines are a good specimen of descriptive poetry—for we have not room for any but a detached passage. Paris, stung with remorse for his infidelity to *Ænone*, revisits Mount Ida, the scene of their early love:

"And now he enters on the silent wild,
And hails the scenes remember'd from a child;
The grotts and caverns of the nymphs, that pour
Their brawling waters down the mountain hoar;
The cool abodes beneath each frowning steep,
Where woodland gods their peaceful pleasures keep;
The melancholy oaks, and thick retreats
From sultry noon—the rude and stony seats,
He hails—but onward fairer scenes expand,
The sights and sounds of that enchanted land.
Mild streaks of lustre paint the skies, the gales
Full of sweet noises die along the vales;
Curl'd by their wafted breath the streamlet flow'd—
Wild fragrance floated round the blest abode,
From Spring's gay wardrobe all profusely flung,
Of herbs, and shrubs, and blossoms ever young"—

What follows is full of fancy, and of very elegantly expressed description. Upon the whole, the poem is perfectly finished in point of harmony, and correctness of language.

The Abbot of Dol, a legendary tale, forms in subject and in style an extraordinary contrast to the foregoing. The story is admirably told; and the air of an ancient and simple narration maintained throughout. The three succeeding stanzas are to our minds highly poetical:

“ The night was overcast with murky clouds,
And rain began to pour, and winds to blow;
This is the time, I thought, when ghosts in shrouds
Walk in the shrieking church-yards to and fro.
An unwont tremor o’er my members stole
As on I travell’d thro’ the wood of Dol.

“ When lo! I heard afar a bugle-horn
That faintly stole upon the mournful breeze;
The sound, so cheering in the hour of morn,
Now mingled horror with the waving trees.
Methought no human huntsman ere could blow
So strange a strain, so solemn, and so slow.

“ And therewithal I heard the howl of hounds,
The huntsman’s hoarse halloo, the tramp of steeds;
The forest groan’d in cadence with its sounds
Of clashing trunks, fall’n leaves, and rustling reeds.
My senses shrunk aghast with new affright—
‘ No human hunters chase so late at night!’ ”

Our readers will here recollect the story in the Necromancer; but nothing further is borrowed.

The stanza beginning—

“ As the wild hurricano”—

is spirited and original to a very extraordinary degree.

The “ Wraith,” is an impressive tale. But the poem entitled—“ To my friends during illness ” is our favourite. There is a gentleness and a tenderness which bespeak the truth of this address, and which we have seldom seen rivalled. Its motto should have been that beautiful exclamation of Catullus:

Quo desiderio veteres revocamus amores,
Atque olim amissas flemus amicitias !

The first of the following stanzas was suggested evidently by ‘ soles occidere et redire possunt.’ It is happily transfused into the author’s own composition:

- “ The sun, scarce daring to appear,
Again in youthful prime shall flame;
Another and another year
Shall view his glorious orb the same;
“ But ah! from me, by sickness worn,
And shuddering at the tomb’s embrace,
Each year some darling joy has torn,
And left a sorrow in its place.

- " For restless youth with rapid wing
 Far far away unpitying speeds;
 To wintry age no second spring,
 No second bud or bloom succeeds.
 " Youth flies to warm the rising race,
 With them remains—how soon to leave!
 To others yet she lends a grace
 Again to promise and deceive.
 " Friends of my soul—how soon retreat
 Whatever once our hearts combin'd!
 The quip, the crank that only meet
 A meaning in the kindred mind.
 " A younger race succeed to bliss,
 And bow their heads at pleasure's shrine;
 From partial beauty claim the kiss
 That once was yours, and once was mine."

We must here close our extracts; but not without referring the reader to the *Translations of Horace*, the most difficult of all poets to translate; but with whom our author has succeeded entirely, and far eclipsed all his predecessors. We should be pleased at seeing more of Horace from his hands; were we not convinced that he would achieve "things of greater moment," were he to give his own genius its full swing, and to appear as an original poet.

We have only now to mention the poem from Ossian's *Berrathon*, with which the volume concludes.—It is a sweet fragment; and when compared with many of the translations from the Greek, &c. &c. displays in a very strong light the versatility of our author's talents.

Having thus given its due tribute of praise to unusual merit, we shall recommend a little more of the limæ labor in a few of his productions to the present writer; and we are convinced, that if he appears again before the public, his welcome will be, as it is now, universal and encouraging.

ART. III. *Recollections of Paris in the Years 1802-3-4-5.* By J. PINKERTON. 2 vols. 8vo. 1l. 1s. Longman & Co. 1806.

IT has been observed that there is no book of travels, even written by a person of the most ordinary observation, which does not afford some amusement and instruction: but the little particles of gold may be buried amidst such a mass of rubbish, that the labour may far surpass the profit of discovering them. And such, in our opinion, is the case with the present work of Mr. Pinkerton. It undoubtedly contains some information and some entertainment: but so completely are these hid and buried amidst the enormous accumulation of dry, tedious, uninteresting discussions, observations, and descriptions, that the reader who desires either instruction or amusement may find them with

much more ease and pleasure in almost any other work of a similar nature which he opens. We do not recollect ever having waded through a book of travels with more fatigue, or arriving at the conclusion with more satisfaction: but as these general censures ought to carry no force without exemplifications, we shall endeavour to give what description we can of the motley mass before us.

During the short interval of peace between this country and France, many intelligent persons visited the latter for the express purpose of observing the state in which the Revolution had left the manners of the people and the appearance of the country; and various accounts were published of the result of their observations. Among these "*Paris as it Was and as it Is*," and the "*Travels of Mr. Holcroft*," have obtained peculiar distinction; and although neither of them is a perfect composition, yet both taken together exhibit a pretty full picture of the state of men and things in France and particularly at Paris. Since those works were written, many events have occurred at that capital every way interesting; and from such circumstances, and many things which have hitherto been left undescribed or have been described very ill, an intelligent man might have formed a most amusing and instructive work. Such a work, perhaps, the friends of Mr. Pinkerton expected from his pen; and, although we must own that the former productions of that gentleman gave us no reason to soar very high in our expectations, yet we also opened the work with avidity in the hopes of at least finding something gratifying to our curiosity or understanding, however our taste might dislike the dress in which it would probably appear. We had proceeded, however, but a little way in the first volume, when we discovered that our expectations were likely to vanish into air, that the dress was no worse, or rather no better than that which it clothed—a tawdry old coat and brown hat enveloping the broomstick body of a scare-crow.

How Mr. Pinkerton should have committed his reputation by exposing to the world such a mash of crude materials, we cannot well comprehend: with an improvidence too common among literary men, he seems to have bartered future advantages for a little present emolument, and to have been solicitous only to earn the price of his two volumes with the least possible labour. We have not only the contents of his common-place book during his stay in Paris, presented to us in the very order in which chance had made them be noted down; but we have long essays, moral and political, which have no more connection with a residence at Paris, than with a residence at London or any other part of the globe. We have, for example, six long essays on the writings of Rousseau, in which the ideas of that author with respect to government are made manifest by

quotations from himself, while the essays are embellished by a display of Mr. Pinkerton's own ideas on the same topics. How these treatises should come to be thrust in, without any connection, or, indeed, any attempt at connection, into a book entitled "*Recollections at Paris*," we can only account for in one way—that the author had them by him, and found it much more easy to fill up his volumes with them than with what he could strain from his recollection.

There are various other essays, equally independent of the subject, thrown in without any notice; for the author, finding it difficult to account for their introduction, has left the reader to enjoy his own conjectures without interruption. We have one essay entitled "*Moral Considerations*," which immediately succeeds an account of the "*Mineralogy of the Environs of Paris*," and precedes one of the essays on Rousseau: To this nice detached spot of moralising we have no other objection, than that it is not where we should have expected to have found it; we do not accuse it of being common-place like most of the others, since it is composed almost wholly of one continued extract from Volney's account of the American Colonists, and which appeared to Mr. Pinkerton so amusing that he assures the reader "a transcript will not be unacceptable." On our way to "*French Taverns and Dinners*," we are unexpectedly stopt short by a tract of sixty eight pages on a commercial treaty with France, which is thus far connected with the author's subject, that the *Moniteur*, from which he has made very liberal extracts, was printed at Paris while he chanced to be there. Under the head "*Popular Superstitions*," we naturally expected some anecdotes which might lead us to estimate the present state of the human mind there in this respect; but we soon found that the title was chiefly adopted to afford an opportunity of introducing a long story of a ghost which had appeared—in the year one thousand six hundred and ninety-seven! On a subsequent deficiency of materials, the author ventures to introduce another essay, still less interesting to the reader, although still more grateful to himself. François de Neufchateau had, it seems, attacked some political principles delivered by Mr. Pinkerton in his *Geography*; and the latter takes occasion to insert his answer in these volumes. We have no doubt that this subject is among Mr. P.'s "*Recollections of Paris*;" but we believe few of his readers will have any inclination to enter into the dispute. After this contest with his Reviewer, the author finds himself obliged to have recourse to an account of the present state of Polish literature, which he thinks sufficiently connected with his subject, because he learnt it at Paris. This is succeeded by a moral essay on "*Drunkenness*," which the author strongly reprobates as confounding the judgment and darkening the genius: as he acknowledges him-

self a "sinner" in this way, we might, indeed, conclude from the work before us that such truly are its effects. But with all these essays and varieties, our author seems still to have been at a wondrous loss to fill up his volumes to the size contracted for. His "Fragments," "Small Talk," and every thing else, which he could by any means connect with a residence at Paris, being exhausted, he at length finds it absolutely necessary to quit France and transport himself into Flanders and Holland. Conscious, however, that a description of the Netherlands was rather an awkward episode in *Recollections of Paris*, he cuts short the remonstrances of the reader by anticipating his objections, and shewing that what might appear to result from the want of judgment in fact arises from a peculiar penetration capable of discovering connections which escape the superficial. "*Recollections of Paris in Flanders!*" he exclaims—"Yes; Paris is the heart of the French empire, and its impressions extend to the extremities. The recollections of Paris are vivid at Brussels—and too strong even at the Hague. May they go no further!" Yes, Mr. Pinkerton, they have extended still further; and you might by this link have tacked not only the Hague, but London, Berlin, Petersburg, Vienna, Constantinople, and Washington, to your subject. It would have afforded materials for another couple of volumes.

Having thus given some account of the extraneous matters which occupy so large a proportion of these volumes, we shall now consider those things which seem to have some connection with a residence at Paris. And here the first thing which strikes the reader is the strange, confused, incoherent manner in which the materials are huddled together. In a work which, from its title, we should conclude intended to describe the objects and reflections which occurred during a residence at Paris, much may, indeed, without blame be permitted to the taste of the author himself in chusing the method of his arrangement. Yet still there is a propriety in placing objects of a similar nature in contiguity with each other; and in treating of the same object in connection, without interrupting the narrative in such a manner as that the reader shall have his attention so distracted as to have but a confused idea of its several parts. Instead, however, of attempting to conform to these rules of propriety, Mr. Pinkerton seems to delight in setting them entirely at defiance. We have the "*Mineralogy of the Environs of Paris*" placed between an "*Exhibition of Pictures*" on the one hand, and "*Moral Considerations*" on the other: the description of "*Versailles*" is succeeded by an account of "*Popular Superstitions*," and that in its turn by a description of the "*Garden of the Tuilleries*." The "*Environs of Paris*" form the subject of the second chapter in the first volume; and after all manner of subjects have been treated of in the succeeding chapters, we

have "Another glance at the Environs of Paris" towards the end of the volume, and at the distance of four hundred pages from the former glance. The "Quarries of Paris" are separated from an account of the "Mineralogy of the Environs of Paris," by the "Museum of National Monuments—Learning and Literary Societies—the Savage State considered against Rousseau—the Exhibition of Pictures, 1804." The attack on Rousseau, although one continued Essay, and all tending to one point, and employed about one subject, is itself broken down into six different shares, each of which is inserted at a decent interval from the other, and all in places where they have not even an appearance of connection with any of the surrounding objects. It does not appear that this arrangement has proceeded entirely from carelessness, at least in respect to this last mentioned essay: Mr. P. was aware that if this long reasoning episode were presented in continuation, the reader, struck with its enormous length, would have at once detected the trick which had been played upon him, and exclaimed against a controversial essay being imposed upon him for Recollections of Paris: when cut into parts, and inserted at due distances, it might pass through the hands of the more careless without being found out. But the arrangements of Mr. Pinkerton are often so unaccountably incoherent, that we must suppose them to have proceeded from a very different cause than sagacious artifice. It appears to us that Mr. P. sat down to write his recollections without any plan whatever as to the order in which they should be delivered to the public, or the length to which they should be extended: if he could carry them through one decent octavo, it was so far good; if through two, it was much better. Towards the conclusion of the first, his wits seem to have already been hard pushed; he finds it necessary at the four hundred and eleventh page to have recourse to a chapter of "Fragments," unconnected anecdotes and observations which his leisure or industry did not permit him to reduce into any order. But this being still insufficient to fill up the volume to the half-guinea size, another effort is made; we have "Another glance at the Environs of Paris," another essay on the "Progress of Education;" "General Reflections" succeed the want of more interesting topics, and still another chapter of "Fragments" concludes the volume. After such strenuous efforts to eke out one volume, we may be surprised that Mr. P. has ventured on another: but the discussion of a Commercial Treaty, the controversy with Francois Neufchateau, the account of Polish Literature, the Essay on Drunkenness, &c. &c. presented so many temptingly easy topics to fill up room, that Mr. P. seems to have resolved on finding some Parisian recollections or other, with which occasionally to interlard them. The task, indeed, appears to have involved him in no small difficulties, for

we soon find him reduced to his "Fragments;" and even these appear at last to have failed him, when he is compelled finally to make a precipitate retreat into Flanders. In the management of his "Fragments" in this volume, our author, indeed, makes an attempt at a little ingenuity; for, instead of the title "Fragments," he occasionally substitutes that of "Small Talk;" the materials contained under both these heads are, however, precisely of the same nature; the text only and not the sermon is changed; and the reader who expects something new and smart under the title of "Small Talk," will find himself still amidst his old disjointed and clumsy acquaintances the "Fragments."

We have distinguished some parts of the work as bearing a more direct reference to its title than others; but even of those chapters which seem sufficiently connected with the general title, a great portion is absolutely extraneous. This is more particularly the case with the "Fragments" and "Small Talk." When a number of unconnected anecdotes and observations are thus presented to us in the midst of a book of travels, we should expect that they bore at least some reference to the subject of the book: we should expect them in the present instance to be all employed about Paris and the various objects it includes. But Mr. P. seems to have paid no more attention to this rule than he found perfectly convenient; he makes no scruple of introducing such anecdotes and observations as occurred to his memory without any regard whatever to the main subject he had in view. Thus, in one of his "Small Talk" chapters, we have the following isolated anecdote of Catharine of Russia introduced, without any relation to what precedes or follows:

"The Princess of Hesse Darmstadt brought her three daughters to the Empress of Russia, that she might choose one of them as a wife for the Grand Duke. The Empress decided instantly in favour of the second. Being asked the motives for this decision, she answered, 'I looked at them from my window when they alighted from their coach: the eldest made a false step; the second alighted with ease and grace; the third jumped on the ground.' In fact the eldest was awkward; and the youngest precipitate."

This anecdote is succeeded by another of a young man and a witty lady, whether French or not, we are not informed:

"A young man, telling a tedious story, while he was carving very clumsily with a small knife, a lady exclaimed, 'Sir, when you know a little more of the world, you will have short stories and long knives.'"

But when the reader is furnished with anecdotes of any kind, connected or not connected with his subject, he may be thankful for his entertainment: the "Fragments and Small Talk" are often mere common-place observations, only remarkable for

being thrown, in the midst of a book of travels, into the form of unconnected apophthegms, and delivered with an infinite degree of importance and solemnity. Of these we shall extract a few specimens:

"It has been observed that, if we adopt a salutary habit of life or action, during one month, it may be preserved for the whole of one's existence. Therefore to conquer a vicious habit, or acquire a good one, there is only occasion for firmness and resistance during one month."

"It was emphatically said of the catholic priests that their religion was a part of their depravity. It may also be said of some pretended philosophers that their philosophy is a part of their depravity."

"*Les jours se suivent, mais ne se ressemblent pas*: 'the days follow each other, but do not resemble each other,' is a just observation on the vicissitudes of human life."

"Nations differ entirely in the manner in which they reason. The *façon de voir* is so different, that what is good sense in one country is nonsense in another."

"Nature pays little honour to human reason, for she has not even trusted to it the care of our own bodies. The sustenance of the individual, and the continuance of the species, are not committed to our reason."

Sometimes the "Fragments" appear intended to convey some delineations of manners, and in this case things of a quite different nature are linked together by the most odd concatenation imaginable; as in the following example:

"In the villages near Paris the children sometimes form a singular chaunt by inserting the syllable *pi* between each syllable of their words. When the children of their own accord march about beating drums, &c. like little soldiers, the credulous people believe that it is a sure indication of war, or the continuance of war."

"A more solid observation is that pears become bad and unwholesome when the tree is in flower. The same singularity has been observed in some wines."

One natural effect of the hurried and unconnected manner in which this work has been written is the frequent repetition both of reflections and facts: this may, indeed, be an useful resource to a writer in pressing want of materials, but to the reader and purchaser of the book it is intolerable. Of this vice an example occurs in regard to the derivation of the term *calembourg*, which is employed in France to denote a certain species of corrupted wit. On this subject the author thus descants in his first volume:

"Some derive the word from the Italian *calamajo burlare*, to play with the pen; but this seems a forced and unnatural etymology, as the effect is, on the contrary, produced by the mere effect of sound, and in many instances can scarcely be represented by the pen. The more natural derivation seems to be from the town of Calembourg in Flanders, of which either the curate published bad jests, or the lord made them."

In the second volume, one of the fragments contains the same idea in nearly the same words:

"The etymology of the word *calembourg*, used in France for a kind of pun, in which the sound of one or more words is preserved, but not the spelling, has not been ascertained. An ingenious friend informs me that it was occasioned by the curate of a place called *Calembourg* in Flanders having published a collection of bad jests."

In the course of his work, Mr. P. seems particularly anxious to display his political sagacity. His reasonings on government are inexhaustible; and, like other men who treat of this subject, he says occasionally some very sensible things. But there is often something so queer and contradictory to all experience in his observations and maxims, that we are at a loss to conceive how such discordant matters should be lodged in the same brain. For instance China, where the ignorance of the people is only equalled by their vanity, where a few years scarcely pass without a bloody rebellion, where the death of a prince and the reign of an usurper are very common things, and where the Tartars at this moment rule over the kingdom they have conquered—China is held forth to the admiration and imitation of the world as that country, where, of all others, education is carried to the greatest perfection, and the government secured in the most immovable stability!

"In China, where every office and magistrature require an indispensable education, the stability of the empire, and increasing industry and prosperity of the people, for these three thousand years, not only confirm the maxim of the great Bacon that KNOWLEDGE IS POWER, but shew that the power so established is eternal as nature itself!!!"

But our readers will excuse us from proceeding farther in exposing the defects of a work, which is never to be altered, and which must speedily arrive at the term of its short existence. They will rather be inclined to call upon us for some specimens of that portion of amusement and instruction which we have affirmed to be found in all books of travels written by men of even moderate abilities. Of this sort we are sorry that the store we can produce on the present occasion is so very slender: we shall, however, endeavour to lay before them a few extracts which we hope will not be unentertaining. The small profits of authors is a general complaint in our country; but in France, it would appear from Mr. P.'s account that the rewards of literature are at least a century behind what they are in Great Britain: but this cannot be wondered at while literary property is so insecure, and while the booksellers are men of the following description:

"While pecuniary stimulants are thus deficient, the French are in general extremely sensible to the love of praise, and may be ranked amongst the first nations for the diligence and variety of their liter-

rary pursuits, and the opulence of their national literature. Amidst the subversion of all principle, occasioned by the reign of terror and other consequences of the revolution, which promised impunity to dishonesty, as breaking the only remaining chain of society after religion had been destroyed, it is no wonder that many of the Parisian vendors of books, especially of the new democratic school, became little scrupulous in the means of creating an income. I have been assured, from good authority, that there are not less than four hundred booksellers in Paris, a total confirmed by the actual enumeration in the *Almanac du Commerce*, in which all the trades are ranked separately, but that the persons who actually sell books and pamphlets, as keepers of coffee-houses, circulating libraries, &c. may be computed at three thousand. As all must live, many, and it is to be feared, the greater part have recourse to despicable artifices, not only in their dealings with literary men, but towards each other. The most solemn agreements, as I have learned from respectable literary characters, become mere objects of evasion and even of derision; and the want of soul and self-respect, become degrading to the very name of human nature. Except, perhaps, a dozen respectable names, there is no class of men more fraudulent and corrupt; a phenomenon altogether unaccountable, as one would rather be led to expect the contrary from a class of men connected in some sort with the liberal sciences. Infinite examples might be adduced, but one or two may suffice. A professor at the garden of plants, being about to publish a scientific work of a popular nature, agreed with a bookseller for a fixed price, with all the formalities of stamped paper and witnesses. The first volume having been published, and met with deserved success, the author demanded half the sum as covenanted; but instead of this his honest publisher actually brought an action against him, claiming the manuscript of the second volume, for which he intended to pay with as much exactness as for the first. An honest translator from the English language never could procure a farthing from his bookseller, except by sending a ragged woman, who called herself his servant, and who was instructed to assert that her master had not money enough to purchase a dinner.

"When such is their conduct with regard to their own countrymen, it may be imagined that strangers are still more exposed to the tricks of low cunning. Artifices, worth at least ten guineas, are often used to cheat them out of half a crown; for time here costs nothing, and a bookseller of some eminence will call upon an author thirty times, to gain an advantage of forty francs in the price of a manuscript. From the entire want of confidence in publishers, authors have been recently driven to the sale of their own productions. I was present when a bookseller called upon one of this description, who has published literary games for children; and after exhausting a torrent of eloquence, and all the arts of gesticulation, for upwards of two hours, in order to procure an abatement in the price of one copy, to the amount of ten sous, or five pence, he departed without completing this important bargain. Both the parties were Frenchmen; but the author had been an emigrant, and had learned the value of time in England.

"Towards strangers their conduct is more mean and iniquitous.

Imperfect volumes are sent instead of the entire ones selected; and the charge is often swelled in the bill to one-third beyond the prices agreed on. These are called mistakes; but when the mistakes all run in one direction somewhat of design may be suspected. An Englishman at Paris is particularly exposed to depredation, from the idea of his careless use of wealth. He is even considered as an animal especially created in order to be robbed by the French. In the new strains of philosophy they even moralize upon the subject, and pretend that our robbery of the Hindoos authorizes them to rob us. If an Englishman of letters should therefore have any transaction with a Parisian bookseller, he may depend upon being *ecorché*, as they call it, that is of not only losing his fleece, but his skin.

"It is to be regretted that there is not a special tribunal to judge of disputes between foreigners and natives. The magistrates, as well as the jury, should be half strangers, otherwise justice cannot be expected.

"The same short sighted policy may often be observed among other shopkeepers, who seem to have no idea of fixing constant customers, but merely that of momentary pillage. The great advantages of the year are always sacrificed to the trifling depredation of the day."

The same profligacy is unfortunately observable among all the other commercial classes of the community; a circumstance which must tend more effectually to obstruct the real strength of France, than it can be promoted by the conquests of Bonaparte.

Our readers will recollect that corporal punishment, which so debases the spirit of our soldiery, and renders our army an object of horror to men in civil life, was merely hinted at last winter in parliament as requiring some reform, but that the discussion was afterwards wholly abandoned on its being alledged that military discipline could not otherwise be maintained. We are happy to have an opportunity of exposing the utter falsehood of such a statement, which should have subjected those who made it to a liberal application of their favourite cat-o'-nine-tails. Corporal punishment, as inflicted in our army, neither is, nor ever was tolerated in the armies of France; yet what forces excel the latter in discipline, or in the number of their victories?

"It is believed that corporal punishments are unknown in the armies of France. It is well known that the attempt of marshal Broglio to introduce them with other German plans of discipline, was the chief cause which indisposed the whole army against the unfortunate monarch, Louis XVI. and was among the events which led to the revolution. To use a man like a slave is not the way to inspire military spirit. A grenadier, whose unruly horse had jostled Louis XIV. during a review, received a blow with the monarch's cane. Instantly drawing his pistol from the holster, and presenting the butt-end to his sovereign, he said, 'Sir, you have taken my honour, take my life.' He was applauded and promoted, as possessing

the true spirit of a soldier. During the same reign a common sentinel at the palace was degraded and imprisoned by the grand court of Marshals of France, because he did not shoot a general who struck him while on duty."

Eating and drinking are objects of infinite importance at Paris, and occupy also a very large portion of our author's Recollections. The French are not drunkards, but they are gluttons and epicureans in the most precise sense of the words. From a circumstantial and liquorish account of the luxuries of Paris, the following extract will suffice for most of our readers:

"Gluttony is of all ages. A little boy, in the middle of a great repast, having no longer any appetite, began to cry; being asked the cause, 'Oh, says he, I can eat no more;' 'But put some in your pockets.' 'Alas they are full,' replied the child. A little girl hearing a conversation, whether gluttony or liquorishness gave the most pleasure, said, 'I prefer being liquorish because it does not take away the appetite.' Children, and even women, will pocket sweetmeats from the table, while in other countries such a practice would savour of very bad breeding."

We must now take our leave of Mr. Pinkerton, having endeavoured to give our readers some account both of the good and bad qualities of his present work. Of the style, we need only say that it is frequently very *Pinkertonian*. We have an *Epigraph* for an *Inscription* on a tomb, *trivially* known for *commonly* known: we hear of the *evaporation of character*, the *lubricity of ideas*, French *amiability*, writers of an *usurped and meteoric reputation*, &c. &c. But those are faults of which we could not expect Mr. P. to be divested, and which we could readily have pardoned had the work been otherwise either amusing or instructive.

ART. IV. *A Restoration of the Ancient Mode of bestowing Names on the Rivers, Hills, Vallies, Plains and Settlements of Britain, recorded in no Author.* By G. DYER. 8vo. pp. 314. 7s. Dyer, Exeter. Johnson, London, 1805.

WHEN we took up the present work and read the words, "*recorded by no author*," our attention was instantly on the alert, and we expected to derive amusement from novelty, if not instruction from originality. The subject too, being one which has been the opprobrium of antiquarians, it was with pleasure we turned a listening ear to the promises of our author, who confidently asserts that his system overturns every other hypothesis; by which the explanation of ancient terms given by *Verstegan*, *Skinner*, *Vallancy*, *Bryant*, *Borelase*, *Whitaker*, *Pryce*, *Macpherson*, and other etymologists, are shewn to be unfounded.

This is a bold attack on men, some of whom are of no common cast. The phalanx thus assailed are a very formidable

body, well entrenched in antiquated lore, as well as defended by collateral science; and we naturally asked if the author had attended to the advice of Horace:

—“Versate diu, quid ferre recusant,
Quid valeant humeri?”

Whether Mr. D. has, or not, he takes the field with unhesitating steps; and though he says he was aware of the arduousness of the contest, and the formidable host which he had to encounter, yet he conceives that he has retired from the field crowned with the palm of victory.

A pupil of the great Hibernian etymologist, we were surprised to find among the names of those whose works he considers if not egregious aberrations from truth, yet “nugæque canoræ,” that of *Vallancey*. The reasons why others have failed, Mr. D. conceives entirely to have arisen from their having sought for the derivations of names in those languages in which they could not be found, Greek, Roman, Saxon, &c. In searching for the derivation of some names in the vicinity of Exeter, (the place of his residence) after repeated disappointments from books, he happily made a discovery, (which had been made for him before,) “That to the Gaelic alone, we are indebted for the names of all our rivers, hills, old settlements, &c.” Such is the system; now for its development.

The author commences with a kind of etymological grammar, in which the names of hills, streams, &c. he says are derived from *some two vowels signifying water*. We supposed at first, but unjustly, that the author had been reading the fanciful reveries of Lord Monboddo, who derives the great multiplicity and variety of words from the *Duads* *ao, eo, io, uo*, by prefixing consonants. But in this we were mistaken, as on reading further, we found that he had been principally indebted to *Lloyd's Archæologia*.

With the author of *Celtic Researches* he might have given to initial or final consonants a modifying power: but consonants prefixed or postfixed, still render the words synonymous; all here depends on the *Vowel-Duads*. Thus *Ar* is Gaelic for water and *Bar* is the same: *Ir* and *Bir* is *Water* or *Stream*—*In* is *Water* and *Can* is *Lake*, or *Stream*;—*ar, or, ur*, are water; *Dar, ðor, dur*, will also be *Water*. Thus might we follow him through the alphabet.

The endings of words Mr. D. divides into diminutive or augmentative; *i. e.* in, an, en, referring to the former meaning; and on, au, ou, aw, ar, or, i and y, to the latter: and these he considers as Gaelic adjectives. Thus the word *Corin*, considered by Whitaker as a plural British word, and rendered by him waters, Mr. D. asserts should be translated, “*little stream*,”—*Lo*, is stream, *Loin*, is rivulet; *Neuson*, a hill in

the county of Devon, means a high hill; from neas, a hill, and on, *deep*, or *high*, &c. &c.

Mr. D. then assumes the liberty to suppose that letters and syllables have been arbitrarily changed; some inserted and others dropped.

This, *Reader*, is a fair analysis, as far as our limits will allow, of this new etymological grammar and dictionary. And with such *data* in thy hand, if thou canst not prove that *Berry* or *Bury* meaneth *Tops* and *Bottoms*, making the same word represent one thing and its opposite, thou art no *apt genius*; thou art totally unqualified to be initiated in the deep and comprehensive science of *Etymology*.

Preceding etymologists may have frequently erred in their judgments, or given us fanciful derivations, so as to occasion the science of etymology, so important to the study of topography, geography, and history, to be considered by many as, "Eruditio ad libitum:" but it does not appear from the present work, that Mr. D. has proceeded in a way likely to rescue it from this imputation, nor that he has furnished the least clue whereby the forlorn and weary traveller might pass the labyrinthic windings of this *mazy subject*. In his attempt to simplify, he has rendered it more complex; by his endeavours to illustrate, he has only assisted to confuse; and by his dissections and concatenations,

"Made wild confusion tenfold still more wild."

This will evidently appear from Mr. D.'s attempt to reduce his *theory to practice*. This must ever be the test of useful and legitimate discovery; for by this alone, either the ingenuity or utility of all human schemes must be appreciated.

As a specimen of the author's manner, and how far he is entitled to have the claims he has made, allowed, we shall select for the reader's perusal *Vectis* and *Windsor*:

"VECTIS, VECTA, MICTIS, ICTIS, and WIGHT.

"Names whose etymologies have so long been sought for in vain, should be touched with trembling rather than fearless hands; but I have undertaken the task, and must not desist.

"*Wight* is generally supposed to come from *Guith*, a *breach* or *division*, alluding to the *supposed* separation of this island from the main land.' 'Or from its Latin appellation *Vectis*, a word signifying a *low* or *lost*!'"

"But *Vectis* is derived from *Fich* or *Vich* a country, an etymon not hitherto mentioned. After *n*, we have shewn that *d* and *t* are often subjoined to strengthen the sound of a syllable: after *r* in the *Dorset*, and in the *Darry*, they were added in the same manner: after *Fich* or *Vic* the *t* was added in the like way: thus the Gaelic word *Direach* is now in English written *Direct*, and means straight, &c. *Is*, is most probably a diminutive; although it may mean *water*, and come from *ad*, *at*, *as*, as in the introduction. Hence *Vectis* or *Vichtis* will mean the *little territory*, &c.

"*Vecta*, *Vectan*, or *Vectau* means also the little or water territory, from *au* water, and *Vect* as before; or from *Vect*, and *a* or *an*, little.

"*Mictis* is the same as *Victis*—the *m* and *v* are convertible.

"*Ictis*—*Ich* is the root of *Vich*, *Fich*, and *Mich*, as it is of *Crick*, *Toich*, and *Bich*, which also mean territory, country, &c. *Ictis* implies therefore the little territory or water land.

Wight comes from *Vicht* or *Wicht*: for as *c* and *g* are convertible, *Wicht* and *Wight* were written for each other."

"WINDSOR, Berks,

"In the Saxon chronicle named *Windlesofra*, *Windlesoure*, and *Windlesora*, has in Norman times been written *Windleshora*, &c. This name is, by antiquaries, rendered *Winding shore*. Even our great poet, in his Windsor Forest, thus expresses himself:

'Oh would'st thou sing what Heroes Windsor bore,
What Kings first breath'd upon her *Winding Shore*.'

"But the poet wrote not as an etymologist, although our etymologists often write like poets.

Rivers seldom flow in direct courses; and water is never perhaps derived from the crookedness of its stream. But it is the custom of antiquaries to render names of streams by qualities. Thus the *Cam* is said to imply *crooked*. *El* is a diminutive ending: the *Cam-el* must therefore be the LITTLE *crooked*; although its stream is MORE *crooked* than the *Cam*.

"*Windle sora* and *Winding shore* are said to imply the same; and the latter to be a translation of the former, which is accounted Saxon. To the last language I have seldom referred; and as Mr. Lewis, in the article *Honiton*, found a difficulty in the convertibility of *c* to *h*, so here will the reader find the same in changing *le* to *ing*.

"In derivations there are, as Mr. Evans on the *Severn* says, some things on which 'the most able antiquaries have racked their brains in vain, and candidly owned themselves at the most perfect loss.' Just so do I, who am not an antiquary, find myself bewildered, between *Windlesora* and *Winding shore*.

"But leaving one of these I will endeavour to explain the other. *Vin* in *Vinovium* has been proved to imply hill; and as *d* and *t* are commutable, and often added after *n*, *Vind* and *Wind* might mean the same. It was usual to add some word denoting border in the names of places situated on the sides of hills and streams, and the word *carr*, *er*, *or*, *oir*, or *ur* was varied by prefixes to distinguish one district from another. Thus *B-car* meant border, in *Kentisbeare*, in *Rochbeare*, and in *Beer*, near Seaton: *Ver* was border in *Silverton*: and *S-er* or *S-or* is the same in *Windsor* or *Winder*. In time, these border appellations became the names of the lands around, and finally of the towns upon them.

"*Fra* and *Fre* were sometimes written for *ft*, as in *Il-fra-combe*, on the north sea, Devon, pronounced *Ilfercombe*; and in *Silverton*, Devon, written in doomsday *Sulfrcton*: but in *Windle sofra* the *f* seems to be an inserted letter never articulated.

"In *Windle sora*, or rather *Wind-el-sora*, if *all* an augment, and not *el* a diminutive, were originally the prefix to *Win*, then this

name may be derived from *Uin* or *Win* a synonyme of *Ean* water, as shewn in the introduction; and *Wind-all-sora* may in this case imply the *great stream border or town*. But as this place lies on a very remarkable *little* hill, *ell* is likely to have been the postfix, and the name seems to have been given from the situation of the hill on the Thames; or from the position of the town on the side and bottom of the hill. If it hath taken its denomination from the first, it meant originally the *border, little hill*: if from the second it implied the *little hill border or town*."

Our limits will allow us to extract only these specimens; we may however point out, among others, Birmingham, Regni, Leigh, and Hallow. Unfortunately for Mr. D. having treated on a subject to which he is utterly incompetent, embracing a variety of objects with which he appears totally unacquainted, he commits himself at every step; and every additional attempt to establish his theory, proves how inapplicable his principles are to the purpose.

In referring every thing to *Gaelic origin*, his, like every other hypothesis, which derives the names of places from *one language*, in a country often overrun by different nations, as Great Britain has been, must frequently be in opposition to facts. That many of the present names were British there cannot be a doubt. The Romans would, in the course of four hundred years residence, with the introduction of the arts, consequently introduce much of their language; which the British colonists would as consequently adopt. The Saxons, it is notorious, did change the names of numerous places, which are still retained, while the previous ones are forgotten; and the fact of the *Norman language*, at the instance of the Conqueror, having for centuries been adopted in our courts of law, must have tended to effect some change in the denomination of places, as well as the appellation of things.

We should therefore recommend such writers as Mr. D. to treat his acknowledged superiors with less of that *impertinent pertness* which too generally accompanies a want of education; and that looseness of reasoning which unassisted nature too often affords her votaries: and to endeavour by truth, accompanied by modesty, to prove that while others of superior talents and more minute observation have been mistaken, to be careful *they are not so*. And as ignorance, enthusiasm, and presumption are too apt to sneer at conclusions drawn from erudite enquiry and patient investigation, that after taking the high supercilious ground of *exclusive* ingenuity and verity, they do not too quickly gravitate to that of contemptuous pedantry and consummate effrontery, as their natural and therefore unavoidable centre:

"Amphora caput
Institut, currenre rota, cur urceus exit."

ART. V. *Illustrations of Scottish History.* 8vo. 15s.
Edinburgh, Constable; London, Murray.

THE illustrations contained in the present volume are, 1st. A Journal of the Transactions in Scotland during the contest between the adherents of Queen Mary and those of her son in the years 1570, 1571, 1572, and 1573, by Richard Bannatyne, secretary to John Knox; 2dly, Letters from secretary Maitland and the Earl of Morton, 1572; 3dly, An Account of the Death of the Earl of Huntly, 1576; 4thly, Confession of the Earl of Morton, 1581; 5thly, Mutual Aggressions by the contending Factions, 1570.

These illustrations have been rescued from the obscurity in which they had reposed for upwards of two centuries by Mr. John Graham Dalyell, Advocate, who happened accidentally to stumble upon Bannatyne's Journal, when engaged in an examination of all the manuscripts in the Advocate's Library, about six or seven years ago. There can be no better account of it given than that with which Mr. Dalyell has favoured us in his preface, part of which we now present to the reader:

"In the course of various researches into the ancient history of Scotland, it has rather been my object to rescue the scanty materials, for illustrating our national antiquities, from oblivion, than to compose commentaries upon them myself: And chiefly, with this in view, the following pages have been prepared for public inspection.

"Two things, the most important, in my opinion, respecting *Bannatyne's Journal*, can admit of little dispute: First, that it is an original work; and, Secondly, that it has been written during the identical period to which it relates; that the events recorded have frequently been engrossed on the very day when they occurred.

"Little is known of the author: so little, that it is unworthy of repetition here: for I cannot descend to trifling anecdote, a mode of conveying what is considered information, too prevalent at this day. In the course of the work it appears, that he was secretary to the famous reformer John Knox; and most probably, through his influence, obtained much of the intelligence, to which we can hardly suppose he could otherwise have had access. In particular, it is not likely, that some of the following state-papers, which are wonderfully correct, had that degree of publicity, which would have enabled him to ascertain their contents, without resorting to the authority of the prevailing government.

"Soon after the death of Knox, the author made a proposal to the General Assembly of the Church of Scotland, to print certain memorials relative to the ecclesiastical history of the country, subsequent to the year 1504, which had partly been composed by Knox himself, and partly by the author according to his instructions. The General Assembly approved of the measure, and allowed a sum of money to carry it into execution. It is not known whether any steps were adopted to promote this undertaking, nor can it be ascertained whether the *Journal* formed any part of those memorials.

If it did, perhaps it may be considered fortunate for the general interest of history, that the publication has been transferred from the sixteenth to the nineteenth century : because, what is now the most useless to us, the ecclesiastical part, would, in all probability, have chiefly been preserved.

"The author labours strenuously to enforce his political opinions. His peculiar situation rendered him hostile to those attached to Mary's interest, and a bitter enemy to all that professed the Catholic faith. The support of his own party depended solely on the depression of the other ; therefore it is not surprizing, that he seems, on the whole, to have had politics more in view than religion.

"Notwithstanding the numerous instances of intemperate malevolence, and the frequent intrusions of that disgusting vulgarity, which disfigures every work of the age, the author has evidently been a man of considerable learning ; and the reader will even find some awkward attempts at wit. The general stile of the Journal, also, is much superior to the writings of the same period.

"If not meant for publication in the shape in which it now appears, this work has been intended for a foundation of some more regular history. Indeed, the desultory manner in which it is written, the repeated want of connection, and the insertion of extraneous subjects and dissertations, detracts infinitely from its value. The manuscript has lost the first nine leaves ; whence there is reason to believe, that the narrative commenced exactly at the death of Regent Murray. Towards the latter part it becomes more irregular, and the termination is abrupt.

"Though we cannot trace the history of this manuscript, it certainly was known to some of the older authors. Calderwood, a voluminous ecclesiastical historian, whose chief work still remains unpublished, has founded the same period of his history almost solely upon it ; but he seems ignorant of the author's name. Spotsiswoode, in like manner, follows it almost implicitly. And there is even a certain coincidence of narrative in some passages, which renders it probable, that the HISTORIAN of *King James the Sixth*, who preceded the other two, has also seen the Journal.

"Early in the eighteenth century, Crawford, (the author of the peerage) refers to the manuscript, *penes Robert Miln* ; at whose death, in 1748, it most likely was transferred to the Advocate's Library in Edinburgh."

The remarks contained in the above quotation with regard to the character of the Journal and its author, will be found to be pretty correct, as far as they go. The stile is, indeed, far from being elegant ; but its merit is to be estimated by the general style of the writings of that period : and in this respect it is much above mediocrity. With regard to the occurrences related, or materials of which it consists, we do not think they are selected with much judgment ; that is to say, they are for the most part occurrences of no national interest ; and which could have had no material effect upon the state of parties at the time ; consisting, in a great measure, in an account of petty skirmishes that took place about the walls of Edinburgh and

Leith; or of the adventures of some marauding banditti, strolling in quest of forage; or of the progress of some private quarrel; or of the burning of some witch.

The political sentiments and prejudices of the author are very prominently displayed. As he was the secretary of the famous John Knox, it is to be expected that he was actuated by the same motives and the same spirit; a steady promoter of the principles of reformation, and a zealous defender of the faith once delivered to the saints. But it is to be lamented that along with the best principles and the best intentions, the brightest ornaments of the reformation often betrayed a want of charity with regard to men of different opinions and persuasions, which it makes a man of moderate principles blush to think of. This is abundantly conspicuous in the Journal of Secretary Bannatyne. Maitland had rendered himself very obnoxious to the King's party, owing to his defection from the confederacy against the Queen; and Bannatyne misses no opportunity of testifying the *love* he bore him. Speaking of the discovery of some of his stratagems, which could be considered in no other light than the usual *ruse de guerre*, he dubs him at once a "liare and detractare of noblemen," and charitably prays God to "confound his malicious and politicke head"—Mary is denominated "that murtherer of hir husband whome they stile quene."

The journalist affects on some occasions to be witty; but in this he fails most deplorably. If his object, however, was merely to make his reader laugh, he has still succeeded; for if the reader should laugh at nothing else he will laugh at the absurdity of his attempts.—"Upon Tuysday the 16 of Maij, the Englis armie footmen with thair troupes of horsemen departed from Edinburgh towardis Glasgow; but upon advertisment of thair cuming the Haimiltones dissolved the scidge and *left thair sowe* (an engine of war) *eating draff behind them*."—"Albeit this former bill was craftelie devysed to terrifie the regent; yet it servit not, for still lay the campe, while captane Couttis and Myre and 30 of thair suddartis *dansed thair fill in coardis*, and therein endit there miserable lyves."

But notwithstanding these blemishes, and the introduction of a thousand other idle and irrelevant remarks, the reader will find a great deal of information, tending to illustrate at least the character and manners of the age and nation of the journalist. Their fiery and intolerant zeal in matters of religion, mingling itself also in temporal concerns; the rudeness and barbarity of the mass of inhabitants; their superstitious fears and prejudices; and the deplorable want of all civil subordination or military discipline, are features of the age and country that may be gathered from the perusal of the Journal. But we cannot consider it as exhibiting a very satisfactory

view of the state of parties, or as affording any evidence of importance with regard to the Queen's supposed participation in the murder of Darnley. Wherever the murder is alluded to, her guilt is taken for granted; but there is no shadow of proof offered to confirm it, for which reason it is the less singular "that it should have been almost entirely overlooked by modern historians." It seems it had not been entered in any catalogue of the library; and, although Goodall, who was many years librarian, had probably seen it, since he quotes it, yet he does not disclose where it was deposited. Whence Mr. Dalryell suspects that Goodall must have wished it to remain in concealment, knowing it to be adverse to the opinion he entertained respecting Queen Mary. But there seems to us to exist no reason whatever for supposing that Goodall wished to conceal it, since all that it contains relative to Mary's guilt is merely assertion.

As a specimen of the author's stile and manner, and of his judgment in selecting important events, we present the reader with an extract of the occurrences of a few days, selected almost at random:

"On Setterday the 14 of Aprile, the Lord Hereis and Maxwell, with the larde of Lochinware, come to this toun about 10 houris afternyne, and lyghted at the castell yeat. This nyght at ewin about 11 houris, Captane Melving come vnto Robert Lekprivickis hous, and sought him (as he had done tuyse of befoir) and looketh all the hous for the Cameleone which the Secretare fearit that he had prentit; but he beand warned before, escapet, and went out of his hous with sic thingis as he feared suld have hurt him gif they had bene gottin.

"On Monunday the 16 day, the Lordis Huntlie, Home, and Hereis, with Lochinware, gead down the geat to Leith port, whare they lap on and rade to Leith, to rin thair hors and tak the ayre, for the Lord Home had not come off the castell mekle of half a yeir befoir. Bot Sir James Balfour, who had bene little schorter tyme therin then he, come not furth to soune him with the rest; whither he was halden in or not I can not tell, becaus a brute was of some treasone he suld have wrought against the castell, which tyme will try. About fyve houris at ewin, they come vp the gait ryding to the castell yeat.

"Tysday the 17 day at 10 houris at ewin, the Lord Hereis and Lochinware, departed home, wha belyk had not agried to subscribe with them of the castell; and so I think this convention for that tyme to be at the height. The Lord Maxwell departed the next day (as some said) to meit the Lord of Mortoun, who come to Tantallon homeward out of England.

"On Wednesday the 18 day at ewin, betuixt ten and ellewin houris, thair was a fray upon the Captanes suddeartis, and in the castell, becaus tuo men ryding in the long geat schot thair pistols, or els a culvering for a salutation to the castell.

"Thursday the 19 day at nyght, about midnyght, Captane

Melvin came and rapped at the baillies yeat, Mungo Fairlies, who had the keyis of the west port, and the said Captane passed furth with his men of warre, as though they went to see some men that was going vpon the croftis with luntis. But it was to receive in Claud Hamiltoun, the Duckis sone into the castell: and on the morn being Fryday the 20 day, Arthur of Meritoun was opinlie gangand vp and down the heich gait with dyvers vtheris of them. This day the baillies and sum of the counsall heiring this word of Claud's resetting in the castell, asked the captane, who denyed that he was thare. This day was tane be the castell men ane Patrick Ogilvie, for betraying the castell be lettre, fra Sir James Balfour, to Stirveling as they alledged. This nyght, some brether fearing for Jhone Knox, thair minister, come and watched all nyght in his hous.

"The same day the Captane beand desyred that the toun myght have a guard for the savetie of their minister whom they feared, becaus that the Hamiltounis said the Lordis wald tak it in ewill part, and think it were done for thame, and said, that gif they feared him, they wald give Captane Melvin wha was an auld protestant, (a protestant lyk the Secretare) with his band convoy with him to the kirk and from it. He wold gif the woulf the wedder to keip.

"Ane of thir dayis Mungo Fairlie being in the castell, seeing Arthour Hamiltoun of Myrretoun, who had befbre tane Jhone Nymmell, burgess of this burgh of Edinburgh, and had gottin his band, charged the Captane to hald the said Arthure in ward, or ellis delyver the said Jhonis band, which was delyvered that same instant.

Vpon Sondag the 22 of Aprile, at 8 houris at ewin, the said Arthure and Alexander Baillie of [Lamyntoun] spous to the auld lady Lamyntoun, the Duckis sister, tuik James Inglis tailyeour burges of this toun, behind St. Cuthbertis kirk, cuming out that day at morne fra Stirveling, wha had been at the kingis Grace; becaus he is his workman.

"All this tyme sen the taking of Dumbartan, for the most part, the captane had workmen laboring about the castell, and casting of ane sewche, and paring away the grene gars, and making all thingis smothe and sliddrie from climming of the wallis."

Though these occurrences are certainly not very interesting, there is yet enough in the journal, to excite the interest and gratify the curiosity of those who are fond of the study of antiquity whether in matters relative to the *Kirk* or the state, or to the customs and manners of the age. The deplorable state of anarchy and misrule to which the country was at that time reduced amidst the excesses of contending factions and the consequent misery and calamity of the inhabitants, are circumstances which are but too well calculated to interest the feelings of the reader.

The papers that follow the journal are considerably interesting though not altogether new. The account of Huntly's death affords a strong example of the prevalence of popular superstition at the time it happened; and which is not yet quite

eradicated. The suddenness of his death, and the rather singular circumstances with which it was attended, together with the strange noises supposed to be heard in the chamber in which the corpse was laid, and "the ghaists and gyrecarlings that come in amanges thame;" were all considered as so many proofs of his guilt and participation in the murder of Darnley and the Regent Murray. If the reader should not consider these circumstances exactly in the same light with the writer, he will at least be pleased to know what men's sentiments were concerning them at the time in which they happened; and perhaps he may be led to congratulate himself upon the circumstance of his living in an age in which the chance is that the cause of such occurrences is better accounted for.

ART. VI. *Madame de Maintenon. Translated from the French of Madame de Genlis. 2 vols. 12mo. 8s. Longman & Co. 1806.*

THE first memoirs of the celebrated Madame de Maintenon, published in England, appeared in the year 1714 in the *Guardian*, N^o 46, 47, 48, and 49, and although a crude compilation for the amusement of the day, contained many particulars which subsequent accounts proved to be authentic. Voltaire, in his age of Louis XIV. necessarily drew a character of the fortunate widow of Scarron, and her letters which appeared about the same time, and which were allowed to be genuine, developed her true history yet more. In 1769, many anecdotes of her were published in the "*Souvenirs*" of Madame de Caylus, her niece; and in Anquetil's "*Louis XIV. his Court, and the Regent*," 1789, are some details respecting this lady, not to speak of incidental notices of her in many volumes of French memoirs and letters; so that her character, we apprehend, has been somewhat better understood than Madame Genlis would make us believe. She is of opinion that Madame de M.'s memory has never been so much respected as it ought—in France, we presume she means. But granting this to be the fact, how has our author contrived to inspire her countrymen with greater reverence for Madame de M.? By making her history the subject of a *Novel*. By mixing a few genuine particulars with a large proportion of fiction, and by a pompous display of feelings and sentiments which are evidently those of Madame Genlis, whose long experience in fictitious writing enables her to add such decorations to any character where they may be wanted.

As a novel, therefore, this work must be read, and as a novel its merits may be weighed. In her dedication, she entitles it a *Moral Romance*, by which we must understand that it has a moral tendency; which we have not, however, been able to discover. What is the simple history of Madame de Mainte-

non? She was appointed governess to the children of one of Louis XIV.'s mistresses; the gallant monarch, charmed with many proofs she gave of attachment to these children, and with her vivacity and good sense, became attached to her *in his way*; but she resisted his offers, undertook to *convert* him to pure domestic love, and succeeded so far as to induce him to keep company a little more with his Queen. But Louis liked neither his Queen, nor Madame de Maintenon's religion; he had attempted, but could not hold out long either in the character of Benedict, or of a Platonic lover. In the midst of Madame de Maintenon's pious instructions, a young lady fell in his way, and he debauched her, and made her a duchess and a mother. But she dying in child-bed, Madame de M. renewed her scheme of conversion. Louis, now disengaged, loved her so well as to bear all this for the sake of her company. If pretty women were to take orders, they would preach with vast effect. Madame de Maintenon was, we are told, very sincere; she meant really no more than to turn Louis from his evil ways, and particularly the evil ways of the court ladies, all of whom appear to have been at his command. She was between forty and fifty years of age, and what could she mean but this pure and disinterested plan?

Alas! when fine women undertake to convert kings, they know not how far they may be carried in their zeal of proselytism. Unluckily for our fair apostle, the Queen died; and now, Madame Genlis, her apologist, who cannot see a fault in her, informs us that she conceived hopes of being a Queen! She remembered an old prophecy of some old woman, that this should one day be the case. These "weird sisters" are very useful personages. In order that so valuable a prophecy should not fall to the ground, Madame de Maintenon renewed more briskly her process of conversion, and to aid her energies, fell so desperately in love with Louis, that no green-sickness girl could exceed her. She talked much of repentance, virtue, piety, and no doubt painted the sins of adultery and fornication in all their horrors. Louis listened more and more attentively to all this, first, because he had a good share of those sins to answer for, and secondly, because Madame de M. appeared so very outrageously virtuous that he thought, at one time, he must be obliged to love her on her own terms, that is, in company only. He had, indeed, given hints that this was not his way, but Madame de M. was in no danger. She was old enough to trust herself, with all her sum of love, and she knew Louis too well to trust him. A great deal of courtship ensued, however, between them, in warmth, such as would have been becoming in a boy and girl, but in artifice admirably well conducted on the part of the lady. In short, by a series of manœuvres which our author seems to think highly meritorious as well as inge-

nious, this French Pamela drew on the doating monarch to marry her. And even now the artfulness of her character displays itself. In the height of his passion, he would have advanced her to the throne, but she preferred a private marriage, knowing that "stolen pleasures are sweet," and that secrecy in their amours would keep up the appearance of an intrigue, without the scandal.

The following extract will give a tolerably correct idea of the manner in which Madame Genlis has executed her task, and of the state of intrigues, political and amorous, which distinguished the court of Louis XIV. The Duchess de Richelieu had endeavoured to injure Madame de Maintenon in the opinion of the Dauphine, and the King resolved to punish her:

"One morning going into the Queen's apartment, and not finding any other person there besides the Queen, Madame the Dauphine, the Dutchess de Richelieu, and Madame de Maintenon, he desired the Dutchess to give orders to the Pages in waiting that no person should be admitted, adding:—and you, Madam, will be pleased to return, as I am desirous of having an explanation with the Queen and Madame the Dauphine, and wish *you* to be present. These words, pronounced in a stern tone, sounded like the explosion of thunder in the ears of the Dutchess, and her conscience predicted all that she would have to undergo. Madame de Maintenon, surprised and alarmed, arose to retire, when the king holding her: Stay, Madam, said he, you shall witness a triumph which I know will afflict you, but I am desirous that you should at length know the person whose part you have so often taken against me.—Ah! Sir, answered Madame de Maintenon, I may venture to say that your Majesty perfectly well knows that it will make me extremely unhappy to be the cause of any person's disgrace. While she was speaking these words, with extreme emotion, the Dutchess re-entered, pale, trembling, and advancing with a very slow pace:—Be seated, Madam, said the King to her, I wish to speak to you now, and I expressly desire I may not be interrupted. The Dutchess took her seat, while her countenance portrayed the agonies of a criminal who awaits the sentence of death; she cast down her eyes on the ground, unable to sustain the looks of her justly irritated sovereign. The King preserved silence for some minutes: the majestic countenance of that prince seemed at that moment more imposing to the other persons assembled than it ever had appeared before, as they had never yet seen the looks of deep indignation depicted on his brow. He then, addressing himself to the Dutchess, said:—I am well acquainted, Madam, with all the calumnies with which you have endeavoured to blacken the character of Madame de Maintenon: you have even had the temerity to implicate my name in your falsehoods. . . . and yet my bounties have ever immediately followed your requests, and often preceded them. Madame de Maintenon never spoke to me of you but to solicit such favors as you desired; whilst you were endeavouring both to deprive her of the Queen's esteem, and render her contemptible to Madame the Dauphine, she was carefully employed to serve you with me, and

ever studying zealously to promote your own interest, and that of your family, as all who bear the name of Richelieu are dear to her. Now, Madam, be your own judge.

"During this impressive speech Madame de Maintenon, in a supplicating attitude, her hands joined, her eyes bathed in tears and fixed on the King, attempted by her looks to implore his pity and clemency; but Lewis did not notice her; the Dutchess overwhelmed with confusion, remained petrified. Figure to yourself an ambitious woman, who had never attached value to any thing but interest, and who saw herself in an instant with shame bereft of her most dazzling hopes, unmasked by her Sovereign himself, having to sustain all at once a sudden, unexpected and ignominious disgrace, and a total overthrow of fortune, crushed under the weight of a deserved contempt; and who at the same time beheld the splendid triumph of her who had been the object of her envy and hatred! All denial would not only have been useless but impossible, as the evidence were present, and those unquestionable; they were not such as could be challenged, or accused of exaggeration. The unfortunate Dutchess was incapable to offer a single word, but as soon as the King had left off speaking, Madame de Maintenon, with that generous delicacy which palliates and softens every thing without having the appearance of imploring forgiveness, at length ventured to intercede in favour of her enemy; she represented that perhaps Madame de Richelieu being hurt at not seeing her so often thought that she no longer considered her as her friend, and that her mind being poisoned by false reports she had only so far done wrong in repeating those calumnies which were invented by others. This apology was made with so much warmth and sensibility that it left no doubt of its being uttered with the greatest sincerity on the part of Madame de Maintenon, and the King and the two Princesses could not conceal their emotion. This to the Dutchess was a new stroke of humiliation which she could not support.—Cease, Madam, said she, cease to overwhelm me by an apparent zeal which can only aggravate my sufferings! These words irritated the King to the highest degree.—Go, Madam, said he, the Queen will signify to you my pleasure. . . . The Dutchess arose.—Sire, said she, in giving in my resignation must I prepare for exile?—You shall know that to-morrow, answered the King. The Dutchess bowed her head, made a deep courtsey and withdrew. This scene impressed the heart of Madame de Maintenon with the greatest grief and uneasiness; she saw the King in the evening alone and offered to speak to him again in favour of the Dutchess, but he interrupted her abruptly, by saying—her fate is decided; to-morrow she will receive orders to repair immediately to Richelieu.—Good Heavens! exclaimed Madame de Maintenon, to lose the good opinion of your Majesty, together with her place, and to suffer so grievous a banishment; to be at one blow obliged to go and shut herself up in the interior of a province six hundred miles distant from her family and friends!—No more of her; she deserves to be severely punished, and she will be so.—But, have I, Sir, also deserved a punishment?—Forget a woman replete with deceit and perfidy.—That woman, Sir, was my protectress; she once loved me with sincerity, she then softened all my sufferings,

and procured me all the friends who have served me since; and should I be the cause of rendering her unhappy for the rest of her life?—Her doom is fixed and irrevocable.—But were I to stay at court such rigorous sentence would cast an indelible stain on my reputation. . . . If her disgrace becomes public I must retire. Here Madame de Maintenon paused; she had deeply wounded both the heart and pride of the King, and she saw the most violent anger depicted in his looks.—How, Madam! exclaimed he, do you intend to quit me because of Madame de Richelieu?—Yes, Sir, if she be banished, I will follow her: she afforded me an asylum when in misery, and I can do no less than participate in her exile. At these words the King, as it were beside himself, remained for a moment silent, fearing to speak; he then rose, his knees trembling, and after walking a few steps, uttered in a hollow angry tone—*Adieu Madame* *Adieu!* Madame de Maintenon made him no answer. . . . He turned back and beheld her bathed in tears; he stopt, and advancing slowly towards her supported himself against a chair, then endeavouring to assume rather a cold and calm tone said—So, Madam, you will sacrifice me without any hesitation. . . . and to whom? . . . To a woman you cannot love, who has traduced and calumniated you, and whom you ought to despise. . . . This then is the attachment on which I had so much depended! . . . with your generous notions you seem to consider none but your enemies; as for me you do not think I merit to be accounted any thing.—Ah Sire! answered Madame de Maintenon, in forming this resolution, which pierces my very heart, it is you above all the world whom I considered.—How! exclaimed Lewis unable to contain himself, how! when you threatened to leave me and to place us at such a distance asunder, for the sake of following a woman who hates you, and who will reject all your cares and consolations! . . . you, who prefer your most implacable enemy to me. . . . or in plainer terms would immolate me without pity to the opinion of others! . . . what would I not have done for you had you but desired it! . . . when you pressed me to break off the illegitimate connexions which I had formed, you never spoke to me but of my duty. I perhaps did then make some resistance. . . . whereas had you demanded of me to make this sacrifice to you, had you but said your heart wished it, I should not have hesitated, though even hopeless. . . . at least I depended on your friendship. . . . Oh! how much have I deceived myself! you possess a great and noble soul, but how deficient in sensibility! . . . No, you never knew how to love! . . . What, you fear lest the disgrace of Madame de Richelieu should cause you to be unjustly charged with want of gratitude, whilst you do not seem to dread that in quitting me you will appear ungrateful in my eyes! you, whom I loved in preference to all others! . . . Oh! the unhappy fate of Kings! you have just stifled in my heart all that sensibility which you had reanimated; what do I say? reanimated? no, which you had expanded, nay created! . . . and yet you do not love me!

“ Madame de Maintenon listened to the King with an emotion which she had never before experienced: far from being alarmed at his anger, she rather enjoyed it, as she conceived it to be a proof of the ardour of those sentiments which she herself felt towards him.

Lewis seeming to expect an answer kept looking at her stedfastly, but surprised and hurt to behold in her countenance only an expression of mildness, calm, and serenity—Well, Madam, said he, it seems you even think me unworthy of an answer?—Sir, I always thought you were able to read my very heart, that heart which I have laid open before you with such perfect sincerity that it seems to me you ought to be a thousand times better acquainted with its feelings than by any thing which words could express: they never could convey what I feel, and hitherto I have always been desirous that my sentiments should rather be guessed at by you!... Yes, Sir, I would renounce happiness, nay even leave you, rather than give my enemies the dreadful right to condemn my conduct; oh! honour is become more dear to me!... it is your esteem which I must justify. I ought to do every thing for virtue; I ought to sacrifice every consideration to that of my reputation. Your glorious actions, your eminent qualities, and the lustre which you have reflected on the age, will induce an equitable posterity easily to pardon those errors of love which you have been led into; posterity will excuse that natural ascendancy which youth and beauty obtained over a Prince so worthily beloved, and consequently seduced by the very sentiments which he himself inspired! But, Sir, all your more serious and considerate connexions will be judged without any such indulgence. If an obscure woman, whom you have taken from an inferior rank to raise her to the first dignities at court, and place her near your person, if this woman, who possessed neither youth, nor agreeable accomplishments to seduce you, should not leave an unblemished character, what will the world think, Sir, of your good sense, discernment, and greatness of soul?... If this idea did not exalt me above myself how unworthy should I be of all that you have done for me!... Ah! when without hesitation I am ready to sacrifice my happiness and peace to my reputation, it is for you alone I wish to do it; you are the only object of my thoughts. I no longer stand in need of principles; I henceforth may dispense with virtue; for to induce me to do every thing that honour or duty may exact, whether most painful or heroic, the bare recollection that the great Lewis called me his friend will be fully sufficient! You, Sire, have inscribed my name on the page of history, it is for me to render that name illustrious, which, had it not been for your bounteous favour, posterity would have been ignorant of. This is my whole ambition: I am not inspired by a vain, foolish pride, but by the most pure and tender attachment which has ever been conceived.

"This discourse deeply affected and raised the admiration of the magnanimous Lewis. Heretofore timid and reserved in his manners towards Madame de Maintenon, he had never allowed himself such demonstrations as friendship warrants, but respectful love forbids: at this moment, however, the noble sentiments with which his heart was fired, raised him above that sort of fear, and seizing the hand of Madame de Maintenon and pressing it with transports to his own—Yes, exclaimed he, you are my friend!... Madame de Richelieu shall not be exiled."

With respect to the moderation of Madame de Maintenon during her years of favouritism, her benevolence, the many acts

of charity she performed, &c. her merit, we believe, has not been over-rated. But in what way the female sex is to derive moral instruction from a picture of this kind, heightened too by a considerable portion of the inflammable, we know not. In this country, at least, we have no desire that our ladies should make up their morals for the captivation of princes, nor do we envy the country that is governed by a king, who is governed by a woman, who is governed by a priest, or what is tantamount, by the blindest bigotry and superstitions of the church of Rome.

ART. VII. *The Patriot; or Wallace, an Historical Tragedy.*
2s. 6d. pp. 108. Murray.

HISTORICAL plays, distinctively so called, owe both their origin and their maturity to England. Most of the ancient tragedies were founded on some incident derived either from true or legendary history; but, instead of attempting to give a full display of the incident, to make the personages speak and act as they were recorded to have spoken and acted, the poet merely proposed to himself to form a graceful piece of dramatic composition, to which the names and the fortunes of the personages selected from history might add dignity and interest. Such were the historical tragedies of Greece and Rome; and such, in general, after their model, those of France, Spain, and Italy. But our Shakspeare, conscious of inexhaustible powers to delineate, in true and lively colours, the most diverse and opposite characters, and thus to communicate interest to the most unartificial arrangement of incidents, opened the page of history, and seizing upon some transaction or series of transactions, boldly ventured to dramatize it, without altering its form or progress. With so much fidelity, and at the same time, with such incomparable skill, does he execute this attempt, that, although some characters are introduced of which history makes no mention, and although others are, by their striking delineation, brought forward into a more prominent situation, than in our records, they appear to have occupied; yet, in general, the outline drawn by the historian is merely filled up by the poet; and Hall and Hollinshed differ from Shakspeare chiefly in their chronicles being dry, tedious, barren details of facts, and short uninteresting hints of characters; while, in his immortal pages, every incident is striking and attractive, every character distinctly drawn, animated, and impressive.

Of many personages, there is no historian who gives us a more lively, a more complete, or a more accurate idea than Shakspeare. From no historian or orator of Rome do we derive a more distinct conception of Mark Anthony, or of Brutus and Cassius. The altercation between the two latter,

and the funeral speech of the former over the body of *Cæsar*, are master-pieces in the delineation of character, and may afford a lesson to every historian who intends to embellish his narrative by putting speeches into the mouths of his personages. The same observations apply to a vast number of distinguished persons in our English history. Shakspeare faithfully delineated them according to the sketches which he found in our chronicles; and well it is that he did so, for his more striking and lively representations, being in every person's hands, have formed the general opinion; and the current ideas of many illustrious English warriors and statesmen, are drawn rather from the poet than the historian.

For historical plays thus constructed, we own that we entertain the highest partiality; we consider them as a more elegant species of history, which charms the imagination while it informs the understanding. We cannot conceive a finer field for the display of poetical powers, nor one in which more unfading laurels might be won. But while we so highly esteem such historical plays as we have here described, we, on the other hand, as greatly detest those parodies on histories, which so frequently assume the name: those historical plays only in name, where the incidents are perpetually falsified; the names of the actors altered; characters, wholly different from those which they bore in real life, affixed to well known personages; a whining lover presented to us for a manly, jolly warrior, and a sentimental coxcomb for a grave and solemn statesman. Such monstrous performances, where history is burlesqued and falsified without mercy, would be utterly intolerable, an unpardonable sacrilege towards the shades of our ancestors, were it not for the consoling circumstance, that they have hitherto been so ill-executed, as seldom to have outlived the hundredth part of their century, and generally to have died guiltless of leaving any false impression on the mind of any reader.

It would have been with unspeakable pleasure that we should have found ourselves entitled to enroll the anonymous author of the tragedy before us rather among the legitimate successors of Shakspeare, than among the lamentable herd whom we have last described. Wallace is a favourite with us as well as with him: and the poet who should have presented us with a just portrait of that bold and spirited warrior, would have earned our most liberal and earnest applauses. But alas! not even the author's pathetic introduction, although it pre-disposed us much in his favour, can make us see his performance with his eyes; and we are unwillingly compelled to enwreath his brow with the melancholy willow instead of the triumphant laurel.

The truth of history is violated in respect both to the incidents and characters. The poet has here no excuse for altering

his incidents to preserve the unity of his plot; for he disclaims all idea of adhering to the received rules of the regular tragedy, and indeed rambles through the different scenes with a licence which could scarcely be allowed to the historian. Nor can we perceive that the interest of the plot is anywise increased by the changes which he introduces. Wallace is here supposed to have been reared up from youth to manhood in ease and indolence, under the tender care of his father, who is still alive at the period when his son bursts from his life of tranquillity and goes to encounter the enemy. The true story appears to us much more affecting, and more capable of poetical embellishment:—while Wallace was yet in his infancy, his father had been killed by the enemy; in constant danger from the enemies of his country, he had been reared and educated by his widowed mother; and, while yet a mere stripling, roused by the memory of his father's death, and the continual view of his country's miseries, he began that determined resistance to her oppressors, to which his death alone put a period. To us this appears by far the most interesting course of the hero's progress; nor can we, according to the author's story, reconcile ourselves either to Wallace's sudden exaltation to the command, nor to his boasts of the many dangers which he had surmounted.

Another falsification of history appears dictated by a taste equally bad. According to history, (at least such history as has come down to us) the wife of Wallace, young and much beloved, had, with all her friends, been put to death by the savage enemies of his country. This incident, which, we are told, inflamed the resentment of Wallace against them to tenfold fury, might, in the hands of a skilful poet, have been employed greatly to heighten the effect of the piece. But our author makes quite a different story of it. Wallace is first a lover and then a whining husband; and it is only when about to be led to the scaffold, that he is informed that his wife, unable to sustain the idea of his fate, had died, after being delivered of a still-born child.

The real transactions of the respective historical characters are also sadly mangled and misrepresented without any apparent reason. Graham, who, according to history was long the bosom-friend, the perpetual companion, the *fidus Achates* of Wallace, appears to be little more than one of his good friends; while the part of Graham is occupied throughout by one Douglass, who, according to history, was a young kinsman who only began to attend on Wallace after the death of Graham. Menteth, the arch traitor who, from avarice and ambition, gave up Wallace into the hands of the English, is here white-washed of his crime, and is made a very faithful friend, and a very innocent instrument of his destruction.

By these and various other changes in the transactions and

characters, for which we cannot see the least utility, the story of Wallace is so wholly altered, that no one would recognise it unless by the names. As to the manner in which the several characters are supported, every thing which Shakspeare has accustomed us to look for in an historical play, is here wanting. With the exception of a very few scenes where one personage displays vicious, and another virtuous sentiments, almost any speech in the play might be transferred from the mouth of the speaker, whether male or female, to any other person of the drama. All are full of flowers, all delicately sentimental, nor is there almost a single speech of Wallace which would not equally well suit the love-lorn heroine or her attendant. Thus, in one passage, he expresses the native tenderness of his soul :

“ To me retirement yields her choicest sweets.
Obscure and lonely would I pass my days :
Each morn to stray amid embowering trees,
Alone, unseen ; and from the tufted brake
To hear the lark just sprung, the morning greet,
In all the strength of native melody ;
How sweet, how pleasing ! While adown the vale,
All wildly innocent, amid her flowers
Fair nature roams, and from their velvet leaves,
Dashing with naked feet the pearly dew,
Adjusts each fold and marshalls every tribe.
Now must I leave you, darling haunts of youth ;
For ever leave thy pure, thy bloodless bowers,
And in the field, where death triumphant stalks
In all the horror nature knows, array'd,
Sigh out my soul on some rude ruffian's breast,
Far from the lap of parent or of friend.”

We have in vain searched throughout for one character ably drawn and powerfully marked : and if neither the incidents nor the characters of history are placed before us, the author must not account our censure hard if we wholly deny his play the title of historical.

It is needless to continue our comments on this performance. In attempting an historical tragedy, the author seems to have entirely mistaken his own talents. He seems neither to have any feeling of peculiar character, nor the power to delineate such conceptions. In the humbler walks of poetry, he might meet with more success ; the lines we have quoted afford rather a favourable specimen of his talent for description. We would, however, advise him to cultivate a much more correct style of versification ; to give over the harsh and vile abbreviations in which he delights, such as *'s* for *as*, *b'lieve* for *believe*, &c. ; and to acquire an accurate knowledge of English pronunciation. Is it from unacquaintance with this latter circumstance, or a total want of ear, that he has written such lines as the following :

"The whisper fraught with fatal surmises"—

"And every event to thy purpose turn'st"—

"Smiles o'er the ashes of industry's hopes."

We must also exhort him to labour with much more diligence to be understood; for we must acknowledge that we have been often at a loss to decypher his meaning, and have sometimes fairly given up the point.

ART. VIII. *Manual of Health; or, the Invalid conducted safely through the Seasons. To be Continued occasionally.*
1 vol. 12mo. 5s. London, 1806. Johnson.

THIS Manual commences with a dialogue between a lady and a gentleman, in which the author strains hard after wit without being fortunate enough to reach it. It is intended, by way of making a dashing *entrée*, with a view to captivate and engage the heart of the reader; but while the writer plays off his paragraphs, brilliant, as he supposes, with point, the reader only laughs at the vanity that blinds the eye of the author and leads him to mistake the affectation of humour for the thing itself. The speakers are the author and a lady, who sketched for him the frontispiece of the work. The author wishes he could write a chapter on health, because an author more witty than he, wished he could write a chapter on sleep. The painter says he had better try what can be done.—The author says he dare not try his hand at a mark which has been equally missed by those who shoot at random and those who take just aim. The painter says it has in fact been of no avail to write on health. True, says the author, nor will it ever be otherwise. But says the painter, "Is it quite clear that you authors for example have taken us other perverse mortals right?—How are you to be taken then? Where can we get proper hold of you?—I would only just venture to hint the possibility that you may not have looked us closely all round. Otherwise might you not have espied either about head or heart, some spot where your saving doctrines would *hitch*.—You are trying to puzzle me I half suspect. I should certainly conceive you better under favour of an example.—Believe me I have no profound meaning for which it could be worth while to hunt out an illustration. I am not sure, however, whether a radical mistake has not spoiled the effect of all the good lessons which the world has received on this eternal subject. Why in the name of common sense, unceasingly harangue upon duties and upon blessings. Search town and country through and find me out who is in pain about duties, or who will submit to a short self-denial for the sake of blessings belonging either to this world or that which is to come.—You do not surely advise me to labour at making out health to be a curse—No surely, but I would have you to make it out to be *somewhat of an accomplishment*, and then people will cultivate it greedily.

This lively and spirited dialogue, rendered ten times more interesting by the occurrence of a number of smart interruptions by which the one speaker arrests the other in the midst of his career, and corrects the wanderings of his imagination, while it is yet within the reach of correction, is protracted to an extent of nearly 40 pages, in which as great a number of pretty things are said upon health as could well be crowded into so small a space. Agreeably to the suggestion of the painter health is declared to be an accomplishment; by way of alluring to the pursuit of it the daughters of fashion. But we are far from being reconciled to this application of the term accomplishment even with the explanations by which it is accompanied. An accomplishment is defined by the author to be an acquired quality, which renders people more agreeable to themselves or others; and then health is pronounced to be an accomplishment because it may sometimes be acquired by pains and effort. But this seems to be but a poor criterion for judging of an accomplishment. For at this rate a new hat or a new suit of clothes, if they have cost the owner some pains and labour in the acquisition, may be denominated accomplishments. They certainly render him more agreeable to others; and it will scarcely be doubted that they render him more agreeable to himself also. And so in the same manner the artificial colouring that often adorns the cheek of the fashionable female, is to be considered as an accomplishment, for it both requires pains and renders her more agreeable, if not to others, at least to herself.

But it is also added that an accomplishment is an acquired quality, in which something is due to effort, making that which nature gives more perfect. If you suppose all people born in a diseased and sickly state, then this may perhaps be made to apply to health; but if you suppose, what is certainly the fact, that most men are born in a sound and healthy state, then the term accomplishment will scarcely apply. For how can a perfectly good state of health be improved? A man can never be more than in a state of good health; and the fact is, that this state occurs most frequently where it has been made least the object of pursuit. The mother who is most solicitous about the health of her child, employing every precaution and every possible means to ensure it, which her own maternal fondness or medical skill can supply, finds but too often that the object she has been pursuing is not to be attained. But the mother who used no particular precautions and employed no peculiar means to ensure health beyond what seemed barely necessary to render the existence of her infant comfortable, will succeed in nourishing and rearing up to maturity a strong and healthful child. But here health exists without effort at acquisition. It must then have been the gift of nature and

cannot be placed in the list of accomplishments, even according to the author's own definition. Health, in short, is a state or condition of body or of mind, but not an accomplishment; for that state may be primitive and therefore not acquired. And if it were to be acquired by effort only, the term would not yet suit it. An accomplishment implies elegance of action; and in this the excellence consists. Action may be often necessary indeed to the promotion of health; but we have never heard that elegance of action was necessary to it.

But if health is not to be considered as an accomplishment it is at least to be considered as an object of the greatest importance, and in that light all people who have ever felt the want of it, unavoidably consider it. It is not because people are ignorant of its value that they do not pursue the line of conduct best fitted to preserve or acquire it; but because their passions are stronger than their reason and lead their reason captive. But we must confess ourselves under obligations to such medical gentlemen as condescend to commit to writing the result of their observation and experience, with a view to engage men in the pursuit of health, whether it be by addressing themselves to their reason or to their vanity.

The author of the present work includes all that he has to say under two general heads, *Sensibility* and *Climate*. He begins with the former, because he takes it "to be the conspicuous element in animated nature, and eminently so in human creatures of the present day. This will no doubt be reckoned a very good reason for the preference which is here given to it. After assuring the reader that he shall be troubled with no technical or professional views, no mysticism, no intricacy, no visionary projects, the author hopes that all who peruse his pages will bear him witness that they have the powers of feeling and moving; and that sights, smells, tastes, sounds, touches, thoughts, affect them agreeably or disagreeably. This grand and preliminary point being settled, the reader is next conducted through a long train of nervous temperaments, and examples, and comparisons, and inferences, and arguments, and digressions, and returns, and explanatory remarks, which if they throw any thing like light upon the subject, they do it in so faint and indefinite a manner that the reader is often at a loss to know whether it is light or darkness. A great deal of his argumentation tends to show that the native Indian, in the wilds of the forest, possesses as high a degree of susceptibility in the organs of perception, as the most delicate lady in England. But what is this to the purpose? Abstruse and abstract discussions upon Sensibility, and muscular inability, or the contrary, and upon nervous and sensitive temperaments, can never be understood by the generality of readers for whom the book professes to be written; and what is worst of all, they

are not always understood by the writer; or at least not so well understood as to enable him to express himself intelligibly on the subject.

We do not deny that the investigation discovers sufficient marks of observation and attention to the subject to have made the author perhaps a useful practitioner; but we cannot say that in the ordering and marshalling of his materials he has displayed that skill and comprehensive view of the subject which is necessary to the successful communication of knowledge. But we forget that the author never intended to write methodically, and therefore is not to be blamed for not performing what he never undertook to do. He is pretty full in his inquiries into the causes and consequences of the nervous temperament, which he considers as particularly liable to all the variety of scrophulous ailments, and to consumption among the rest. "My reasons, he adds, for an opinion which has not yet been disseminated in medical writings are exceedingly simple. I see that those who become consumptive, whether from hereditary disposition, from conformation or accident, are most commonly also nervous. I perpetually meet with individuals nervous at one time, and threatened with distortion of the bones or having diseased glands at another, or both at once. The children of nervous parents are peculiarly liable to these other complaints. In families of sensitive feeble children, part shall be consumptive or otherwise scrophulous, and part hysterical or be plagued with nervous head ache. The justness of the opinion depends upon the extent to which it holds good. I commit it without fear to the judgment of the experienced and discerning. I by no means intend to affirm that these disorders are the same in nature only varying in their seat, that is, assuming for a moment the old hypothesis, of a foul humour, I do not suppose that in one example it settles in the glands and in another wanders to the nerves. I am disposed to think these complaints have nothing in common except frequently attacking a particular constitution, because I see that the best remedies for the one leave the other in full force."

Among the causes assigned for the frequency of the nervous temperament with excess of feeling, the small-pox is enumerated, particularly the inoculated small-pox; because to suppose so powerful a fever exciting fever harmless, is to suppose that a very moveable body shall receive a violent impulse and yet retain its former position. But if the small-pox, in its most virulent state, that is caught without inoculation, produces no sensible effect of this kind as among the lower classes of people, why should its effects be accounted so great in its milder state of attack, the inoculated. As the best means of preventing nervous disorders, and even of operating a cure in

slighter cases, the author proposes *the union of temperance with labour*. This advice must be allowed to be good; but we suppose the author means that the temperance is to be extended to the labour itself; otherwise we think the prescription will not be of much use.

The next subject of investigation is that of Climate. This, it seems, is referable to the following heads:—1st, The Frosty Season; 2dly, The Early Mild Season; 3dly, The Cold Dry Season; 4thly, The Hot Season; 5thly, The Raw Wet Season. These, with the dangers peculiar to each, are described in their order, and the precautions necessary to be adopted against them.

In this department of the work the author discovers a propensity to attribute all disorders to cold, as their primary and radical cause, and this certainly will account for many. But the best preventative against a disposition to chillness and, in the author's opinion, the best piece of advice in the whole book, is simply to sit a good deal during the winter in a room without fire.

It is this part of the work that is most likely to be useful to the general reader. The former embraced too much of abstruse and physiological discussion to be easily understood. But the present embraces a subject known in some degree to every body—cold and its effects on the animal system.

We shall conclude our remarks on the book by observing that the author appears to us to possess a considerable degree of talent for observation, and a considerable degree of acuteness in the investigation of his subject; mixed, however, with a degree of eccentricity which often betrays him into slighter deviations from the subject, and leads him at times into the regions of extravagance.

ART. IX. *Fragments upon the Balance of Power in Europe.*
Translated from the German of the Chevalier Fred. Gentz.
Just Published. pp. 389. 8s. London, 1806. Peltier.

A PREVIOUS work which this author published on the political relations of Europe, recommended by considerable knowledge of the subject, and by the station of the writer, once a member of the Prussian government, pointed him out strongly to the attention of this country; and we are rather surprised that the curiosity of the public toward the present performance has not been more lively. We are not here, it is presumable, very fond of the title "*Fragments*;" whence this neglect may have partly arisen. We like not half information. Besides, we have learned from experience that the subject is by no means a promising one. Of all the persons who have pretended to instruct us on this political balance, and they have been truly not a few; it is difficult to point out one by whom

our hopes of information have not been completely disappointed; by whom instead of knowledge we have been presented with any thing but a tissue of vague words, to which no ideas could be annexed. The public, therefore, have but little expectation either of amusement or instruction, from a book on the balance of power; and very naturally pass it over with indifference.

It may be remarked, concerning the writers on the Balance of Power, that very few of them express themselves in such a manner as to let us know what they mean by the term; so completely devoid are they of ideas on the subject, and so vague, by necessary consequence, is their language. Under this description too, may be classed the greater part of the political orators of the day, who are, if possible, more empty than the writers. But it deserves to be remarked, respecting even those writers and speakers who can express what they mean by the term Balance of Power, that no two of them agree in the same meaning. One makes it this thing, and another makes it that, and the Balance of Power owns as many acceptations as there are persons who have written on it. It is an abstract idea, of which the influence has been great in human concerns; and it forms a striking example of the rude and ignorant manner in which the great affairs of the world are conducted, that no two men are yet agreed what the idea is. The task, however, of panegyric is easy. Accordingly the greater part of our instructors on the subject have taken that department. Glorious is the balance of power! Sublime is that system by which the nations of Europe are bound together as members of the same family! It is the admirable invention of modern times, and the triumph of political science! The nations of Europe, happy under its protection for more than two centuries, have made rapid progress in wealth and civilization! For strains of this nature, an undefined idea, an unknown something at which the mind only guesses, is admirably adapted. Ignorance is the mother of devotion. This maxim, which is often perverted, is perfectly just here. The sentiments of rational religion are supported by reason; but of enthusiasm, and a fantastic admiration, ignorance is the natural progenitor in matters of religion or matters of state. It is perfectly evident that such effusions give no information; yet to the terms above mentioned may the greater part of all that has ever been written on the balance of power, if it were carefully analysed, be reduced.

Lately another topic has been added to the heads of panegyric. That is invective against the French government or governments, by which the federal and poisoning system has been brought into peril. It is not easy to speak so vaguely on the abuses of the French power, as on the beauties of the balancing

system, because unfortunately there are too many well defined acts before our eyes. Those, however, who join this invective with the panegyric on the balance of power, generally contrive to write and speak with nearly as little information on the one subject as on the other. It is not so much the abuse of the French power, it is not so much even the injuries done to their favourite balance, at which the furnace of their indignation furiously burns, as the impious change which Frenchmen produced in their government. To this every evil, past, present, and to come, in the condition of human creatures, is owing. But these tragical strains instruct no more, than the gayer tones which were struck in celebration of the balancing system. If these writers mean to say that every change of government is in its own nature evil; it is not true. Changes of government are good or they are evil exactly as the kind may prove. If a government is changed from a bad to a good, or from a good to a better it is an excellent change. It is only evil when it is from a good to a bad, or from a bad to a worse form of government. The Dutch at a memorable epoch changed their subjection to a monarchy for obedience to the magistrates of a republic. The English changed an absolute monarchy into a mixed government; and these and innumerable other changes have been attended with the happiest effects. To rail against changes then is mere ignorance. The French did ill, not in making a change, for that they greatly wanted, but in making a change for the worse rather than the better. It is not because the French made a change in their government that the ancient fabric of Europe has been so violently shaken; but, partly, to be sure, because they made a bad change, though chiefly because that fabric was already tottering, and the weak and rotten governments of which it was composed were ready to crumble upon the first touch.

These two topics, the panegyric upon the balancing system, and the invective against the French revolution, by which that system has been so much disordered, chiefly characterise the work before us. It is not, however, devoid of some explanation of the meaning of the balance of power, an explanation the value of which we shall see hereafter; and there is a great variety of details respecting the actual abuses which have been perpetrated by the power of France, and reflections which exhibit both knowledge and sagacity. The truth however is, he must be a very ill informed man to whose stock of knowledge much will be added by the performance.

The work itself, as it now appears, was written towards the end of the year 1805, when the third coalition was already in arms, and the expectations of mankind were at the highest. It is evidently dictated under the impression that now the triumph over France was at hand, and the fears of those who

live in dread and horror of revolutions to be scattered to the winds; a circumstance which alone affords a tolerable specimen of the author's political sagacity. The knowledge and penetration was not miraculous which would have led any man to anticipate a result, not indeed so remarkable for celerity, but nearly resembling in its nature that which we now deplore. To the body of the work, however, is prefixed an introduction, by what hand does not appear, penned (since the battle of Austerlitz and treaty of Presburg) in the month of April of the present year. It consists of a train of general reflections, admonitions, and reproofs upon the present state of affairs. The ascendancy which the tyrannic, and aggressive Power has acquired is to the last degree deplorable and alarming. But still there is no cause for absolute despondency. The aggregate of the means for erecting a barrier to French domination is yet ample. Miserable however it is to say that Europe is plunged into that state of apathy which prevents all the efforts necessary to give these means effect. "Whoever," says the writer, "will take the trouble to observe with attention the predominant sentiment of the day, the character of political conversations, the tone of society, the tendency and bearings of public opinion, will soon be convinced that, with the exception of a very small number indeed, who with genuine, patriotic, and true cosmopolitical feelings, (which in the higher sense are the same,) lament the ignominious fall of the European commonwealth, the great mass of the public in every country may be divided into two classes; the one of which, and by far the largest, views the events of this wasteful period with more or less INDIFFERENCE, while the other beholds them with SATISFACTION." A dreadful picture of these evils succeeds; and to them are chiefly ascribed the miseries which the writer deplores. "The ascendant," says he, "which apathy and indifference to the highest interests of Europe, or an immediate predilection for what tended to prejudice these interests obtained in the minds of our contemporaries, was not only, as is frequently believed, an accessory to greater evils, a figure in the back ground of the gloomy picture of the decay of Europe, it was the innate active principle, the original source of the decay. The governments have exposed themselves to much well merited censure; they have done much to precipitate their fate, but the greatest and most decisive share in the work of devastation is the people's. Their mistakes would have been fewer, shorter, and more susceptible of remedy, if the utter blindness of the nations, the perversion of public spirit, the dormant state of all genuine sentiments, the dominion of the lowest motives, and to say all in a single word, the moral corruption of the world, had not infected, poisoned, and preyed upon every thing around it." But this declamation, though it

be abundantly easy, is very little instructive. This strange, and unexampled defect of public spirit in so great a portion of the human race, surely deserved to be a little investigated. The only link, however, by which the writer attempts to unite it with the mighty effects he ascribes to it, is his own assertion. And as to the cause, he never once thinks of it. But if the fact be true, if the dereliction of all public spirit be as complete in the nations of Europe as he describes it, only one cause can be assigned. The want of public spirit is a most unnatural thing among human creatures. So natural and strong is the sentiment that scarcely any obstacles have been found too hard for it to surmount. Nothing can subdue it but a total dissonance between the ideas of the people, and their governments. If public spirit is lost in Europe, it is lost by this means; that the progress of ideas, and the change of manners and circumstances has proceeded so far among the people that the old forms of government are incompatible with them. The absurd adherence to ancient privileges, and forms, has prevented the changes in government from keeping pace with the irresistible changes in the circumstances of society; and hence an estrangement has grown between the government and the people over the whole continent of Europe. The apathy and indifference, however, to the common weal is not so great as it is here described. But thus far we are ready to go along with the writer; that no considerable efforts need be expected from any nation on the continent of Europe till the forms and principles of their governments are greatly altered; till they are made to correspond with the altered state of society, and the new sentiments and circumstances of the people.

Keeping at a distance from topics of this description, the author of this introduction contents himself with lamentations. He deplors the apathy of the people of Europe, and exhorts them to get out of it. But to tell them how, he considers no part of his duty. He seems to think they might get out of it, if they chose; and, that here the business must rest. What ignorance this betrays of the nature of human affairs it is perfectly unnecessary to explain. A state of apathy must be produced by some great, and overpowering causes; and these causes must be removed, before the cold indifference of the people can be warmed into patriotism. What these causes may be it is the business of the philosopher to explore. It is the business of the leaders among mankind to put in execution the means of removing them. Those authors who wisely pen lamentations over the death of public spirit; and those leaders who are indifferent or averse to the removal of the cause, are either perfectly useless or positively criminal.

Having got through a very long introduction, we come at last to the main subject, "the present state of the public balance

of Europe." The first chapter is on "the true acceptation of a balance of power." Let us, therefore, see what this author means by this most indefinite term. He undertakes to tell us what he means; which, we own, promises well; most writers on the subject being very cautious to abstain from all unnecessary disclosures of this nature. What then is the explanation with which he favours us? "What is usually termed a balance of power," says he, "is that constitution subsisting among neighbouring states more or less connected with one another; by virtue of which no one among them can injure the independence or the essential rights of another, without meeting with effectual resistance on some side, and consequently exposing itself to danger." This definition, which it must be owned is abundantly vague, the author further explains by saying afterwards that it is "The proper character of a union of states, such as has existed in modern Europe, and the triumph of its constitution, that a certain number of states possessing various degrees of power and wealth, shall each remain untroubled within its own confines, under the protection of a common league, and that that state whose whole territory is encircled by the walls of a single town, shall be held as sacred by its neighbours as any other, whose possessions and power extends over lands and seas." By this account the balance of power means only a certain league among the political powers to maintain every state, great or small, in its existing situation. The intention of it is to prevent changes; to prohibit all increase or diminution in the number of the European states; and all increase or diminution in the territory of each. They seem to be involuntary changes only that are here described. "Each state," the definer says, "shall remain *untroubled* within its own confines."—It is provided "that no one can *injure* the independence of another." Any state may, then, according to this definition, be incorporated with another, provided it consents to the change, without injuring the balance of power. There is no absurdity in supposing that a state may thus consent. Scotland did so in regard to England; Corsica, and Malta have done so in regard to Great Britain. But if several states may act in this manner, any number may. Let us suppose that the greater number of all the states in Europe do so; and what becomes of the balance of Europe, when a single state may thus be rendered more powerful than all the rest taken together? The definition, therefore, wants to be mended. Are these voluntary changes, too, incompatible with the balance? In that case the balance of power, at the time when it existed, meant a league to prevent all changes in the territory and confines of the different nations of Europe. But we know of no league either tacit or expressed, which ever proposed such an object. Changes have been perpetually

going on in Europe, even when this balance was supposed to be the most effectually guarded. In every sense then in which this definition can be taken it is evidently vague, and inaccurate; and plainly proves that the writer had no clear and distinct ideas upon the subject. The consequence is that he has harangued without communicating any information.

He tells us that "men were soon aware that there were certain fundamental principles arising out of the proportional power of each of the component parts [of the European confederacy] to the whole, without the constant influence of which, order could not be secured; and the following maxims were gradually set down as a practical basis, which was not to be deviated from;

"That if the states system of Europe is to exist and be maintained by common exertions, no one of its members must ever become so powerful as to be able to coerce all the rest put together;—

"That if that system is not merely to exist, but to be maintained without constant perils and violent concussions; each member which infringes it must be in a condition to be coerced, not only by the collective strength of the other members, but by any majority of them, if not by one individual;—

"But that to escape the alternate danger of an uninterrupted series of wars, or of an arbitrary oppression of the weaker members in every short interval of peace; the *fear* of awakening common opposition, or of drawing down common vengeance, must of itself be sufficient to keep every one within the bounds of moderation;—and,

"That if ever a European state attempted by unlawful enterprizes to attain to a degree of power, (or had in fact attained it) which enabled it to defy the danger of a union of several of its neighbours or even an alliance of the whole, such a state should be treated as a common enemy; and that if, on the other hand, it had acquired that degree of force by an accidental concurrence of circumstances, and without any acts of violence, whenever it appeared upon the public theatre, no means which political wisdom could devise for the purpose of diminishing its power, should be neglected or untried.

"These maxims contain the only intelligible theory of a balance of power in the political world."

Now here is something highly worthy of remark. In this "only intelligible theory of the Balance of Power," an idea of that balance is held out completely different from that expressed in the definition to which we formerly adverted. In the definition, the object of the system was represented to be the preservation of the limits of each power, whether great or small. In these maxims, which contain the theory, nothing whatever is stipulated but the prevention of the excessive ag-

grandisement of any one power, as if any one power could ever become excessively aggrandised, but by continual inroads upon the limits of its neighbours. If the maxims then are to be considered as an analysis of the definition, which they profess to be, they convey this notable meaning, that if the states of Europe would preserve the balancing system, they must prevent any of their number from enormously violating it; a discovery for which M. Gentz must have studied very profoundly. Now this is one of the men who is reckoned to have written more wisely than almost any other, on the Balance of Power. Had we not some reason, therefore, to state as we did, that the Balance of Power is an abstract idea which has had great influence in human affairs, without being ever defined? Does it not very clearly appear that men have spoken about it, while in their apprehension it was merely a something, which they rather imagined than knew? Is it not very certain that while they directed great actions by so vague a principle as this, they must often have been deceived into prodigious errors? Does it not appear from the history of Europe that the Balance of Power has furnished for many ages an apology for the exercise of every evil passion, and has been the pretext for aggressive and unjustifiable actions without number?

Having thus far descanted upon the abstract idea of a political balance, the author considers in his second chapter, "the shock given to the Balance of Power by the introduction of the partition system." He begins his illustration of this subject by the following reflections. A combination of political powers, of which the counterpoise is naturally calculated to produce happy effects, may by their concurrence give rise to the worst of evils. Thus, in the British government, the counterpoise of King, Lords, and Commons, is naturally calculated to secure the liberty of the people, together with the steadiness and unity of action peculiar to a monarchical government. But if these three constituent parts, instead of balancing one another according to the theory of the constitution, should form a joint compact, for their mutual benefit, at the expence of the people; if the house of commons, for example, instead of opposing the exorbitant demands of the crown should basely agree with the other two parts of the legislature to fleece the people and divide the plunder among them, such a government may become more pernicious than any other; it may proceed farther in accumulating burthens upon the people than any other government would dare, and may thus become equally oppressive, equally ruinous to the happiness and best efforts of the people, with the simplest despotism. In the same manner, says M. Gentz, a confederacy of political powers, whose counterpoise should secure the pre-

servation of all the states, may by an infamous combination agree to divide part of those states among them, and thus become the destruction of that very system which the confederacy was formed to protect. Of this nature he regards the partition of Poland in 1772. But the greater part of the chapter is employed to prove that this transaction, infamous as it was, afforded no apology for the late French aggressions; and as most persons, we suppose, will heartily agree with him, we need not occupy time with repeating his proofs.

He next comes to that subject which received so many words in the Introduction. In the third chapter he proposes to treat "of the decay of political feeling in the course of the revolution war." Here again a dismal picture is drawn of the apathy with which the progress of the French power was beheld by other nations. This effect, he thinks, "was in a considerable degree owing to the pestilential influence which the apostles of the French revolution, and their wretched maxims of liberty, had obtained over the public of every country." He sees, however, that this will not account for the phenomenon; for after every appearance of liberty was lost in France, "the same indifference," he says, "to the public good, and the same insensibility to the common interest continued to exist." He proceeds, however, no farther in exploring the cause. Whatever came not from the French apostles of liberty, came he knows not whence, and there he leaves the inquiry. He tells us, however, that if things are not mended "all must be given up as lost." He tells us too, that "the transition from the present state of things to another founded upon a Balance of Power, and leading to a permanent amelioration of the political system, and to durable order and tranquillity, intelligent men have long perceived cannot be brought about, without strenuous exertions and sacrifices of every sort." He informs us also, that "the system which our ancestors had organised, has been decomposed and annihilated by an *abuse of form*, and by *languor of spirit*." Every man who is accustomed to look for ideas in what he reads, will immediately perceive that these are words so vague as to have hardly any meaning.

The remaining part of the book is devoted to the exposure of the abuses and dangers of the present exorbitant power of France. This subject he begins with an inquiry into what he calls "the relation between France and the other states in internal constitution." And here we have some new and curious elucidations on the Balance of Power. The changes in the internal order of any state, he says, do not enter into the considerations respecting the balance of power, "no one state has the right to call another to account respecting the constitution it has chosen to adopt." The reason he gives is curious; "Though

the internal constitution," he says, "has an immediate influence upon the strength or weakness of a state, the federal system is not grounded upon degrees of power, but upon the external limitations of this power." Here the author's language is so indefinite that we really know not what to make of it. What does he mean by the external limitations of the power of a state, on which, and not on the degree of that power, the federal system is grounded? The meaning which most naturally occurs is the territorial limits. It is not the degree of power which any state may acquire within certain limits, but the extension of those limits which disturbs the Balance of Power. But this is a meaning so absurd that it will not bear to be examined. The encroachments which Russia has pushed around the Black sea and in Poland, within the last fifty years or little more, are, in territorial magnitude, and perhaps in population, far superior to all that has yet been added to France. The term "external limitations," may, on the other hand, mean the limitations which external powers are able to impose upon any state; the faculty of restraining it by force, if need be, within its own boundaries. If this be the meaning, how many external powers are to be required? Must one, or two, or three be sufficient? Unless some definition be given the instruction we have received is good for nothing. Thus, for example, the united powers of Sweden, Prussia, and the Porte, the most immediate neighbours of Russia would not be sufficient to restrain that power within her boundaries; and yet the balance of Europe is not thought in immediate danger from Russia. On the other hand how little fear need the French power excite, if only a few of the states of Europe, Russia, Austria, Prussia, and England, would join steadfastly, energetically, and wisely, to restrain it within proper bounds? If a power however becomes formidable because other powers will not combine to oppose it, the federal system is destroyed by its own members, not by the power which they will not resist; that power only extends its limits where no federal system is found. But this interpretation of the phrase "external limitations," indefinite and unmeaning as it thus appears, cannot be admitted; because it is inconsistent with the preceding observation, "that the federal system is not grounded upon degrees of power," or upon the internal improvement of a state. It is very plain that the internal improvement of some states might be carried so far, and so high a degree of power attained, that their neighbours could impose upon it no limitations. Let us suppose, for example, that a completely wise government is established in Russia, that the immense population of that immense country is pushed forward in civilization as rapidly for fifty years as human nature will permit, while the rest of Europe proceeds at no greater than its present pace,

and let us suppose that a prince of great talents, and of a restless ambition then arises, to direct the mighty forces of this empire against its neighbours, would not this power be far more formidable than France is now? But all this would have taken place only in consequence of those internal changes with which our author says, the Balance of Power has nothing to do. So extremely confused, inaccurate, vague, and contradictory are the ideas of even the best authors on the Balance of Power.

But we come immediately to a piece of information more curious if possible, more noble and ingenious, than any thing we have hitherto received. Notwithstanding the general rule, which our author so lately stated, that the internal regulations of any country are no concern of its neighbours, and ought to be exempt from all interference on the pretext of the Balance of Power, there is one case, he says, which forms an exception. Now let us see how clearly and distinctly this case is defined. "There is only a single case," he says, "in which the principle of the Balance of Power can make it a duty, in the whole state confederacy, to exercise an immediate influence on the internal relations of a kingdom, namely, when by a mortal distemper in the vital parts of this kingdom, by a violent overthrow of its government, by a dissolution of all social ties, a cessation (though perhaps only a momentary one) of all political existence ensues." The first of the terms of this remarkable definition is "a mortal distemper." Now what are we to understand by a mortal distemper in a state? Is it not a term which any man may interpret as he pleases? For our parts, despotism is the meaning we should most readily assign to it. Despotism is the most mortal disease which we know in a state. But this is very far from the acceptation in which M. Gentz wishes it to be taken. "In the vital parts of a state;" it would have been useful had he informed us which are the vital parts of a state. This man proposes to define a case, which required, if ever any did, to be accurately defined, and he gives us nothing but a number of figurative, ambiguous words. "A violent overthrow of its government;" does the author mean the overthrow of any government? In that case, should a revolution happen at this moment in France, to set the house of Bourbon on the throne, it would behove the princes of Europe to prevent it: it was the duty of all the kingdoms in Europe to attack England when she overthrew the government of the Stuarts, and placed the house of Brunswick on the throne: it was their duty to attack Holland when she threw off the dominion of her ancient, legitimate princes: when Switzerland commenced her struggle to overthrow the government under which she groaned, of the house of Austria, she ought to have been quelled by her neighbours: that league of heroic

princes who combined in Germany to resist the head of the empire in favour of the protestant religion, and established a protestant interest in the empire which balanced the power of the emperor, and preserved the flame of protestant literature and protestant liberty alive on the continent of Europe, only succeeded, according to the rule of M. Gentz, through the guilt of the other countries of Europe, which should have united heart and hand to crush their generous and beneficent efforts. The next phrase of the author is "a dissolution of all social ties." Now if the words "social ties" are here used in the common English sense, we must say we never heard of an instance when they were all dissolved; nor do we believe that such a thing can ever happen among human beings; the author is talking of an impossibility, and therefore had as good hold his tongue. All these preceding phrases, however, are qualified by the last. The author speaks only of that "mortal dis-temper," of that "overthrow of government," of that "dissolution of all social ties," by which "*a cessation of political existence ensues.*" But what is a cessation of political existence? Strictly speaking, there can be no cessation of political existence where there is not an extinction of all the people. By a strong figure, indeed, when one country is incorporated into another, and the same government is extended to both, as when Scotland was united to England, there may be said to be a cessation of political existence. But if such a state of things as took place in France during the heats of the revolution the author calls a cessation of political existence, he uses a strange language. That political Something quickly made its neighbours feel that it was very different from a nonentity.

The tendency of this sort of language ought to excite particular regard. The author is obliged to admit, that the internal regulations of no state ought to be obstructed by its neighbours; because all men would have told him that human society could not subsist if that law were not observed. However, he assumes the exception of one case; and this he so describes and defines, that it may extend to anything; any unjust power may avail itself of the plea of "a deadly dis-temper in the vitals of a neighbouring kingdom,"—of "a cessation of political existence," &c. if a dispute should happen about a parish inclosure bill; and under that pretence attempt the most lawless actions. It is very remarkable how many are the doctrines, subversive of the fundamental principles of civil society, which have been zealously taught by the great antagonists of the French revolution. They have strikingly verified the vulgar maxim, that extremes run into one another. In every country too, it is observable, that vague, circuitous, ambiguous language, has been the great instrument with which they have laboured.

Though the government of France be now established, and not a fit subject of interference, there are several things, attending it which render it a proper object of jealous regard. "France," says the author, "possesses in its present political constitution, three manifest advantages over all the other European states, which must ensure it an undoubted preponderance if, in its external relations, it is merely equal to the most important among them ;"

1. "The unlimited form of its government, in a sense and extent unparalleled in that of any other European state.

2. "The decisive influence of the military character upon the whole system, and all the component parts of its constitution.

3. "The occasional employment of revolutionary instruments and forms."

To those who understand the subject, the superficial views of the author respecting the French power, will be sufficiently evinced by the perusal of these heads. We may assure them that the illustrations subjoined are in the same style of profound and comprehensive reflection.

The author having finished about one half of his volume, with the disquisitions which we have noticed, and of which our opinion is very low, enters in the fifth chapter, which continues to the end of the volume, on an historical subject, which he handles so well as to compensate in a great measure for the unprofitable speculations with which it is preceded. His object is, by an induction of particulars, to shew that in the interval between the treaty of Luneville, and the breaking out of the war which ended with the battle of Austerlitz, France violated that treaty by an uninterrupted course of aggression, and justified Austria in resuming her arms. This historical inquiry is scarcely susceptible of analysis, and indeed does not require it. It is the best view, which, so far as we know, has yet been offered to the public, of the conduct, distinguished by so much effrontery and injustice, of France towards Austria, during the interval of peace which succeeded the treaty of Luneville. It is highly valuable ; the author had uncommon means of information ; he has diligently collected the facts ; and these, viewed in conjunction, will remain a durable monument of the rapacity and insolence of one state, and of the humiliation and sufferings of another. The author arranges his facts and observations under the following heads :

1. Infractions of the peace of Luneville in the arrangement of the internal affairs of Germany.

2. Enterprizes against Switzerland.

3. Enterprizes against Italy ; which last head is subdivided in the following manner ; 1. Piedmont ; 2. Parma and Placentia ; 3. Lombardy ; 4. Genoa and Lucca.

In the work are some strange passages; and not having the original before us, we know not whether to ascribe the appearance they assume to the author or to the translator. The following we may transcribe as a specimen;

"But not merely the body of the empire is maimed, maltreated, and dishonoured, its soul is also mortally wounded. In vain you seek in the great mass of the people, in vain at courts, in vain among those distinguished for their rank in the country; that exalted feeling of melancholy, that deep, but manly sorrow, that piercing, but hopeful grief, which engenders saving resolutions. Your lamentations are spent in the air, your descriptions of the general ruin are considered at best as matter of idle amusement, or literary curiosity; there where you are still permitted to disturb the slumbers of the public, men think they do a great deal when they tolerate you as tiresome friends, or well meaning enthusiasts; the greater part listen to you with uneasy feelings, nay, even with fear; and the moment is visibly approaching, when a long gloomy silence will be the law of your social existence, and the hard, but imperious condition, of your personal liberty.

"All this and more than this,—for who can ascertain where the evil will end,—you will support not merely with steadfastness and equanimity, qualities which are not denied to beings lower than you, but with the pride-inspiring consciousness of incontestible superiority, if you have greatness and strength enough never to prove untrue to yourselves. As long as you remain upright, there is nothing fallen which may not be reinstated. Even the grave opens, and death is only apparent when the vital principle still exists in the heart. Whether you will live to receive the reward of your constancy, to celebrate the public triumph of your cause, and the regeneration of all things, depends upon inscrutable decrees. For you, however, if you remain steadfast in what is good; and for your posterity and heirs, to live and conquer is but one thing. In you what appeared to be sunk, rises with renewed splendour; in you what seemed to be lost, is again recovered; our native country, the commonwealth of Europe, the liberty and dignity of nations, the reign of law and order, the productions of all the ages which are passed, continue to flourish in your spirit; there where no destiny can reach, no tyrant approach, the world is restored to youth and vigour. Your immediate influence may be thwarted, the circle of your operations circumscribed by narrow bounds, your hands laid in fetters, and your mouth forcibly shut; but these are only the outworks of your power. Your firm intrepid purpose, the acknowledged steadfastness of your principles, your constant, though calm protestations, against whatever guilty violence may attempt to effect or justify; the lively conviction ever present to your enemies as well as to your friends, that the war between you and injustice, will never be compromised by false negotiation, interrupted by imaginary truces, or terminated by an insecure treaty; the dignified, manly, constantly upright, constantly prepared posture in which you appear to your contemporaries, these are your everlasting weapons. Your bare isolated existence is a perpetual terror to the oppressors, and for the oppressed an eternal consolation."

If some faint glimmering of sense appear on the whole in this mystical harangue ; what are we to understand by several of the phrases, as the following, that " Death is only apparent when the vital principle still exists in the heart ?"

ART. X. *Biographical Memoirs of the late Rev. Joseph Warton, D.D. Master of St. Mary Winton College, &c. To which are added a Selection from his Works ; and a Literary Correspondence between eminent Persons, reserved by him for Publication. By the Rev. JOHN WOOLL, A.M. Late Fellow of New College, Oxford, &c. 4to. pp. 407. 1l. 7s. Cadell & Davies.*

DR. WARTON is known to the public as a critic of ingenuity and candour. His performances have been approved by some of the most illustrious characters of his age, and Johnson, Burke, Garrick, Reynolds, and many other eminent characters ranked among his friends. As the head master of Winchester school, he obtained still more applause than from his criticisms, and is deservedly remembered with veneration by those who had the benefit of his instructions. But when we have said this, we have stated nearly all the claims which he has on the public attention, all the circumstances which can excite general curiosity with regard to the incidents of his life. As there is no man who has risen to any degree of eminence among his species, whose memoirs may not afford some degree of amusement or instruction, we should with much pleasure have received a modest volume containing an account of the steps by which Dr. Warton's mind was formed, the course of his pursuits, and the nature and effects of those private habits which mark the individual and afford the most gratifying lessons to society. But when a biographer comes forward swelling, as it were, with some gigantic subject, making many interesting apologies for his own imbecility, and surmising that many persons of ability have been deterred from undertaking this task by the consciousness of their own insufficiency : when, after all this mighty preparation, this puffing, and blowing, and panting, we find a biographer come out with such particulars relative to a decent critic and a good schoolmaster, as might have been gathered from some old magazines, we must own that our gravity corresponds very ill with the important demeanour of the author, and that, instead of a mere smile, we are apt to reward his labours with a hearty laugh.

After the lofty note sounded by Mr. Wooll at the commencement, we must own that the perusal of his performance gave us the most mortifying disappointment : and if we did not detest all vulgar sayings, and abhor every thing that bears the most remote resemblance to a pun, we should say that throughout we found only " great cry, and little wool." Mr. Wooll's

ideas of both characters and biography are indeed exceedingly different from ours. We look upon Mr. Warton's labours as very useful, and so far entitled to our esteem; but we must be excused from considering him as such a prodigy of a critic, a poet, and an instructor, that any account of his labours in these respects must be universally interesting. We also differ entirely from Mr. Wooll when he looks upon the anecdotes of private life, which mark the individual, give him a distinctive character among his species, and afford entertainment and instruction to all classes of men, as below the dignity of biography. The want of such base materials, as he considers them, is what renders most of our biographical compositions such meagre, dry performances, as languid and as uninteresting as his own. Mr. Wooll informs us that he has in his hands "many letters on family topics, whose contents would do the highest honour to the heart of the writer, yet which are suppressed," because forsooth Mr. Steevens, the commentator on Shakspeare, thought publications of this nature would prove extremely injurious to society, destroy all confidence in private intercourse, and make a man afraid to write with tenderness to his wife or daughter. Now, for our own parts, we must acknowledge that we do not perceive the force of this objection. If the private correspondence of a man actually does credit to his heart, we conceive that it will at least conduce something more to his reputation, than those dry, stiff, formal epistles which have passed between him and some persons to whom he was little known, and before whom he laid open none of the qualities of his heart. Nor can we see any reason for Mr. Steevens's apprehensions; instead of making a man afraid to perform the duties of private life, to write with tenderness to a wife or daughter, the idea of having his conduct laid before posterity, would rather seem to act as a constant remembrancer to avoid a neglect which might injure his future fame. Mr. Wooll, however, is of a different opinion, and we must therefore take the good qualities of Dr. Warton upon his authority, instead of having them under the Doctor's own hand. As to all private anecdotes, he declares explicitly and loudly against their introduction; and therefore, after perusing these memoirs of Warton, we know almost as little of his private life and character as at the commencement. Where information of this kind cannot be procured, the biographer must be excused: but when he informs us that he possesses, but does not chuse to impart it, our good nature can scarcely hold out on such intelligence.

But while we lament that the rational curiosity of the world is thus balked by Mr. Wooll's perverse notions of biography, we shall endeavour to present our readers with a sketch of that information which he is pleased to afford us. Dr. Warton's father, who had been professor of poetry at Oxford, and after-

wards held the vicarages of 'Basingstoke and Cobham, was descended of an old Tory family, who had greatly suffered in the civil wars by their attachment to the house of Stuart. The Doctor was educated at Winchester college, where he distinguished himself by some poetical performances; and was afterwards sent to Oriel College, Oxford, where he still continued to shew an attachment to the muses, and, if we believe his biographer, produced some very superior poetical compositions. On quitting Oxford he took orders, and held first his father's curacy at Basingstoke, and then one at Chelsea. During this period he published what Mr. Wooll calls "a volume of exquisite odes." For his first ecclesiastical preferment he was indebted to the Duke of Bolton, who presented him to the rectory of Wynslade. But his connection with his Grace, although it advanced his fortune, led to consequences which must degrade his memory in the eyes of every one who accounts it infamous in a clergyman to countenance the most flagrant breaches of decency and morality, in whatever station they may be found. The following anecdote is related by his biographer :

"In the year 1751, he was called from the indulgence of conjugal happiness, and the luxury of literary retirement, to attend his patron to the south of France; for which invitation the Duke had two motives, the society of a man of learning and taste, and the accommodation of a Protestant clergyman, who, immediately on the death of his Dutchess, then in a confirmed dropsy, could marry him to the lady with whom he lived, and who was universally known and distinguished by the name of Polly Peachum!!!"

To this shocking prostitution of the clerical character, Dr. Warton submitted without remorse, from the opportunity it presented of travelling, and of ingratiating himself with his patron. The biographer relates the affair as a matter neither extraordinary nor anywise disgraceful, and expatiates with much seeming satisfaction on "how truly enviable was the journey which his fellow-travellers (the Duke and his mistress) accomplished through the French provinces." The tour, however, seems to have been neither so pleasant, nor so profitable, as the Doctor expected. He could speak no French; and being able to hold no communication with the inhabitants, unless with a few Irish monks who spoke some broken Latin, he could get little or no information except what was furnished by his eyes. But this was not the worst of his mortifications: owing to some causes which the biographer does not specify—(perhaps Polly Peachum did not chuse to have even the most accommodating parson to overlook all her actions)—he was discarded from the Duke's retinue, and obliged to find his way to the coast of Brittany, first in a courier's cart, and afterwards in company with some carriers. In a month after his return, the long expected occasion, for which he had been retained, at

length arrived : the Dutchess of Bolton died, and opened a legal way for Polly to her lord's bed. Upon this event Dr. Warton made a new effort to be employed in the honourable function of uniting him with his mistress ; and wrote to the Duke for permission to return. But his Grace's desires were too impatient to submit to such delays : he had already sent for the chaplain to the embassy at Turin to perform the ceremony, and poor Warton was thus cut out of his expected honours and preferment. Such is the anecdote which is unblushingly related by the same biographer who refuses to give the most honourable private particulars lest they should lessen the dignity of the personage he describes !

Dr. Warton, finding no benefit likely to result from his honourable connection with the Duke of Bolton, began to apply himself in good earnest to write for the public. He edited Virgil in Latin and English, the *Æneid* translated by Pitt, the *Eclogues* and *Georgics*, with notes on the whole, by himself. Into this publication, he introduced Warburton's Dissertation on the Sixth *Æneid*, a Commentary on the character of Iapis by Atterbury, and on the shield of *Æneas* by Whitehead ; to which he added, as composed by himself, three essays—on Pastoral, Didactic, and Epic poetry. The taste of the author in preferring Pitt's translation of Virgil to Dryden's is justly questioned by Dr. Johnson. The reasons which Warton gives for this choice are as follow, in a letter to Lord Lyttleton :

“ ‘ Give me leave to intrude on your patience a moment longer, to speak of Mr. Pitt's version of the *Æneid*. I am very well informed, that Mr. Pope, notwithstanding his just affection, and even veneration for Mr. Dryden, regarded Mr. Pitt's as an excellent translation. It is lucky for me, that some of Mr. Dryden's errors in this part of the work have been lately pointed out by a very candid writer, and one who entertains the highest opinion of his genius, to whom, says he, our English poetry is more indebted for its improvements than any other writer, Mr. Pope only excepted. What I hint at is one of the chapters on allegory in Mr. Spence's *Polymetis* ; where that gentleman hath endeavoured to shew, how very little our poets have understood the allegories of the ancients, even in their translations of them ; and has chosen to instance Mr. Dryden's translation of Virgil's *Æneid*, as he thought him one of our most celebrated poets. The mistakes are very numerous, and some of them unaccountably gross : upon this I was desirous to examine Mr. Pitt's translation of the same passages, and was surprised to find, that in nearly fifty instances which Mr. Spence has given of Mr. Dryden's mistakes of that kind, Mr. Pitt had not fallen into above three or four.’ ”

But the accuracy of Pitt is abundantly overbalanced by his tameness ; and although we could wish to see a more correct translation than that of Dryden, yet his spirit and energy will never be given up by the public for the most literal and accurate complements, if destitute of these superior qualities.

The next public display of Warton's abilities was some critical papers in the *Adventurer*, a periodical work which is still printed and read, but with a reputation far inferior to several of its rivals. The biographer's account of the Doctor's share in this work, will furnish a sample of the usual stile in which he faithfully applauds whatever that great personage writes :

"Dr. Warton furnished twenty-four papers; amongst which are two most noble essays on the superior grandeur and sublimity of the sacred over the profane writers; a truly humorous paper on the poverty of poets; two inimitable criticisms on the *Tempest*, and three on the *Lear* of Shakspear; two panegyrics on the *Odyssey*; some very shrewd and accurate observations on Milton's *Paradise Lost*; two very excellent treatises indicative of those branches of literature in which the ancients excelled, or were surpassed by the moderns; and an oriental tale entitled *Bozaldab*, not exceeded in purity of sentiment or strength of expression by the *Rambler*, or any periodical work."

Soon afterwards, Dr. Warton was presented to the living of Tunworth, and elected second master of Winchester school. As his success in teaching was the most conspicuous part of Warton's character, and as the passage in which our biographer recounts his qualifications for this office, and some of his views with regard to education, is one of the most spirited in the work before us, we shall extract it for the benefit of our readers :

"It was now his lot to assume in some measure a new character, and turn his ideas principally to a very useful but dry channel of literature. He had engaged in a profession to the highest degree productive of pride and mortification; and capable of bestowing on a feeling mind the utmost excess of pleasure and of pain; a profession, the anxious responsibility of which nothing but the consciousness of duty willingly discharged can alleviate; and whose labour is softened only by the success of its exertions, and the almost parental attachments inseparable from an intercourse with youth. Gifted with a disposition to embrace heartily every pursuit, it would have been wonderful had he failed in one of so interesting a tendency. He entered on his honourable employment with all the energy a mind like his naturally conceived: but his zeal was tempered with judgment, and the eagerness of his expectations chastened by salutary patience. Ardent in provoking emulation, and rewarding excellence, he was at the same time aware that the standard of approved merit must not be placed too high, or the laudable industry which gradually invigorates mediocrity of talent, be crushed by disproportionate demands. He knew that the human mind developed itself progressively, but not always in the same consistent degrees, or at periods uniformly similar. He conjectured therefore that the most probable method of ensuring some valuable improvement to the generality of boys, was not to exact what the generality are incapable of performing. As a remedy for inaccurate construction

arising either from apparent idleness or inability, he highly approved, and sedulously imposed, translation. Modesty, timidity, or many other constitutional impediments, may prevent a boy from displaying before his master, and in the front of his class, those talents, of which privacy, and a relief from these embarrassments will often give proof. If Addison, in the prime of life and possession of the richest mental endowments, could confess, when speaking of his deficiency in conversation, that with respect to intellectual wealth 'he could draw a bill for a thousand pounds, though he had not a guinea in his pocket,' it may be supposed that boys not really destitute of talent, or incapable of becoming scholars, are sometimes so oppressed by shyness or fear, as not to do themselves justice in the common routine of public construction, and to require a varied method of ascertaining their sufficiency of information and intellect. This important end Dr. Warton thought happily answered by translation; nor did he deem lightly of its value as a general system. A habit of composition he imagined to be gradually acquired by it; and the style and sentiments of an author deeply engraven on the memory of the scholar. These sentiments were confirmed by that most infallible test, experience; as he declared (within a few years of his death) that the best scholars he had sent into the world were those whom, whilst second master, he had thus habituated to translation, and given a capacity of comparing and associating the idiom of the dead languages with their own."

In the succeeding year Dr. Warton published the first volume of his *Essay on the Genius and Writings of Pope*, a work which, from the universal interest excited by the subject, not less than by its own merits, attracted the public attention; and giving rise to some controversy, brought much new consideration to its author. Into this controversy Mr. Wooll enters at great length, but our readers will excuse us from following him.

After eleven years spent in his first situation at Winchester school, Dr. Warton was at length appointed Head Master; and towards the latter part of his life received some very considerable ecclesiastical preferments. It was then that he produced the long expected sequel of his essay on Pope. Into the merits of this performance the biographer enters at large, makes many extracts, finds innumerable beauties, and justifies whatever censorious critics have condemned. Warton, however, is certainly often ingenious and happy, if he is also at times fatiguing and tame, in the illustrations of his author. We agree with the biographer in his eulogium on the illustrations of the following line:

"'Unthought of frailties cheat us in the wise.'"

"For who could imagine that Locke was fond of romances; that Newton once studied astrology; that Dr. Clarke valued himself for his agility, and frequently amused himself in a private room of his house in leaping over the tables and chairs; and that our author himself was a great epicure? When he spent a summer with a cer-

tain nobleman, he was accustomed to lie whole days in bed on account of head-achs, but would at any time rise with alacrity, when his servant informed him there were stewed lampreys for dinner.

“ ‘ On the evening of an important battle, the Duke of Marlborough was heard chiding his servant for having been so extravagant as to light four candles in his tent, when Prince Eugene came to confer with him. Elizabeth was a coquette; and Bacon received a bribe. Dr. Busby had a violent passion for the stage; it was excited in him by the applauses he received in acting the Royal Slave before the king at Christ Church; and he declared, that if the rebellion had not broke out, he had certainly engaged himself as an actor. Luther was so immoderately passionate, that he sometimes boxed Melancthon's ears; and Melancthon himself was a believer in judicial astrology, and an interpreter of dreams. Richlieu and Mazarin were so superstitious as to employ and pension Morin, a pretender to astrology, who cast the nativities of these two able politicians. Nor was Tacitus himself, who generally appears superior to superstition, untainted with this folly, as may appear from the twenty-second chapter of the sixth book of his Annals. Men of great genius have been somewhere compared to the pillar of fire that conducted the Israelites, which frequently turned a cloudy side towards the spectator.’ ”

Dr. Warton was now verging towards extreme old age. He had been twice married, and had sustained some afflicting losses in his family. At length he resigned his situation as head master of Winchester school, and retired to enjoy in ease the affluence afforded him by his ecclesiastical preferments. After his retirement he published an edition of Pope's works, in nine volumes octavo, in which he introduced a great part of his Essay in the form of notes. This edition the biographer defends with much zeal, and attacks the abuse (certainly very illiberal) thrown out against Warton by the author of the Pursuits of Literature.

Dr. Warton, still undismayed by the approaching conclusion of life, afterwards commenced an edition of Dryden; but was only able to complete the second volume. He died in 1790, in the 78th year of his age. Of his private life, his character, his habits, all the information with which the biographer presents us is the following concluding paragraph :

“ To descend to the minutiae of daily habits is surely beneath the province of biography. Free, open, and chearful to his friends, without rigour or sullen severity to those he disliked, Dr. Warton in his general character could never deserve and seldom incur enmity. A playful liveliness, even on the most dry and didactic subjects, divested him of the smallest appearance of that pedantry which is too apt to attach itself to scholars by profession. None could leave his society without improvement, yet never was the man found who was oppressed by his superiority. The charm of unaffected ease and good humour prevented every feeling of inequality, every jealousy of receiving instruction: no individual perhaps ever possessed in a

stronger degree the powers of enlivening conversation by extensive knowledge, correct judgment, and elegant taste. His cheerfulness and resignation in affliction were invincible: even under the extreme of bodily weakness, his strong mind was unbroken, and his limbs became paralyzed in the very act of dictating an epistle of friendly criticism. So quiet, so composed was his end, that he might more truly be said to cease to live than to have undergone the pangs of death."

After the biographical memoirs follows a "Selection from Dr. Warton's Poetical Works." These pieces are such of his compositions as his biographer supposes "he in a more advanced stage of life reflected on with pride and perused with satisfaction." But poetry certainly was not that pursuit in which Warton most excelled. Even this selection of his best pieces presents us little else than tame copies of verses, which excite no emotion, and are scarcely beyond what we daily find in any magazine. But as tastes are so different with respect to poetry, we shall present some extracts to our readers and allow them to judge for themselves. The following laboured passages, chiefly imitations of Lucretius, from one of his most admired pieces, the *Enthusiast*, appear very good moral verses, but seem to breathe little of the spirit of poetry:

"Yon shepherd idly stretch'd on the rude rock,
List'ning to dashing waves, and sea-mew's clang,
High-hovering o'er his head, who views beneath
The dolphin dancing o'er the level brine,
Feels more true bliss than the proud admiral,
Amid his vessels bright with burnish'd gold
And silken streamers, though his lordly nod
Ten thousand war-worn mariners revere.
And great Æneas gaz'd with more delight
On the rough mountain shagg'd with horrid shades,
(Where cloud-compelling Jove, as fancy dream'd,
Descending, shook his direful Ægis black)
Than if he enter'd the high Capitol
On golden columns rear'd, a conquer'd world
Exhausted, to enrich its stately head.
More pleas'd he slept in poor Evander's cot
On shaggy skins, lull'd by sweet nightingales,
Than if a Nero, in an age refin'd,
Beneath a gorgeous canopy had plac'd
His royal guest, and bade his minstrels sound
Soft slumb'rous Lydian airs to sooth his rest.

"Happy the first of men, ere yet confin'd
To smoky cities; who in sheltering groves,
Warm caves, and deep-sunk vallies liv'd and lov'd,
By cares unwounded; what the sun and showers,
And genial earth untillag'd, could produce.
They gather'd grateful, or the acorn brown
Or blushing berry; by the liquid lapse

Of murmur'ing waters call'd to slake their thirst,
 Or with fair nymphs their sun-brown limbs to bathe;
 With nymphs who fondly clasp'd their fav'rite youths,
 Unaw'd by shame, beneath the beechen shade,
 Nor wiles, nor artificial coyness knew.
 Then doors and walls were not; the melting maid
 Nor frown of parents fear'd, nor husband's threats;
 Nor had curs'd gold their tender hearts allur'd:
 Then beauty was not venal. Injur'd Love,
 O! whither, god of raptures, art thou fled?
 While Avarice waves his golden wand around,
 Abhorr'd magician, and his costly cup
 Prepares with baneful drugs, t' enchant the souls
 Of each low-thoughted fair to wed for gain."

The Ode to Fancy is more spirited. The following is, perhaps, its best passage:

" Me, Goddess, by the right hand lead,
 Sometimes through the yellow mead,
 Where Joy and white-rob'd Peace resort,
 And Venus keeps her festive court,
 Where Mirth and Youth each evening meet,
 And lightly trip with nimble feet,
 Nodding their lily-crowned heads,
 Where Laughter rose-lip'd Hebe leads;
 Where Echo walks steep hills among,
 List'ning to the shepherd's song:
 Yet not these flowery fields of joy
 Can long my pensive mind employ,
 Haste, Fancy, from the scenes of folly,
 To meet the matron Melancholy,
 Goddess of the tearful eye,
 That loves to fold her arms, and sigh;
 Let us with silent footsteps go
 To charnels and the house of woe,
 To Gothic churches, vaults, and tombs,
 Where each sad night some virgin comes,
 Her promis'd bridegroom's urn to seek;
 Or to some abbey's mould'ring tow'rs,
 Where, to avoid cold wintry show'rs,
 The naked beggar shivering lies,
 While whistling tempests round her rise,
 And trembles lest the tottering wall
 Should on her sleeping infants fall."

The "Dying Indian" is the author's particular favourite, and he is astonished that the public do not admire it equally with himself. He considers it as wonderfully characteristic and poetical, and we shall therefore extract it for the entertainment of our readers:

" The dart of Izdabel prevails! 'twas dipt
 In double poison—I shall soon arrive
 At the blest island, where no tigers spring

On heedless hunters; where ananias bloom
Thrice in each moon, where rivers smoothly glide,
Nor thund'ring torrents whirl the light canoe
Down to the sea, where my forefathers feast
Daily on hearts of Spaniards!—O my Son,
I feel the venom busy in my breast,
Approach, and bring my crown, deck'd with the teeth
Of that bold Christian who first dar'd deflow'r
The virgins of the Sun; and, dire to tell!
Robb'd Pachacamac's altar of its gems!
I mark'd the spot where they interr'd this traitor,
And once at midnight stole I to his tomb,
And tore his carcase from the earth, and left it
A prey to poisonous flies. Preserve this crown
With sacred secrecy: if e'er returns
Thy much-lov'd mother from the desert woods,
Where, as I hunted late, I hapless lost her,
Cherish her age. Tell her, I ne'er have worshipp'd
With those that eat their God. And when disease
Preys on her languid limbs, then kindly stab her
With thine own hands, nor suffer her to linger,
Like Christian cowards, in a life of pain.
I go! great Copac beckons me! Farewell!"

To the poetical selections succeed *Ranelagh House*, a Satire
this is an avowed imitation of the *Diable Boiteux* and is by
no means unsuccessful.

The last division of the volume consists of letters of eminent
persons left by Dr. Warton for publication. With all due de-
ference to his opinion, and with all reasonable indulgence for
the partiality of friendship, we cannot well divine any reason
for giving this collection to the public, unless the vanity of
displaying the names of several eminent persons with whom he
corresponded, or who honoured him with their applause. We
have seldom seen so many private letters, (no less than one
hundred and twenty-eight) with so little, so very little to catch
the attention, or interest the heart. Most of them are very
short, and include nothing more than a few unmeaning com-
pliments, or wishes to meet friends. Even of those which are
best worthy of notice, most part relate to some common place
topic, or some transaction of the times with which the reader is
unacquainted. The display of the names which they afford is
next to nothing, and the chief thing which they afford is
from their perusal is that such and such men are connected to-
gether. To these general censures there are, however, several
exceptions from which we shall with pleasure make such ex-
tracts as our limits will permit. The following letter from
Dr. Warton to his brother Mr. Ingham is Warton does much
credit to his heart, as it shews the early difficulties with which
he had to struggle, and his obliging to his brother in his own
worst fortune;

FROM DR. WARTON TO HIS BROTHER.

Dearest Tom,

Basingstoke, Oct. 29, 1746.

"I have been hindered by an infinite deal of business from writing to you sooner. This moment I have received your Ode, for which I give you a thousand thanks; I am extremely pleas'd with it, and think it very poetical and correct, as far as I can judge by twice reading it: one or two little alterations to the epithets may be made, such as '*Ivy mantled*,' because there is *ivy darkened* in the Ode to Despair; and *fair* is repeated several times, as also is *polish'd*: but these are trifles. You judge right in saying that I should like the fourth and sixth stanzas, they are as poetical as any thing I ever read: your transitions are very judicious, especially to your descriptions of the ravages of the Goths: but of this more minutely hereafter.

* * * * *

"I have now another scheme to communicate to you, of which I desire you not to speak till I have further consider'd it. Since you left Basingstoke I have found a great many poems of my Father's, much better than any we read together. These I am strongly advised to publish by subscription, by Sir Stukely Shuckburgh, Dr. Jackson, and other friends. There are sufficient to make a six shilling octavo volume, and they imagine, as my Father's acquaintance was large, it would be easy to raise two or three hundred pounds; a very solid argument, in our present situation. It would more than pay all my Father's debts. Let me know your thoughts upon this subject; but do not yet tell Hampton, or Smythe, who would at first condemn us, without knowing the prudential reasons which induce us to do it.

* * * * *

Do not doubt of being able to get some money this winter; if ever I have a groat, you may depend on having two-pence.

* * * * *

I wish you had been with me last week, when I spent two evenings with Fielding and his sister, who wrote David Simple, and you may guess I was very well entertained. The lady indeed retir'd pretty soon, but Russell and I sat up with the Poet till one or two in the morning, and were inexpressibly diverted. I find he values, as he justly may, his Joseph Andrews above all his writings: he was extremely civil to me, I fancy, on my Father's account.

"I have by this long letter endeavoured to make up the deficiency of not writing before. Accuse me of any thing but want of affection; since our melancholy loss our attachment to each other should, if possible, be stronger. We daily expect the new Vicar, who, I believe, is Mr. Henchman; lucky enough for us, as he was a friend of my dear Father's. My Mother and sister join in love.

Yours ever most affect.

J. WARTON."

The following letter is interesting both as it shews Dr. Johnson's opinion of Warton's papers in the *Adventurer*, and as it

displays a tenderness of heart in the former, so different from his outward harshness :

FROM DR. JOHNSON TO DR. WARTON.

Dear Sir,

• March 8th, 1754.

" I cannot but congratulate you upon the conclusion of a work in which you have born so great a part with so much reputation. I immediately determined that your name should be mentioned, but the paper having been some time written, Mr. Hawkesworth, I suppose, did not care to disorder its text, and therefore put your eulogy in a note. He and every other man mention your papers of Criticism with great commendation, though not with greater than they deserve.

" But how little can we venture to exult in any intellectual powers or literary attainments, when we consider the condition of poor Collins. I knew him a few years ago full of hopes and full of projects, versed in many languages, high in fancy, and strong in retention. This busy and forcible mind is now under the government of those who lately would not have been able to comprehend the least and most narrow of its designs. What do you hear of him? are there hopes of his recovery? or is he to pass the remainder of his life in misery and degradation? perhaps with complete consciousness of his calamity.

" You have flatter'd us, dear Sir, for some time with hopes of seeing you: when you come you will find your reputation increased, and with it the kindness of those friends who do not envy you; for success always produces either love or hatred. I enter my name among those that love, and that love you more and more in proportion as by writing more you are more known; and believe that as you continue to diffuse among us your integrity and learning, I shall be still with greater esteem and affection,

Dear Sir,

Your most obedient

and most humble servant,

SAM. JOHNSON."

Dr. Johnson again recurs to the melancholy topic of Collins's illness in a manner still more affecting:

• DR. JOHNSON TO DR. WARTON.

Dear Sir,

Dec. 24th, 1754.

" I am sat down to answer your kind letter, though I know not whether I shall direct it so as that it may reach you; the miscarriage of it will be no great matter, as I have nothing to send but thanks, of which I owe you many, yet if a few should be lost, I shall amply find them in my own mind; and professions of respect, of which the profession will easily be renewed while the respect continues: and the same causes which first produced can hardly fail to preserve it. Pray let me know however whether my letter finds its way to you.

" Poor dear Collins—Let me know whether you think it would give him pleasure if I should write to him.* I have often been near his state, and therefore have it in great commiseration.

"I sincerely wish you the usual pleasures of this joyous season, and more than the usual pleasures, those of contemplation on the great event which this festival commemorates. I am,

Dear Sir,

Your most affectionate,
and most humble servant,

SAM. JOHNSON."

This topic seems, indeed, to have continually haunted Johnson's mind, for he continues to recur to it with eagerness in every letter.

There is something in the few letters from Johnson peculiarly interesting. Who can read the following lines without lamenting the hardships to which a man of such talents was obliged to submit?

DR. JOHNSON TO DR. WARTON.

Dear Sir,

Oct. 9th, 1765.

"Mrs. Warton uses me hardly in supposing that I could forget so much kindness and civility as she showed me at Winchester. I remember likewise our conversation about St. Cross. The desire of seeing her again will be one of the motives that will bring me into Hampshire.

"I have taken care of your book; being so far from doubting your subscription, that I think you have subscrib'd twice: you once paid your guinea into my own hand in the garret in Gough Square. When you light on your receipt, throw it on the fire; if you find a second receipt, you may have a second book.

"To tell the truth, as I felt no solicitude about this work, I receive no great comfort from its conclusion; but yet am well enough pleased that the public has no farther claim upon me.—I wish you would write more frequently to,

Dear Sir,

Your affectionate humble servant,

SAM. JOHNSON."

Our limits will not permit us to continue our extracts. We cannot however forbear from giving two notes by the editor, which contain more characteristic anecdotes concerning Dr. Warton, than are to be found in all the biographical memoirs:

"It was the annual custom of Dr. Warton to spend his Christmas vacation in London: his partiality indeed was not less than that of Johnson for the advantages of the metropolis: he thought with him that there was a certain focus of intellect in a large and populous society; and that a man had far better opportunities of storing his mind there than in any other place. Independent, however, of the calls of private friendship, and the rich allurements of the Literary Club, Dr. W. felt no small gratification in conversing with professional men on their peculiar pursuits, a gratification to which his exhaustless store of general information rendered him highly competent. An ardour for military knowledge was a prominent feature in the family character; and it, was no uncommon circumstance to

see Dr. Warton at breakfast in the St. James's Coffee-house, surrounded by officers of the Guards, who listened with the utmost attention and pleasure to his remarks, were enlivened and rendered happy by his wit and good humour, and by whom he was treated with the most respectful deference, the most serious and attentive regard."

"Independent of the Dutchess of Portland, Mrs. Greville, Mrs. Carter, and the writer of the above letter, whose talents and information Dr. Warton held in the highest esteem, and with whom he frequently corresponded; the sex in general were partial to him: and the Editor has frequently seen the young, the handsome, and the gay, deserted by the belles, to attract the notice of Dr. W.; whilst he was, on his part, thoroughly accessible, and imparted his lively sallies and instructive conversation with the most gallant appropriate pleasantry. He was a great admirer of beauty, nor was it in his nature to use a rude expression to a female. He had moreover a great tenderness and love for children, and fully exemplified the maxim, that wherever there are a uniform attention to the female sex, and an indulgent notice of children, there is a warm and feeling heart. His politeness to the ladies however was once put to a hard test: He was invited, whilst Master of Winchester, to meet a relative of Pope, who, from her connection with the family, he was taught to believe could furnish him with much valuable and private information. Incited by all that eagerness which so strongly characterised him, he on his introduction sat immediately close to the lady, and, by enquiring her consanguinity to Pope, entered at once on the subject; when the following dialogue took place:—Pray, Sir, did not you write a book about my cousin Pope?—Warton. Yes, Madam.—Lady. They tell me 'twas vastly clever. He wrote a great many plays, did not he?—Warton. I have heard only of one attempt, Madam.—Lady. Oh no, I beg your pardon, that was Mr. Shakspear; I always confound them—This was too much even for the Doctor's gallantry; he replied, Certainly, Madam; and with a bow changed his seat to the contrary side of the room, where he sat, to the amusement of a large party, with such a mingled countenance of archness and chagrin, such a struggle between his taste for the ridiculous, and his natural politeness, as could be portrayed but by his speaking and expressive countenance. In a few minutes he quitted the company, but not without taking leave of the lady in the most polite and unaffected manner."

However trifling the matter of most of the letters in this collection may be, the names are certainly very respectable; and we find Lord Lyttleton, Warburton, Johnson, Garrick, Burke, Hamilton, Harris, and many other persons eminent for their talents, taste, and learning, speaking of Warton both with high esteem and regard.

The editor proposes to publish a second volume, containing some of Dr. Warton's works and some additional letters. We should be obliged to him to add to the latter a few more characteristic notes, and also some explanations of circumstances which must now be obscure to the general reader.

ART. XI. *Memoirs of the Life of George Morland: with Critical and Descriptive Observations on the whole of his Works hitherto before the Public.* By J. HASSELL. Illustrated with Engravings. 4to. 1l. 1s. Cundee. 1806.

THIS work is divided into two parts of very unequal proportions. The critical and descriptive observations constitute the largest, and coming from the pen of an artist, perhaps the most important part. The Memoirs of Morland are extremely scanty, and Mr. Hassell knows so little of what belongs to biography, that he every where omits dates, not even telling us when Morland died, whether his father be dead to whose misconduct he imputes so much, whether his widow survived him, what provision was made for her, and many other particulars which a very small share of inquiry might have supplied. On the other hand, the narrative is frequently interrupted by digressions on subjects that have no immediate connection with the history of the artist, and by some of those attempts at *fine writing* which bid fair to render our language a confused mixture of prose and verse, without the perspicuous qualities of the one, or the pleasing qualities of the other.

Morland was born June 26, 1763. His father was an artist of inferior note, but of sufficient cunning to perceive that his son had talents which might turn to a good account, and of sufficient judgment to direct his taste. At the age of four or five years, young Morland made some drawings which indicated original and very extraordinary powers. The father was poor, and kept his son closely confined to an upper room, where his whole time was employed in copying drawings, pictures or plaster casts, with scarce any intermissions of exercise or pleasure. It is probable that this confinement was accompanied by no moral or religious instruction, as the youth at the age of fourteen is said to have become a votary of pleasure, and to have contrived means, unknown to his father, of procuring money for the amusements of himself and his associates. In the mean time, his talents attracted notice, and were praised by Sir Joshua Reynolds who liberally furnished him with pictures to copy. Mr. Angerstein likewise permitted him to copy from his collection, but such was the sullenness of his temper, or his aversion to genteel company, even at this age, that while employed in Mr. Angerstein's house, he preferred the company of the servants, and no persuasions could allure him within the reach of Mr. Angerstein, his family, or visitors. One peculiarity he had, for which we do not blame him. He never would suffer any person to look on while he was painting. Mr. Hassell informs us that he was the only exception to this general rule.

About his seventeenth year he wished to emancipate himself

from his father's restraint. Mr. Hassell says his first excursion from the metropolis was to Margate. One would suppose from this that he had run away; but it appears from a subsequent notice, that his father was advised either to send him, or to accompany him to Margate. Be this as it may, he here commenced portrait-painter, and might have had sufficient employment. But the company of his customers became irksome from the necessary restraint of decency which it imposed: Morland could never be easy and familiar unless with the very lowest classes; and he returned to town with little more accession to his wealth, than a few sketches made on the spot, and a large cargo of unfinished portraits.

He was, however, now his own master; he could earn money when he pleased, and his merit became known. Among those who employed him, about this time, his biographer has given us the name of a noble lord, lately deceased, who invited him to paint some pictures of an indecent cast, which Mr. Hassell thinks served to initiate him in licentious pleasures; perhaps the reverse may be as true, for he could not paint what he had never seen. He was likewise surrounded by low and unprincipled men who encouraged him in vicious excesses, and in squandering the money which his talents procured so easily that he probably thought his mine inexhaustible. Their and his favourite amusements were grinning matches, smock-races, jovial dinners, and what pass by the name of *tricks upon the road*. Men of character, and amateurs of fortune courted his acquaintance at the same time, and paid him liberally for his paintings, but his manners or his associates prevented them from soliciting his company more than was absolutely necessary, and such was his inattention to his interest, that no dependance could be placed on his word, and low tricks and artifices were necessary to induce him to work, to which we may suppose men of character would seldom descend.

Having contracted an intimacy with Mr. William Ward, the engraver, Morland and this gentleman intermarried with each other's sister. Mr. Hassell's aversion to dates prevents us from knowing when this double alliance took place. Ward, however, made engravings from some of Morland's pictures, and Mr. J. R. Smith, under whom Ward had served his apprenticeship, determined to follow his example, employed Morland, and published some of his best performances. This extended Morland's fame over the kingdom, and he might now have commanded all that wealth and fame can give. One reason of his failure is thus assigned.

“With talents such as these,—with a genius so powerful, and a judgment so conspicuous to direct it,—with a taste so cultivated by a sort of curious habitual felicity of design and execution, with ta-

bor and industry, notwithstanding his train of dissipation, (which, nevertheless, he always rendered subservient to business,) it may be naturally inquired how Morland, whose emoluments might have rendered any prudent person easy and respectable, should have sunk at length into the abyss of misery, and closed his career in a spunging-house? It is well known that there exists in this metropolis, as will ever be the case in the centre of luxury and population, a description of persons, who, to gratify the taste of men of rank, opulence, and leisure, collect together (as they pretend) paintings from both ancient and modern masters; and, from the credulity of some, and the ignorance and unweariness of others, it happens that these gentlemen obtain a comfortable and handsome livelihood for themselves and families. The persons here alluded to are technically termed *Picture Dealers*, and it must be observed, that they do not always confine themselves, with scrupulous integrity, to the genuine works of a master, but having a single picture in their possession, by easy, practicable means, that is, by long experience in the arts of senselling, varnishing, and fire-cracking, they can produce the tempered harmony, the spirit, and energy of the Berghens, the Claudes, with the whole catalogue of painters of the old school, by wholesale.

"No sooner does an artist of merit force his way to distinction, no sooner has he established his reputation by the general estimation of his productions, than these worthy gentlemen flock around him, and generously offer to lend him any sums he may immediately require; while, to render their proposals still more acceptable, and apparently disinterested, they further offer to take his pictures either in payment, or as security; in short, their whole aim is to monopolize merit, in order to render it subservient to their own interested views. Thus, when the works of Morland became noticed, these very ingenuous and obsequious characters exercised their usual arts, and having thus obtained possession of some of his pictures, immediately began to copy them; all of which (disregarding Truth, as much as her amiable concomitant, Sincerity) they warranted as original. This base and ungenerous practice is now carried on to such an extent, that a picture dealer has frequently been known to tender respectfully double the sum that a private gentleman could reasonably afford to give for an original. Thus is real genius degraded, thus the public imposed upon, and here often will men of fortune submit to be the dupes of fraud and dissimulation, rather than seek redress from the troublesome and tedious process of a law-suit.

"From a too great eagerness to touch the *ready rhino* Morland has been repeatedly overreached; for, by the judicious display of a few guineas, this artist has been induced to part with a picture to-day, which to-morrow, perhaps, would have brought him double the sum. The proffer of money was, in fact, a temptation which he could not resist, and his wily visitors, aware of this, were ever ready to hold out the seducing bait.

"It is, however, but just to observe, that, notwithstanding all their cunning, the biters themselves were sometimes bit, the artist having been known occasionally to employ art against art, and thus

to outwit those cautious dealers in their own way. In the course of the years 1790, 1791, and 1792, (the last in particular,) when his best pictures were produced, a host of admiring dealers were complaisant enough to offer him any pecuniary assistance he might deem it expedient to accept. Morland, who had a wonderful alacrity at borrowing, without scruple or hesitation, embraced the offers indiscriminately, for there was scarcely one of these liberal friends whose purse he did not make free with, and that too almost at the same time, and upon the same occasion."

Having collected some money from these impostors, he gave them the slip, and set out for Leicestershire, where he had an invitation to visit Claude Lorraine Smith, Esq. at Enderby. Here he made many interesting sketches upon valuable subjects, from the works of nature, and which he afterwards painted. On his return to London and to imprudence and thoughtlessness, he again became the prey of picture-dealers, and, as if they had not been enough to ruin him, he became the dupe of horse-dealers, attorneys of a low description, and in short of any persons with whom he contracted debts. If a bill became due, his usual mode of obtaining more time, was by presenting the creditor with a picture, generally worth more than the whole debt, but which was considered only as the price of forbearance. His extravagance, indeed, could only be equalled by his folly, and he took "no thought of tomorrow" while he could paint himself out of his difficulties. Yet with all his faults, he had very little of the roguery of low-life; his necessities drove him, indeed, to breach of promise and other expedients that are not very consistent with honourable transactions, but he was always less a rogue than the persons with whom he had to deal, whose object was first to cheat him and then to cheat one another. Between the two efforts, Morland was sure to be the loser, and it may be doubted whether he ever painted a picture, or made a drawing, for which he received much above half its value. With this carelessness, he was likewise an egregious dupe to flattery, and as he associated principally with persons of a vulgar cast, the flattery which pleased him was proportionally low. Indeed from the account his biographer has given us, if we could forget that he was an artist, we might suppose him a mere fool.

At length his imprudence brought him to the King's Bench prison, where he had an opportunity of enjoying such company as he preferred to all others, and where he continued to employ his pencil in many admirable productions which he pawned or sold for the most trifling sums. "Whilst in confinement, and even sometimes when at liberty, it was common for him to earn four guineas a day, and his *drink*, which was no inconsiderable article for a man who used to tipple and paint alternately. The nature of such an agreement obliged

his employer to attend closely, and preserve him in a proper state for painting, for if once a piece should happen to be left unfinished, some eaves-dropper would generally step in and contrive to hand it off, and the original employer was in that case left to obtain what recompense he could."

The last scenes of his life are thus given by his biographer :

"About three years before his death, Morland received a severe stroke from the palsy, which so heavily shook his whole frame, both intellectual and corporeal, that sometimes whilst in the act of painting, he would fall back senseless into his chair—at other periods, he would sleep for hours together. His left hand, also, was so much inflamed as to disable him from holding the implements of his profession.

"One consequence of this disorder was, that he found himself compelled to draw in pencil and in chalk, some of which he used to tint lightly. From hence the country has been enriched with drawings of a superior description, and in a style at once bold, original, and new.

"These may be even termed a school of arts to direct the liberal studies of young draughtsmen, as many of them have been engraved in chalk, which approximates the nearest to his own style, and which appears to be the best method of imparting to his works, the spirit which they obviously require.

"We come now to conclude this 'strange, eventful history,' but first, order obliges us to pursue the subject of this narration briefly to the moment of his death. The last insolvent act restored him to society; he still, however, continued at his former residence in St. George's Fields, chiefly associating with the lowest myrmidons of legal drudgery, until a family disagreement caused him to separate from his wife, when he took up his residence with a sheriff's officer in Roll's-buildings, for whom he afterwards painted several pictures, and in whose official capacity he once degraded himself so far as to become coadjutor.

"At length he was taken in execution by a Marshalsea-court writ, to the house of Mr. Attwell, Air-street, where having swallowed a large quantity of spirits, this unfortunately produced a fever, and speedily terminated his existence, we are sorry to add, in the very extreme of wretchedness, penury, and distress.

"Thus departed George Morland!—that remarkable and excellent master of his art, whose professional life, contemplated from the brilliant side, will doubtless prove to his brethren of the pallet, that however inspired by genius, without sedulous application, perfection must not be expected: and may the rising generation be instructed from his fate, that genius itself, however original, or all the high qualities found in a consummate artist, will never shield the possessor from misfortune, unless accompanied by that prudence, temperance, and integrity which can alone insure respect, esteem, and admiration!"

To this narrative is added a description of 'subjects' painted by Morland, with remarks which are often moral as well as critical. These will unquestionably be useful to persons pos-

essed either of pictures or prints, but without such necessary accompaniments, they afford that barren species of entertainment where every thing is taken for granted, and the spectator is invited to admire what he cannot see. Mr. Hassell has, however, intermixed much excellent criticism with notices of various eminent painters, and is generally entertaining as well as instructive where he confines himself to his own profession, although we cannot compliment him when he ventures into the field of moral or philosophical remark. In contrasting, for example, the fate of Gainsborough, who was originally a parish-boy at Ipswich, and died rich and highly respected, with that of Morland, he exclaims "How wonderful the *mutabilities* of fortune!" But where, we would ask, is the wonder? Fortune would have been *mutable* indeed if she had acted otherwise, if the *gentleman* had perished in a jail, and the *blackguard* had died in his splendid mansion.

Mr. Hassell's descriptions are illustrated by a few finished engravings and some sketches; an Appendix contains an account of the pictures which are to be seen in what is called the Morland Gallery. A list is also given of above one hundred and eighty of Morland's pieces, with the engraver's names, size, price, &c.

Upon the whole this work forms such a record of the talents of this extraordinary artist as must be highly gratifying to those who are in possession of any of his works, and deserves a place in the library of every connoisseur. Mr. Hassell, although obviously attached to his subject, has not over-rated the genius of Morland, and has judiciously warned the public against the many impositions that have been practised, and are still likely to be practised by the picture-dealers.

ART. XII. *Memoirs of Mrs. Crouch. Including a Retrospect of the Stage, during the Years she performed.* By M. I. YOUNG. 2 vols. 12mo. 9s. Asperne. 1806.

We have seldom met with a more gross imposition on the public than these "Memoirs," nor perhaps one more silly and futile. Of Mrs. Crouch we have very little, and that little so disguised by sentimental cant and misrepresentation, as to bear no resemblance to the original. What *ought* to have been said of Mrs. Crouch, if she deserved biographical notice, is probably well known to the public at large, but will not be found here. In these volumes she is all perfection, all goodness, all chastity. Why should any vamer of books wish to recall the remembrance of her failings, by endeavouring to place virtues in their room? Or why provoke the indignation which every guardian of public character and virtue must feel, when he sees the licentious manners of stage-life honoured with the praise that belongs only to goodness and wisdom?

Yet perhaps it would have been difficult to have filled two volumes with any kind of misrepresentations of his heroine's character. Our author, therefore, has recourse to a method somewhat new. The moment he introduces Miss Phillips (afterwards Mrs. Crouch) upon the stage of Drury-lane, in the winter of 1780, and which is recorded in Vol. I, p. 64, he proceeds to Covent-garden theatre, and afterwards to the Haymarket, and gives the *dramatis persona* of every tragedy, comedy, farce, pantomime, ballet, or other performance at these theatres, from that period to the close of Mrs. Crouch's life; and as if this were not enough, drags in the songs of Vauxhall, the few plays acted at the Royalty Theatre, &c. and every similar kind of information which the play bills or the newspapers could afford.

As a specimen of this "Retrospect of the Stage," our readers will be pleased to accept of the following :

"The Strangers at Home was the first new piece in which the name of Crouch took place of that of Phillips. Mrs. Crouch had a pretty character, and gained great applause for both her singing and acting. Mrs. Jordan's was a lively part, in which she put on mens' clothes, to pass for the husband of Laura. Mr. Bannister, senior, returned to Drury-lane, was no stranger, but quite at home in Firelock, the brave old British soldier. The opera was extremely well performed throughout, and universally applauded.

"A pantomime, called Omai, or a Trip round the World, was got up at Covent Garden theatre for the Christmas holidays. The story of this pantomime was regular and pleasing, with some beautiful scenery of Otaheite, Kamptschatka, &c. and concluded with the Apotheosis of Captain Cook. Mrs. Kennedy, Mrs. Martyr, and other good singers, supported the airs and chorusses, and the whole performance gave great satisfaction to the audience.

"At Drury-lane theatre came out, at the same time, a pantomime, called Hurly-Burly, or the Fairy of the Well. In this piece there were two Harlequins, Lack and Clack; their mistresses were not Columbines, but Angelica and Nannette, who were continually mistaking their harlequin lovers. A Magician supported Lack; the Fairy of the Well, Clack: the two pair of lovers gave novelty to the piece; and, the scenery being good and well managed, it was received with applause."

Two volumes of such trash as this must surely appear very edifying. The following, however, we select as a specimen of original writing, when the author happens to get rid of the trammels of play-bills and newspapers.

"At Covent Garden, on the thirteenth, was first acted, The Siege of Berwick, a tragedy, by Edward Jerningham, Esq."

"The language is elegant and pathetic; the story too dreadful for representation; the idea of chaining brave young men to pillars, in order to be killed with arrows, is horrible!—but Mr. Jerningham's works are too well known for a description of any part of them to be necessary here; to speak from feeling, he engages the

affection, by his good writing, for the characters which he introduces in his dramas and poems, and then tears them away by some shocking end that leaves the impression of anguish on the mind for a time, not very different from that caused by real melancholy events; his poem called the Deserter has this effect; it is a natural, unadorned, beautiful tale, in itself resembling the lovely cottager, whose woes it records; it is poetical without a superfluous word to make it so, and immediately interests the heart for Mary and her brave soldier, and wounds the heart by its cruel termination;—but is not *this* describing a part of Mr. Jerminham's works? no! it is only admiring 'The flow' ret of the wild!' It re-bloomed in the field of memory, gemmed with the tears of sensibility, and seemed to claim this notice."

But enough of a compilation which is in all respects beneath serious criticism. It may be added, however, that although we have used the male gender in speaking of the author, from the internal evidence of a vulgar mamby-pamby stile, we are inclined to suppose these Memoirs the production of a woman, and that not a very young one. The sensible part of the sex, we are certain, will excuse this conjecture.

ART. XIII. *Essai sur l'Enseignement, &c.*

An Essay on Instruction in General, and on that in the Mathematics in particular. By S. F. LACROIX. 8vo. pp. 390. 7s. Paris, 1805. London, Deboffe.

THERE is possibly no subject on which a greater variety of books, and of instructive books have been written, than on education. There is one important branch however of the subject, which has been strangely neglected. Few authors have attempted to investigate the nature of public instruction, to explain the institutions by which useful knowledge may be diffused most extensively among a whole people, and the progress of science best accelerated. The consequence has been most lamentable. The public establishments for education, in almost every country of Europe, are at an immense distance behind the state of knowledge. They are calculated to retard, instead of advancing the progress of science; they are rather contrary than favourable to the diffusion of knowledge among the people. They have been long stationary, while knowledge has been progressive; and the necessity for reform is now severely felt, while as yet the public is ill instructed in the forms and principles which might be wisely adopted.

A considerable part of this work of Lacroix is on the subject which we thus lament has been so much neglected. He writes with the spirit of a philosopher, of a man who has thought much on public instruction, and whose views are neither trite, nor extravagant. His book is therefore instructive, though it is more devoted to local and temporary subjects, than is consistent with the highest value. We should however

be extremely happy that it were generally perused in this country; as the reflections it contains would draw attention to one of the most important of all national questions, while they added to the stock of public knowledge.

The book was written about the time when a new plan of public instruction was, by Bonaparte, substituted for the system which had been originally established by the revolutionists; a system, says Lacroix, which had been fettered by innumerable obstacles, which had never been coolly and impartially estimated, nor tried by an experience sufficiently extensive, and clear from the influence of extraneous circumstances; a system, in short, which from its origin to its end, had been attacked by all descriptions of men, and on grounds the most opposite.

The institutions, thus alluded to, and which have now ceased to exist, Lacroix considered it of consequence to explain. "In regard even to history," says he, "their real character should be ascertained; that it may appear, whether, produced as they were amid the revolutionary disorders, they were the result of those extravagant notions which produced so many disasters; or, suggested by the progress of knowledge, and conformable to the views of the greatest men whom the last age produced, they were calculated to accelerate the improvement of the human mind."

In developing the character of these institutions, in presenting a summary of the effects which they produced on the renovation of study, and of the observations they suggested respecting the different modes of instruction, the author intermingles a variety of general reflections, which are independent of all particular institutions, and political conjunctures; and have a tendency, he says, to determine the principles which should deliver this important concern from the shackles of antiquity on the one hand, and the oscillations to which it is liable on the other. "These are the motives," he adds, "which have induced him to undertake the present work, to which he consecrates the fruits of long experience in the business of instruction, acquired in very different schools, under a great variety of plans, and subject to very different systems of management."

The book commences with an introduction of considerable length, "on the culture of the mathematics during the eighteenth century, and their influence on the progress of the human mind during that period." It is an historical disquisition of considerable merit. It presents a lively and interesting picture of the advancement of knowledge in the preceding century; in which, though mathematics are placed too much in the fore ground, and the view is too much confined to the literature of France, no common discernment is exhibited of the

taunt to which the happy progress of the human mind was owing.

The body of the work is divided into two parts. The first, after a short history of the progress of instruction, is dedicated to the account of those institutions in France, denominated the central schools, whose merits it is stated is a principal object of the book to ascertain. The second is entirely on the subject of mathematics. It is divided into three subordinate heads. The first is on the method of teaching the mathematics, and of ascertaining, by examinations, the progress of those who study them. The second is an account of what are called the two methods in mathematics, the method of analysis and that of synthesis. The third is an analysis of the elementary course of pure mathematics taught in l'Ecole centrale des Quatre-Nations. The first part of the work, being that in which are found the observations of most general interest and utility, is that to which we shall chiefly confine our present observations.

The grand epochs, in the history of instruction in modern Europe, are exceedingly few. The different languages of Europe being long only barbarous dialects, the first object of instruction was the knowledge of the language, which served as the common vehicle of all studied thought. Theological disputes succeeded, when the spirit of study began to animate the solitude of the cloisters, and to diffuse itself in the world. The fall of Constantinople, and the dispersion of a number of Greeks in the western kingdoms, introduced the study of their delightful language; and the discovery of the art of printing, a short time after, facilitated access to those choice productions of the human mind, which time had mutilated, but which it had been unable to destroy. The step made at this era in instruction was of the highest importance. The scholastic philosophy grew into disrepute; the progress of navigation extended the boundaries of human observation; at last the fetters of spiritual tyranny gave way; and the reformation of Luther opened new paths to the activity of the human mind. The following are some of the reflections which are suggested to the author by this great event;

"The spectacle of the universe, as it becomes more distinctly unveiled to the eyes of men, communicates to their minds an impulse which stimulates them to overleap the boundaries which authority prescribed to their faith; and belief is then subjected to reason. But this reason, at all times the portion of the small number only, is liable, in its progress, to interruptions by which it is impaired: it degenerates into enthusiasm, while those by whom it is opposed are involved in the grossest fanaticism. A conflagration thus ensues which half a century, with torrents of blood, is hardly sufficient to extinguish. The passions convert into massacres and proscriptions what should have remained entirely a philosophical discussion.

"It would appear that nature has connected the moral progress of the human species with those crises which agitate states; as the growth of the individual is often accelerated by those maladies which endanger his existence. Reason is struck with abuses long before she dares or can openly attack them. Triumph she possibly never could, if the passions, keen to act whenever occasion permits, did not join in the combat. The fermentation which they excite, and which unfortunately, almost always distorts by excesses the wisest principles, overthrows, at the same time, the barriers which interest and prejudice every where oppose to them. The excesses however can be only temporary; the principles, of which the roots have struck deep turn at last the misfortunes of the parents to the benefit of the children. If, by the troubles which they engendered, the Reformers of the Church in the sixteenth century produced immense evils, the independence of thought to which they gave birth has been the cause of the greatest blessings."

From this great epoch, when instruction in most parts of Europe made so important a step, the progress of knowledge and discovery has been immense. The author draws a rapid sketch of their advancement; and then asks, "Who, from this picture of the riches which in so short a time the sciences have acquired, would not expect to have beheld public instruction entirely change its appearance?"

"When the objects of instruction were multiplied so much, it would appear to have been wise to endeavour to confine within narrower limits those which at first engrossed attention, with a view to make room for the introduction of new; and that a particular necessity arose for using means to unite those which presented the most general utility.

"What happened, however, in France, was very different; public instruction, entrusted exclusively to one of the great bodies of the state, could only enrich itself slowly with the discoveries which were foreign to the interest or the glory of that body, which, moreover, resisted with all its might the opinions from whose influence it had any thing to fear, and encouraged with care such studies only as were calculated to extend its credit, or augment its riches. Chosen almost uniformly among the ministers of religion, or essentially connected with it by the forms of their institution, the heads of the universities could but feebly perceive the want of a reformation in schools where every thing necessary to rear up brilliant combatants in theology was found."

The feeble attempts which were made to introduce improvements in the ancient system, ended in nothing in any degree adequate to the state of society. The author passes hastily over the various plans which were suggested to the Constituent Assembly, till he comes at last to the system adopted after the establishment of the constitution of the Year III.

According to this, three degrees were established in the business of instruction; namely, the *Primary Schools*, the *Central Schools*, and the *Special Schools*. In regard to the first, calcu-

lated for the elements of instruction, to read, to write, calculation, and the elements of morality, the author contents himself with a short notice of the principal regulations adopted by government. A *central school* was appointed for each department of the republic. Its business was divided into three sections. In the first was a professorship of drawing, a professorship of natural history, one of ancient languages, and one of the modern. In the second section was a professorship of elementary mathematics, and one of experimental physics and chemistry. In the third was a professor of universal grammar, one of rhetoric and polite literature, one of history, and one of legislation.

The pupils were not admitted to the courses of the first section till they had passed the age of 12; to the courses of the second till 14; to those of the third till 16.

To each central school was to be attached a public library, a garden, and a cabinet of natural history, with an apparatus for chemistry and experimental physics.

The *special schools* were of eleven different sorts; namely, astronomy; geometry and mechanics; natural history; medicine; the veterinary art; rural economy; antiquities; the political sciences; painting, sculpture and architecture; music; and schools for the dumb and blind.

In regard to the first of these degrees of instruction, certain obstacles, and certain instances of mismanagement in a great measure frustrated the good they were intended to produce. Without endeavouring to ascertain the degree of assistance which should be afforded by governments towards imparting the elements of instruction to the body of the people, the author proposes two maxims, the truth of which is so well established in this country, that we rather wonder at the country in which it is yet necessary to teach them. He says, "that as the office of a teacher requires the confidence of those who employ him, and who thus only will intrust him with their children, the choice of those who fill the office should be entirely free;" and he next observes, "that entire liberty should be granted to every one who chuses to teach the elements of instruction." The effects of competition he thinks the same in this as in other concerns; both to reduce to the lowest possible rate the price of the commodity, and to afford it the best in kind.

The second degree of instruction is in one sense the most important; since from this it is that the improvements even in the first degree must flow. "It is the proper source of the whole public instruction; serving as the basis on which the fabric rises through the *special schools* to the very summit of knowledge, it re-acts upon the first degree, by the influence of its superfluities; that is to say, by furnishing it with a great

number of teachers, who failed in rising to the superior degree, but are far better endowed than ordinary schoolmasters."

As the central schools too were the only part of the French plan which was really put in execution, the author contents himself with examining in what degree they corresponded with the state of knowledge, and were calculated to answer the ends of public instruction. His method is to go over in their order, the several courses belonging to the three sections enumerated above in the plan of the central schools; and by a commentary on each to point out the object it was intended to serve, the importance of that object, and the accuracy with which the course was adapted to the end proposed. We must content ourselves with a mere exemplification of this commentary.

The first step it behoved to render the most useful to those who cannot ascend any higher. "To place accordingly, in the foremost rank the instruction most necessary to common arts and business, in a series of courses arranged according to their utility in regard to the several professions, consuming the least possible time, and adapted to such young persons as can dispose of only a small number of years for their instruction, was the plan which the enlightened opposers of the monkish system required; and this was afforded by the central schools."

The arts of imitation and construction depend in a great measure upon what is called in French *Design*, to which we have no word that exactly corresponds in English. With this the plan of the central schools begins. Other arts depend upon those properties of matter which are the objects of the physical and mathematical sciences. But before we enter upon this analysis of the material world, it is requisite to obtain a notion of the multiplicity of nature's productions, of the infinite variety which distinguishes them, and of the thread equally fine and sure with which the mind has provided itself to penetrate into this labyrinth. The study of the first elements of natural history forms, then, a proper introduction to that of the physical sciences; and besides the actual and valuable knowledge which it communicates, it is calculated, by the number and variety of the objects which it presents, beyond any other science, to inspire the youthful mind with the love of study; and by suggesting a variety of questions which the abstract sciences only can resolve, it fulfils the most important end of education, by awakening an ardent curiosity after the mysteries of nature, and conducting the pupil by the progress of his own ideas from one study to another, studies with which he would probably have been disgusted had he not himself seen their necessity and advantage.

After tracing in this manner the plan for the study of the physical and mathematical sciences, and for that of the ancient

languages, of grammar, and composition, he observes that "the moral and political sciences, which form the third branch of the system of knowledge, are comprehended according to the plan, of the central schools, in the historical course, (to which belongs geography,) and in the course of legislation. Those who perceive history and geography nothing but an exercise of the memory, may be surprized at the rank here assigned to them; but geography would not deserve the name of a science if it were restricted to a mere nomenclature of places. The leading events of the history, the state of civilization, the plan and strength of the government, and the religion and manners of the inhabitants are all included in the geographical account of a country. A narrative too of facts in the order of their dates would compose a very meagre course; if the consequences which result from those facts were susceptible of no developement by their connection with social institutions, the progress of civilization, and the conduct of individuals; and presented no chain of experience by which the professor of legislation could establish or verify the general principles of the science which he teaches." Morals, being only the legislation of individuals, though its place could not be marked in the plan is necessarily included in general legislation, since the rules of human conduct, as they regard the intercourse either of societies or of individuals, are founded on the consideration of our wants and of our faculties, whence, spring our rights and our duties."

The author admits that the duration of these courses, necessarily very limited, did not permit the instruction in the several sciences to be pushed very far. But he is of opinion that the wide diffusion of an ordinary degree of information is of far more importance in a national point of view than the rearing of a small number of very learned men amid a nation sunk in ignorance. The declamation so often heard against half knowledge he thinks very ill-founded. It is not the man who knows one half of things whose knowledge is useless, if he knows that half well; but the man who only half knows every thing.

Some time posterior to the institution of the central schools, an addition was made to the original plan, which might have become exceedingly useful. The librarian of each school was required to give lectures, on the history of books and literature, comprehending all the details necessary to exhibit the progress of the human mind. The professors of the several sciences were each necessarily confined to the dogmatical part of that which he taught, or could at most only point out to his pupils such authors on it as could be most useful to them in their studies. But other authors besides these have often had the greatest influence on the progress of the science. A course

of lectures on the history of books and literature was destined to exhibit the steps by which the several sciences had advanced, the connection which existed between those steps, and the connection and utility of the several branches of knowledge which formed the objects of the institution. "The general reflections," says the author, "which constitute the philosophy of the sciences, which indelibly fix in the memory the order of their progress, and the form of their methods, and which are in some measure lost in the successive imposition of the several propositions of each system of doctrines, were here produced in a manner peculiarly natural, and from their union derived a higher degree of force, and clearness, at the same time that they inspired a livelier interest."

Lacroix is of opinion that the best mode of instruction in the sciences is a judicious mixture of lectures and examinations. Lectures alone, he considers, and with reason, as extremely defective. As a specimen of his manner we may transcribe his observations on this subject in his own words :

"En conversant au mot *cours*, l'acception qu'il avait autrefois, il a bien fallu nommer ainsi, dans les écoles centrales, les divers enseignemens dont l'objet est distinct; mais comme il s'agissait d'enfans ou de jeunes gens qu'il était nécessaire de familiariser avec les difficultés du travail, et non d'amateurs attirés seulement par la simple curiosité; enfin que l'auditoire était composé de vrais écoliers, la force des choses prescrivait impérieusement au maître de donner des devoirs, des compositions, de faire des interrogations fréquentes, et d'employer les encouragemens et les réprimandes, pour obtenir l'application.

"L'expérience a bientôt convaincu que le professeur qui parle assez long-tems de suite, maintient difficilement le silence et l'attention, même dans un auditoire composé d'élèves qui sont déjà sortis de l'enfance; mais avec de plus jeunes, il est toujours indispensable qu'il exerce une surveillance très active, et qu'en même tems il éprouve le plus qu'il peut leur intelligence. Il a donc besoin d'une grande liberté de corps et d'esprit, pour suivre des yeux tous leurs mouvemens, seul moyen de prévenir les distractions ou les espiègleries que des punitions, toujours trop sévères pour de pareilles fautes, ne peuvent jamais empêcher. Cette même liberté ne lui est pas moins nécessaire pour imaginer des questions propres à s'assurer comment les élèves ont saisi la doctrine qui leur a été enseignée, et pour improviser des explications qui se rapportent à des difficultés qu'il n'a pu prévoir, parcequ'elles sont aussi variées que les tournures d'esprit de ceux qui l'écoutent. D'un autre côté, pendant que l'élève rend compte de ce qu'il a dû apprendre, le maître, devenant auditeur, peut mieux juger des corrections qu'il doit faire à son texte et des développemens qu'il doit ajouter à son explication.

"Pour mettre de l'ordre dans la marche des leçons, qu'il convient de rendre uniforme, il est avantageux de diviser chacune en deux parties, dont la première soit la répétition de la leçon précédente, par plusieurs des élèves, pris au hasard et interrogés successivement, et

dont la seconde soit consacrée à l'exposition de matières nouvelles. Cette dernière paraît ne pouvoir être faite que par le professeur lui-même ; mais s'il a indiqué à ses élèves un texte rédigé avec assez de soin pour qu'il puisse s'y conformer ; à quelques légers détails près, et qu'il ait des sujets qui réunissent à une intelligence marquée, de la facilité à s'exprimer, il rendra son enseignement bien plus profitable, en les chargeant, chacun à leur tour, et après les avoir prévenus d'avance, de préparer sous son inspection, la matière qui doit faire l'objet de la répétition suivante.

“ Non-seulement il exercera, dans l'art de parler, les plus distingués de ses élèves, il les préparera à l'enseignement, auquel plusieurs d'entr'eux seront nécessairement appelés par leurs dispositions, mais il pourra souvent profiter de leurs remarques, et des moyens qu'ils auront employés pour lever par eux-mêmes les difficultés qui les arrêtaient dans leur étude particulière. Stimulés par les encouragements de leur maître, par l'approbation de leurs camarades, leurs jeunes têtes s'échaufferont quelquefois assez pour concevoir et proposer des vues nouvelles, pour indiquer des simplifications, des corrections à l'ouvrage qu'on aura mis entre leurs mains ; et qui peut-être ne se seraient pas présentées à l'auteur. J'avoue, en me rappelant avec plaisir l'empressement et la candeur qu'ils y mettaient, les services que je dois à un grand nombre de jeunes gens, aussi studieux qu'aimables, que j'ai eu le bonheur de posséder à mes leçons : mes ouvrages, entrepris uniquement dans la vue de leur épargner la peine de recourir à des matériaux épars, ont considérablement gagné par leurs observations, presque toujours justes, et souvent très-fines.”

Another advantage of the central schools on which he dwells with particular complacency, is the union of paternal and of public education, which they brought within the reach of so great a portion of the people. His observations on the peculiar defects, and disadvantages of education which is entirely domestic, and of that which is entirely public, are numerous and instructive. That education has the best chance to be successful, which to paternal vigilance, and the happy exercise of the domestic affections, adds the salutary emulation, and the salutary check to overweening passions, which arises from the intercourse of equals. The central schools, being instituted in every considerable place in the kingdom, afforded to a vast proportion of the youth, the inestimable advantage of receiving their instruction in public classes, while their residence was in the house of their parents.

In regard to the second part of this work, which is entirely confined to the teaching of the mathematics, we must content ourselves with a bare account of the heads of the author's disquisitions. In the first section, where he proposes to treat of the mode of teaching this branch of science, and of ascertaining, by examination, the progress of those who study it, he presents a number of reflections, which discovers both his acquaintance with the nature of mathematical science, and with the business of education, on a course of mathematical instruction, and on the study of that science ; he explains the import-

ance of examination in teaching the mathematics, where he still farther illustrates, and applies the general principles which he laid down on this subject in a former part of the work; he describes the imperfection and disadvantages of the form at present observed in this examination; and illustrates the form which it ought to receive. The methods, as they are called of mathematical inquiry, formed the subject of the second section. The division of analysis and synthesis is vulgarly known; but the real nature of those modes of investigation, as applied to mathematics, is very imperfectly understood; and the illustrations and disquisitions into which our author here enters are not a little instructive. The remaining branches of this part of the subject are less general. The first is an account of the elementary course of pure mathematics which was taught in the central school of Quatre-Nations, consisting of, 1. Arithmetic. 2. Elements of Algebra. 3. Elements of Geometry. 4. Complement of the Elements of Geometry. 5. Elementary Treatise of Trigonometry, and of the application of Algebra to Geometry. Each article receives a commentary, explaining its object, and its adaptation to that object, in a manner similar to that which was pursued in illustrating the general plan of the central schools. This course of mathematics was drawn up by our author himself, and has been published. Having finished his account of this work, he adds an explanation of the object and tendency of two others, his Elementary Treatise on the Differential and Integral Calculus, and his Complement to the Elements of Algebra.

The matter of this book, it thus appears, is somewhat heterogeneous; and the instructions which it contains are so fashioned and arranged by the local, temporary, and circumscribed subjects with which they are immediately connected, that they are much less calculated for utility than their intrinsic merit would denote. It is the work, however, of an enlightened man, and will contribute to throw some light on a most important subject, which still remains in great obscurity.

MONTHLY CATALOGUE.

THEOLOGY.

ART. 14. *Jewish Prophecy, the Sole Criterion to distinguish between genuine and spurious Christian Scripture: or, An humble Attempt to remove the grand and hitherto insurmountable Obstacles to the Conversion of Jews and Deists to the Christian Faith, affectionately submitted to their Consideration. A Discourse preached before the Rev. Dr. William Gretton, Archdeacon of Essex, at his Visitation holden at Danbury, on Tuesday, July 8, 1806. By FRANCIS STONE, M.A. F.S.A. Rector of Cold Norton, Essex. 1s. 6d. Johnson. 1806.*

This is a very singular performance. Here we have a beneficed clergyman of the church of England who gravely asserts, and as

gravely endeavours to prove, that the miraculous conception, and the doctrines of the Trinity, and of the atonement are "strange figments of the human brain," "old wives fables," and in short gross impostures, and that the first two chapters of St. Matthew's gospel, were foisted in by some impostor. The arguments by which he endeavours to support these positions are the same usually advanced by the Socinian dissenters, and the reader may well be spared a repetition of them, as given briefly in this *Visitation*, or, as we think it ought to be called *Recantation* Sermon. Christians, at large, however, will pause a little before they give up so much in compliment to Deists and Jews, who have not yet promised to believe what remains.

ART. 15. *A Charge delivered at the Visitation of the Rev. the Archdeacon of Sarum, on the 17th, 18th, 19th, and 20th of June, 1806. By the Rev. CHARLES DAUBENY, Archdeacon of Sarum. 1s. Rivingtons. 1806.*

The principal subject of this charge is the plan of education lately proposed by Mr. Lancaster, a quaker, and which has obtained some high patronage, and considerable encouragement. Mr. Daubeny views this plan as deism, under the imposing guise of philanthropy, making a covert approach towards the fortress of Christianity, in order to be admitted within her walls. He is fully disposed, however, to give the conductor of the plan every credit for the best intention, a compliment which Mr. Lancaster will probably not overvalue, when he finds the Archdeacon suggesting, that "the person acting as a *tool to others* is oft-times in ignorance, with respect to the work intended to be performed by him." To us Mr. Lancaster appears to know the part he performs without the aid of prompting, but we are not more reconciled to it upon that account. Putting off religious education is too much like Felix's "convenient season," which never came.

POETRY.

ART. 16. *The Spirit of the Mountains, with other Poems. By GEORGE TAYLOR, of the Bank of England. pp. 188. 5s. Hall, 1806.*

There are few places where we should less expect the muses to take up their residence than in the Bank of England; but these ladies are occasionally very capricious in their choice of favourite haunts; and at periods when scarcely a print of their footsteps could be traced, by gurgling rill and silent grove, we have seen them wanton with infinite delight in a barber's shop or a cobbler's stall. But although Mr. T. is conversant among the sordid votaries of Mammon, yet, if we may believe an introductory ode, his sentiments are very little akin to his situation. While as friends of taste we applaud his more elevated spirit, we cannot, still, without some patriotic apprehensions, hear such sentiments as the following issue from the Bank of England:

"Ah! why ye sons of earth, with ceaseless toil,
Do ye, for ever, at your drudg'ry toil?
For gold, for gold, still clamorous, ye cry,
On that alone, ye fix your vulture-eye.
And with the golden mania seiz'd, ye die!"

}

But me, the sweet delights of verse inspire,
 And grateful is to me the Muse's lyre,
 Whether Anacreon tunes his playful lay,
 Or Homer sheels around the blaze of day;
 Whether, the wanton wiles of love allure,
 Or chastity appears, with look demure;
 Venus, bright deck'd in amatorial charms,
 Lost in ecstatic trance in pleasure's arms; &c."

Mr. Taylor's verses possess considerable vigor, although by no means sufficiently correct. In conformity to the depraved Cockney pronunciation, he scruples not to couple together in the rhyme *short* and *thought*, *morn* and *dawn*; and the lines sometimes limp. His genius seems, however, to be very capable of cultivation. The *Spirit of the Mountains*, a translation from Wieland, is written with no small degree of poetic talent: it is by far the best in the collection. It is a fairy legend, and contains several very pleasing descriptions. We shall extract a description of the residence of the mountain Gnome, as a specimen of the verse,

"Graceful he then conducted with a smile
 The beauteous princess, thro' the gorgeous pile,
 Adorn'd with all the works of mimic art,
 Which charm the fancy, or inform the heart.
 Then down a long arcade's secluded walk,
 Pensive he led her on engag'd in talk;
 Plac'd at whose terminating point was seen
 A velvet plat of eye-delighting green,
 Which from the palace bent into the vale:
 A verdant slope, inviting to the gale.

"O'er this sweet lawn, enstarr'd with minim flow'rs,
 The nymph he usher'd into roseate bow'rs,
 Fairer than heathen fiction in its tales,
 Pourtrays the beauties of Hesperian dales.
 Here from the vines, depending clusters hang
 Of purple grapes, which melted on the tongue;
 There apples, bright with rind of golden hue,
 Tempting to touch, allur'd the glancing view:
 Mix'd with the fruits of ev'ry diff'ring clime,
 Orange and peach, and tartly-flavour'd lime.

"Upon the turf beneath, were wild-dispread,
 Fantastically mingled, white and red,
 Yellow, cerulean and dark-Tyrian blue,
 Flow'rs of each sweet perfume and varying hue.
 Here rang'd in rows, were waving poplars seen;
 And shrubb'ries there, of laurel, ever-green.
 Here on the moisten'd margin of the stream,
 The weeping willow shunn'd the lightsome beam;
 And there, the fir, majestically rose,
 Form'd like a pyramid, its branching boughs.
 Here tangled dells, besprent with wild-rose flow'rs,
 And scented with the sweets of woodbine bow'rs;
 There stately trees, the forest's boast and pride,
 Rising sublime, as tho' they heav'n defied:

And many a grove was seen, and many a seat,
Where sacred Peace might chuse her long retreat.

- “ Birds of resplendent plume and tuneful throat,
That knew to pour with rapture ev’ry note,
The flow’ry wilds and solitudes along,
Of softly-gay, or sweetly-pensive song,
Here hopp’d from spray to spray, and sooth’d the ear
With warbling strains, that charm’d the soul to hear.”

DRAMA.

ART. 18. *The Fall of the Mogul, a Tragedy, founded on an interesting portion of Indian History, and attempted partly on the Greek model. With other occasional Poems. By the Author of Indian Antiquities.* White. 1806. pp. 153. 7s.

To find the laborious author of the Indian antiquities in the walks of the tragic muse, was rather an unexpected pleasure. Of late, however, he seems to have entirely devoted himself to the dreams of Helicon, which probably he finds not less entertaining to himself or his readers than those of the Ganges. Still, however, his flights are eastern as were formerly his creepings; and every thing is far beyond European. To those who have a taste for the grandly horrible, and the pompously terrific, this tragedy may have some charms: an extract will suffice most of our readers:

“ And now yon city, like a mighty wreck
That long has been the sport of raging tempests,
Floats in an overwhelming sea of blood.
The shrieks and groans of her expiring sons,
Giv’n up to spoil, and slaughter unrestrain’d,
Chill’d me with horror as I pass’d along,
And rent my soul with grief and indignation.
For mercy pleads in vain the lisping babe,
Pale with affright, and clinging to the breast:
Women of noblest rank, to kings allied,
Are from the haram’s chaste recesses dragg’d
To wanton massacre.—Thousands, to shun
The stern destroyer’s violating rage,
Plunge in devouring flames—a milder foe!
Or down the dark abyss of yawning pits,
Or wells unfathomably deep, they rush,
Headlong, if haply they may ‘scape his fury.”

The tragedy is followed by two pieces, one on the “Lotos of Egypt,” and another on “Genius,” which unfortunately is not always the lot of those who write about it. Another poem, finer than all the rest, was, we are told, intended to be added; but as the subject was the immortal Mr. Pitt, and therefore “required no common labour and exertion,” it was for the present omitted. For the consolation of the public, however, the author informs us that this very fine piece is to appear, as part of a superb poem on Richmond-Hill, “when,” to use the words of the author,—“When the Muse on her wide-expanded wing, traversing the delightful county of Surry, after visiting the monastic ruins of Merton, and paying her respects to the memory of the immortal NELSON, shall reach

the environs of **POTTER**, where, alas! too soon succeeding his friend, the illustrious **PITT** expired."

A prospectus is added of this "magnificent" poem on Richmond-Hill; and until its appearance, we shall defer any further comments on the merits of the Author. What may we not expect from this performance, when a lofty tragedy has been sent into the world as its advertisement.

ART. 18. *Demetrius, the Impostor; a Tragedy.* By **ALEXANDER SOUMARAKOFF. Translated from the Russian. 8vo. 2s. 6d. Booth. 1806.**

The author of this tragedy is said to be the father of the Russian stage, and that he melted the heart with the softness of Racine. The translator states that his object was to satisfy the curiosity of the English public, and to afford it an opportunity of deciding, in some measure, upon the deserts of an author, hitherto known only by name and reputation. But we should, after all, be sorry to estimate Soumarakoff's genius by the performance before us. What effect it may have in the Russian language, and performed on the Russian stage, we know not; it appears to us very deficient in the principal dramatic requisites, and incapable, by any means, of being adapted to the only standard of taste to which we refer, the English stage. Independent of the dialogue, which consists of harangues rather than conversation, we miss those touches of nature which speak equally forcibly in all languages, and that consistency of character which ought to mark the agents in *imperial* tragedy. However, merely as a curiosity and a stranger, we bid it welcome, and thank the translator for giving us one more cause for gloating in the superiority of the father of the English stage.

NOVELS.

ART. 19. *The Wood Nymph, a Novel; By the Author of "Ariel," and "Glenmore Abbey."* 3 vols. 12mo. 12s. Chapple. 1806.

This novel belongs to the family of mediocrity, a family so numerous and so much alike that we find it rather difficult to distinguish one branch from another. This, however, possesses rather more of the family-aversion to probability than her relations, and upon that account only may become a favourite with those readers who care not what adventures are presented to them, provided they are strange. The events here are sufficiently numerous for that species of taste, and are all produced by the heroine taking walks through long avenues, and shrubberies, through which she never walked before, and which are terminated by a romantic *ha! ha!* of the true *mysterious* kind — As in every work of this description there is some favourite word which, like the morning gun in the Critic, the author "never knows when to have done with," so here we are presented above thirty times with *isolated* cots, cottages, houses, and castles. The word meant may probably be *insulated*, but why should we have too much of a good thing?

ART. 20. *The Invisible Enemy: or the Mines of Wielitska, a Polish Legendary Romance.* By **P. F. LARUS,** Author of *Usurpation, the Paraclete,* &c. 4 vols. 1l. 0s. 0d. Lane & Co. 1806.

This story seems calculated to afford rather more entertainment than the author's *Paraclete*, of which we took some notice in our

last year's Journal. It is, however, spun out too far, and the first two volumes are, therefore, far superior in interest to the last two. The lovers of mysterious horrors cannot fail of being amply gratified, for our author has contrived a mode of keeping his readers in the dark, the novelty and ingenuity of which we are not able sufficiently to praise. The dungeons and galleries of castles have, by long use, lost their terrors and become as familiar as the dark walk of Vauxhall. It was time, therefore, to place heroes and heroines in situations where they might be more liable to lose their senses. With this view Mr. Lathy has hit upon a series of subterraneous passages, and old mines, extending for miles under ground, and so frightful and horrible that nothing can exceed the cruelty of putting people into them, except the ingenuity of bringing them out. This must be allowed to be something new, and we doubt not that our author's example will be followed, and that those who are tired of building castles will hereafter employ their talents in digging mines. Of the fidelity of his descriptions, however, we can give no opinion, for unluckily we have neither a Cornish nor a Newcastle man in our corps.

ART. 21. *The Three Old Maids of the House of Penruddock.* 3 vols. 12mo. 12s. Lane and Co. 1806.

This is rather an interesting story. The characters are well drawn and supported, and the incidents natural and well put together, so as to form upon the whole an agreeable tale.

MISCELLANIES.

ART. 22. *An Historical Account of Corsham House, in Wiltshire: the Seat of Paul Cobb Methuen, Esq. With a Catalogue of his celebrated Collection of Pictures. Dedicated to the Patrons of the British Institution; and embracing a concise Historical Essay on The Fine Arts. With a brief Account of the different Schools; and a Review of the progressive State of the Arts in England. Also, Biographical Sketches of the Artists, whose Works constitute this Collection.* By JOHN BRITTON. 12mo. 5s. Longman & Co. 1806.

The visitors of Corsham house are greatly indebted to Mr. Britton for this elegant guide, and their taste may be awakened, if not improved, by the criticisms and biographical notices of the respective artists whose works form Mr. Methuen's splendid collection. We must, however, take the liberty to suggest to Mr. Britton that where it is necessary to give a description, it is not always necessary to make a book, and, therefore, we could have dispensed with his long dedications to the patrons of the British Institution, and his concise historical essay, because in neither do we find any thing new, or better expressed than in the sources whence he has taken his information.—The plan of the house prefixed may be useful in illustrating the description, but the view is by far too small.

ART. 23. *Miscellanies in Prose and Verse.* By ALEXANDER MOLLESON. 3s. 1806.

This little volume is a republication of various short essays in prose and verse, with some additions by the author who, if we mistake not, is also the publisher. Neither his prose nor his poetry rises

much above mediocrity, but if we cannot compliment him as a good writer, he appears to be a good and benevolent man, and to devote his leisure hours to the encouragement of virtuous principles and social feelings. The longest article in the volume, is entitled "Melody the soul of Music," in which he inclines to give an undue preference to melody over harmony; but we are rather of the opinion of the critic whom he quotes against himself. Men of good taste are never bigots; they are men of *general* taste, and if the question were, which will you part with, this old Scotch melody, or the Hallelujah chorus? the majority, we doubt not, would decide against our author.

ART. 24. *An Admonitory Letter to H. R. H. the Prince of Wales, on the Subject of the late Delicate Inquiry: containing Anecdotes never before published, which may probably lead to the Detection of the real Authors of the late scandalous Attempt to sully the Purity of an Illustrious Personage.* 2s. Tipper & Richards. 1806.

Of this intrepid letter we can only say that it contains assertions which we should be sorry to believe, and are afraid to copy; for although the writer, if we may judge from internal evidence, is by no means unacquainted with the characters alluded to, and certainly expresses opinions which are just, and predicts consequences which are probable, we do not wish to decide for the public upon anonymous authority, in a matter in which they are so deeply interested.

ART. 25. *An Answer to an Admonitory Letter addressed to his Royal Highness the Prince of Wales, on the Subject of the late Delicate Enquiry.* By Aristides. 2s. Johnson. 1806.

ART. 26. *Strictures on Cobbett's Unmanly Observations, relative to the Delicate Investigation; and a Reply to the Answer to an Admonitory Letter to his R. H. the Prince of Wales, containing an Account of the true Cause why the Commissioners' Report has not yet been published, and many other additional facts.* By the Author of the Admonitory Letter. 8vo. 2s. Tipper and Richards. 1806.

As we have declined entering into the dispute which forms the subject of these pamphlets, we have only to remark that the *Answer* to the Admonitory Letter does not enter into the merits of the cause in a general way, but is confined to a vindication of the characters of certain individuals whom the author of the *Admonitory Letter* accused of propagating reports injurious to an august female personage, and that such vindication is repelled by the author of the *Admonitory Letter* with much shrewdness and apparent knowledge of facts. As to the *Strictures on Cobbett's Unmanly Observations*, we believe them to be just, but at the same time useless; the business of a professed libeller is not to be interrupted by appeals to the feelings which actuate honourable minds. The author of the *Admonitory Letter* pledges himself that the publication of the Commissioners' Report will confirm all his assertions, and ventures to predict that the public will judge as he has judged. Whether this be the case or not, we would advise these polemics, if they favour the public with more pamphlets, to increase the number of their facts, and diminish the quantum of personal abuse, which is really of no consequence, except to convince their readers that they have got into very bad company.

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[N^o IV.]

ART. I. *The Stranger in Ireland; or a Tour on the Southern and Western Parts of that Country, in the Year 1805.* By JOHN CARR, Esq. 4to. pp. 544. 2l. 5s. London, 1806. Phillips.

WE know few things which would prove more conducive to the interests of this empire than a complete knowledge of Ireland; and for that reason we welcome with peculiar warmth every undertaking subservient to so important an end. So vast are the natural advantages of that island, that, by its capabilities, it may very safely be pronounced the most valuable part of the British dominions. Its political disadvantages have been the cause that these capabilities have been so little developed, and that Ireland remains in the waste and unprofitable condition which we deplore. Yet the soil of Ireland vies in fertility with the richest parts of Europe; it possesses one of the mildest, and most productive of climates; it abounds with a race of hardy, enterprising people, whom the slightest motives would be sufficient to convert to industry; and all these advantages are nearly lost to the country, for want of the knowledge and the patriotism by which they might be turned to account.

It is a very remarkable fact in the policy of this country that ameliorations scarcely ever proceed from the government. Not only is government hardly ever the promoter of improvements; it is even generally repugnant to them. It is by the progress of information among the people, who become instructed in the benefits of certain reformatations, and refuse to be satisfied without them; that almost all the great steps in the political progress of this country have been made. It is from a similar source that the improvement of Ireland may be expected. As the people at large become more acquainted with the circumstances of that island, distinct ideas of the measures required will become prevalent; they will make their way to the government at last; the influence of public sentiment will be communicated even to the public rulers, and the happy effects which we contemplate will appear.

We are happy to think that the work before us will contribute something to this desirable end; and, with all its defects, we hope, that, for this reason, it will attract the attention of the

public. The author has the merit of inviting his countrymen to one important source of information respecting Ireland—their own inspection. He has set an admirable example; and his book, we trust, will prove an allurements to produce many imitators. By proving that in Ireland there is something worth being seen, that it is not entirely composed of bogs, and potatoe-beds, but abounds in the most delightful scenery to gratify the man of taste; while it exhibits a portion of our fellow subjects in a very unusual and highly interesting state of society, which may suggest instruction to the man of thought; by shewing, in a word, that a tour in Ireland is calculated to be fertile in pleasure, and not a mere effort of self-denial, we hope that many publications of the same nature with the present will soon be presented to the public; and that complete information with regard to the interior of Ireland, its physical, moral, and political state, will be common among Britons.

The author gives us a history of his journey from London to Holyhead, which we could very well have spared, as it contains little beyond the usual adventures of stage coaches, and inns; nor that peculiarly recommended by any felicity in the author's expression. Neither did we think the long description of the bay of Dublin, and of the appearance of the country as you approach from the sea very useful, because these have been so often described before: and though a man of fancy might have been loath to pass them over in silence, a stroke or two was all that the picture required. Even the misfortune sustained by the author's pantaloons, from the piece of fat pork he gallantly carried on his knee for an Irish girl in the stage coach, whether from the mode of telling the story, or from what other cause, we cannot tell, had very little effect either upon our risibility, or our sympathy. The observation, however, made by the Irish sailor is truly characteristic, who, taking notice of the pleasure with which the author surveyed the bay of Dublin, and the surrounding country, cried out to him with a smile of great satisfaction; "By Jasus, your honour! you're right there; its God's own country."

Between the landing-place and Dublin the author's attention is attracted by the filth and misery of a little town called Ringsend, and by a species of open carriage, peculiar to the country, in which the company sit back to back; both of which objects he describes. He then disclaims the intention of interfering with the questions of Irish antiquaries in a manner which is evidently intended to be very sprightly; but as his genius appears very little adapted to that style, it were to be wished that in his future tours he would not affect it: It has been very often aimed at in the present work, and almost always without success. We will transcribe the present specimen, that our readers may judge for themselves of the justice of our remark:

"As Sir Isaac Newton has set his face against the authority of tradition beyond one hundred years of age, I shall not detain the reader to enquire whether Jason and the Argonauts sailed from the Bosphorus to Ireland, or whether the neighbouring nations received their alphabets through the medium of that country, or whether the Irish are descended from Magog the son of Japhet, the son of Noah, whether O'Brien Boromha overwhelmed and expelled the Thuatha d'ha Denan with all the artillery of their magic and witcheries. I would disturb no people in their fancy for national antiquity and pre-eminence. In God's name let the Peruvians derive themselves from the sun; let the Chinese boast of the existence of their empire eight thousand years before the creation of the world according to our calculation; let the Laplander, uncontravened, maintain that his dusky groves, shut up for nine months in polar winter, are the most rural in the world, and that the only honest men and good strawberries, created or grown, are to be found in his country. If the Irish prefer a Carthaginian origin, and the honour of having peopled Scotland, instead of being derived from her, or from Great Britain, or any other country; let her enjoy all the happiness attached to the origin she prefers. However powerful or weak her pretensions to Milesian pedigree may be, for being no antiquarian I care but little for the matter, this I know, that if she were not able to push her genealogy beyond a century, she would at least be, as the chief of her orators, Grattan, has finely said, 'Like some men, possessed of certain powers, who distinguish the place of their nativity, instead of being distinguished by it. They do not receive, they give birth to the place of their residence, and vivify the region which is about them.'"

The author's description of Dublin is pretty long and circumstantial. One of the best parts is the account of the beggars, whose numbers and condition in that capital are a very important circumstance. His information, however, respecting them, though useful as far as it goes, is very circumscribed. We cannot say that his talent of observation is greatly illustrated by this effort. The description of Dublin is by no means one of the most interesting parts of the book. In regard to the long disquisition included in it respecting the Irish currency, we must suggest that it is out of place, and next, that the author is very far from being a master of the subject. An historical description of the present state of currency, and of the practical inconveniences arising from its defects, would have been proper; but speculations respecting the nature of currency, even if the author had understood it, belong not to a work of this description. In his account of the university of Dublin, he describes the buildings, and states the number of students, but altogether omits the most important circumstance of the whole, the nature and plan of the instruction which is there communicated. We have no objection to his defence of the Irish ladies ankles, and modesty; but we consider as a misapplication of paper and print, his repetition of any thing so

widely in circulation as the epitaph of Dean Swift. There is something wonderfully frigid too in presenting us with Swift's well known pun, on the lady's mantua and the Cremona fiddle, which it threw down and broke,

Mantua vae miseræ nimum vicina Cremonæ.

In a family in the neighbourhood of Dublin, where the author visited, a circumstance occurred, the account of which atones for much of the uninteresting matter by which it is surrounded :

"As it happened in this neighbourhood, I may here mention a little occurrence which illustrates the habits of the lower orders of the people. At a house where I was, the cook had, for some time past, relieved the exertions of her culinary toil, by copious libations of that *liqueur*, so dear to the common Irish, commonly called whisky, or 'the crature:' this indulgence grievously disordered the arrangements of the kitchen. A service of twenty-four years, in a family too gentle to punish a frailty with severity, pleaded strongly for the offender; and, instead of being dismissed, she was sent to the lodge, under the care of the gate-keeper, until she had recovered her sobriety. Upon an appearance of penitence, her master sent her to her priest (for she was a Roman catholic), who, at the next confession granted her absolution, upon condition that she would abstain from whisky for one whole year. The letter of the Catholic priest to the master of the servant, breathes such mildness, and displays such a spirit of christianity, that the doctrines of the established religion in which I have been reared, ought to urge me rather to offer than to withhold it from the reader; the former of which I shall do in its own unaffected language.

"DEAR SIR,

"I have been much edified by the compunction of the penitent you sent me, and by the benevolent solicitude which I see extended to the meanest part of your household. I recalled to her mind an instance of it, in the charitable tenderness which she experienced from you two years ago, when I attended her in a fever. She seems to want neither sensibility nor gratitude. The consciousness of the unworthy returns she has made for all your kindnesses, threw her into a state of agitation that alarmed and melted me. She has made a resolution which I hope she will adhere to. Alas! the best of us are but imperfect beings, and our wisest resolutions are frequently and easily overpowered. A conviction that we may want mercy ought to keep us in the constant observance of it; yet, I trust, from the sincere repentance of this unfortunate woman, that there will be no occasion for your again exercising it towards her for a similar frailty. I have the honour to be, &c. &c."

On quitting Dublin for an excursion into the county of Wicklow, the author notices the accommodation of posting in Ireland in very proper terms, and such as should on similar occasions be always used, distinctly and shortly imparting what the stranger wishes to know. A very apposite and very good story is here too introduced:

"Our driver, post-chaise, and horses, were not so neat as a post-ing equipage in England; but, however, they were all well enough.

"The Irish in this respect are much improved, I am told, although they are unquestionably behind us; yet, after England, they are superior to any other country that I have seen in the comforts of conveyance. In one of the remote counties there was only one post-chaise for some years; and as precious things, like good persons, are generally the objects of misfortune, an unlucky contusion disabled the door of this rare vehicle: the carpenter was called in to repair it, but it was beyond his art. The bricklayer was next applied to, and proud of the opportunity of displaying his skill, he very neatly bricked and plaistered it up, and the chaise, with some little obliquity, performed its duty very well for some time after. In the very focus of taste, in Paris, it was the fashion last year to paint the carriages to resemble stone and marble."

In this excursion, the beauty of the natural scenery has attracted a great share of the author's attention. He appears, indeed, to have a mind highly susceptible of the emotions which objects of this nature are calculated to excite; his taste is cultivated by the science and use of the pencil; and both his sketches and descriptions deserve more than ordinary applause. The Dargle, and Glendaloch, are, indeed, happy subjects; and few places are more calculated to arrest the attention of the traveller, and repay his visit with the gratification of his fancy. It is one of the unhappy prejudices which have prevailed with regard to Ireland, that it is devoid of interesting scenery, and presents nothing but an uniform and desolate aspect. We trust that the present work will have considerable influence in dispelling this misapprehension; and will convince those who enjoy the beauties of nature, that Ireland is richly worthy of their attention; and that even after the extraordinary and romantic scenery of Scotland, and the more soft but not less interesting features of Cumberland and Wales, that island possesses objects which will not suffer in the comparison, and from the sight of which equal pleasure is to be derived. The following extract we present to the reader both as a specimen of the author's descriptive talents, and of the beauties of nature which Ireland exhibits:

"The first grand and extraordinary object which we met with was a chasm which some vast convulsion of nature seemed to have formed, by having forced its way through a mighty mountain, and divided it into elevated ridges of detached grey rock and massy stones, which, projecting in a variety of forms, looked ready to roll down, with ruin and havoc in their train, into the valley below, through which the road turned. This wonderful aperture is called the Scalp, of which I made a sketch, more for its extraordinary appearance than picturesque beauty. Between its craggy slopes, a contrasted level country, well cultivated, gradually swelling at a distance, and closed by the mountains called the Sugar-loaves, pushing their dusky tops into the skies, presented an interesting and very singular view.

"As we descended to the beautiful village of Inniskerry, on one side the eye rested upon rich meadows; on the other, a slope of trees presented a compact shade. Before us, as the road, enlivened by passing peasants, turned over a picturesque bridge, a neat farmhouse presented itself; and a village-school, standing in the bottom of the valley, just peeped with its upper windows above the level: whilst a hill, lightly clothed with young wood, extended a rich screen behind. Expressions of delight burst at the same moment from both of us: it was Auburn, in all its pristine loveliness.

"As we wished to walk through the Dargle, we alighted from our chaise near a beautiful cottage upon the domains of Lord Viscount Powerscourt, and ordered our driver to go to the principal entrance of the Dargle, about two miles distant. We had scarcely measured one hundred feet from the cottage, before, as we stood upon an eminence, a new world of rural beauty opened upon us, of rich vallies and mountains covered with wood, melting into air; whilst below a serpentine river glistened in the sun, until it lost itself in the Dargle, whither we followed its course. Impossible as it is to convey, by verbal painting, a just idea of this exquisite scene, I approach an attempt to describe it with considerable apprehension. The Dargle is a deep glen, or narrow valley, of about a mile in length; at the entrance where we approached it, opposite to us a beautiful little pleasure-cottage peeped over the ridge of one of the hills which form the green-breasted sides of this glen; it was just discernible in a little plantation which crowned the precipice upon which it stood: this elegant and romantic little summer retreat was raised after the tasteful design of Mrs. Grattan, the lady of the illustrious member of that name, to whom it belongs. As we descended by the paths which have been cut through the woods, new beauties opened upon us. The hill, on the sides of which we stood, and its opposite neighbour, were covered with trees, principally young oak, projecting with luxuriant foliage from masses of rock half green with moss, which reminded us of Milton's description of the

'Verdurous wall of Paradise upraised.'

Here, concealed by over-arching leaves, the river, like fretful man in his progress through this unequal world, was scarcely heard to ripple; there it flashed before the eye again, as if in anger at its concealment, rolled impetuously over its rocky bed, and roared down a craggy declivity; a little farther, having recovered its calmness, it seemed to settle for a while, resembling, in sullen silence and placidity, a dark mirror; then, never destined to long tranquillity, it proceeded, and was again lost in arches of foliage, under which it murmured and died upon the ear.

"It was in this spot, under the green roof of native oaks starting from their rocky beds, sequestered from the theatre of that world upon which he afterwards sustained so distinguished a character, that Grattan, when a very young man, addressed the tumultuous waters as his auditory, and schooled himself, like Demosthenes, in that eloquence which was destined to elevate the glory of Ireland with his own.

"We lingered for some time in a rustic temple, whose back and seats were formed of intertwined branches, softened by moss, and whose arches opened upon one of the most favoured spots of the

Dargle: it seemed to be suspended, like an aeronautic car, from some vast impending oaks which spread far over it an umbrella of leaves. In this spot the imagination wandered through all the witchery of fable, and invoked the naiad and the wood nymph."

"We ascended the Lover's-leap, a vast high grey rock, whose base is concealed by sloping trees: it rises higher than any other object, and commands a very extensive view of this verdant scenery, which travellers, who have visited Italy, pronounce to be equal to any spot in that benign climate."

In this part of the work the author has inserted the principal part of his account of the condition and character of the Irish peasant. We are not a little pleased with it. He appears to us to have formed a just idea of that character; he aids his description by a selection of some very good anecdotes; and though his description of the circumstances in which the Irish peasant is situated is somewhat meagre, the account upon the whole is worthy of praise. After a description of a peasant's cabin, the following circumstance is well introduced:

"Poor as the cabin is, do not, reader! think that hospitality and politeness are not to be found in it. The power of shewing these qualities, to be sure, is very slender; but if a stranger enters at dinner-time, the master of the family selects the finest potatoe from his bowl, and presents it, as a flattering proof of welcome courtesy."

Our readers we trust will be gratified with the following stories:

"The following little anecdote will prove that magnanimity is also an inmate of an Irish cabin. During the march of a regiment, the Honourable Captain P——, who had the command of the artillery baggage, observing that one of the peasants, whose car and horse had been pressed for the regiment, did not drive as fast as he ought, went up to him and struck him: the poor fellow shrugged up his shoulders, and observed there was no occasion for a blow, and immediately quickened the pace of his animal. Some time afterwards, the artillery officer having been out shooting all the morning, entered a cabin for the purpose of resting himself, where he found the very peasant whom he had struck, at dinner with his wife and family: the man, who was very large and powerfully made, and whose abode was solitary, might have taken fatal revenge upon the officer, instead of which, immediately recognizing him, he chose the best potatoe out of his bowl, and presenting it to his guest, said, 'There your honour, oblige me by tasting a potatoe, and I hope it is a good one, but you should not have struck me, a blow is hard to bear.'"

"That the Irish, even in a state of political ebullition, are capable of generous actions, the following fact will prove: During the rebellion, a protestant, who was a prisoner in the hands of the rebels, was called out to be executed: the executioner ordered him to turn his back; the prisoner refused, and calmly declared that he was not afraid to face death; and just as the former was about to fire at him, the latter told him to stop, and requested him to dispatch him with

dexterity; and pulling off his hat, coat, and waistcoat, which were new, threw them to him as a present to favour him with a speedy death. The executioner was so impressed with his conduct, that he said he must be innocent, and refused to kill him; in consequence of which, another rebel rushed forward to put an end to his existence, upon which the executioner swore, that he would lay breathless at his feet, the first man who attempted to hurt one hair of the prisoner's head, and conducted him in safety out of the rebel lines."

The multiplicity of children is one of the remarkable circumstances among the Irish peasants. An Englishman, one day, admiring the multitude of florid, chubby little creatures he saw in a cabin, said to the father, "How do you countrymen contrive to have so many fine children?" "*By Jasus it is the potatoe, Sir,*" said he.

As the wit, and drollery of an Irish peasant, and the ready smartness of his answers, is one of the striking circumstances in his character, the author has collected a few instances which are very good, but as they were seldom of his own hearing we may have our doubts of their authenticity. Some of them are at least old.

" 'I am very bad Pat,' said one poor fellow, rubbing his head, to another. 'Ah! then may God keep you so, for fear of being worse,' was the reply."

" An Irishman, an assistant labourer to a master bricklayer, who was building a house for a gentleman in England, fell through the well-hole from the top of the unfinished dwelling, and alighted very fortunately in a large quantity of mortar that lay at the bottom, which saved his life; the moment he had recovered himself, the only observation he made was, '*By Jasus, I had like to have hurt myself.*'"

" A story relates, that some years since the Archbishop of Dublin was passing on horseback, and finding himself stopped by a peasant and his car, cried out to the countryman, 'Get out of my way there, get out of the way; do you know who I am?' 'No,' said the boor. 'Why then,' replied the mitred prelate, 'know that I am the Archbishop of Dublin;' upon which the fellow turned round, and with an arch look drily said, 'Then so much the better for you.'"

" Garrick had no very high opinion of the talents of the common Irish, until the following whimsical circumstance induced him to change his mind. Having laid a wager with Sir John O'Farrel that the common people were not witty, they agreed to ask an Englishman what he would take to stand naked upon the top of St. Paul's; the fellow scratched his head, and said, 'Ten guineas:' they next accosted a low Irish labourer with the same question. 'What!' said he, '*in mudder's (mother's) nakedness?*' 'Yes Pat,' was the reply. 'Why then,' said he, '*by Jasus, I would take could (cold).*'"

We are better pleased with these stories than with the author's long-winded account, for which he travels out of his way, of a pun addressed to Sir John Parnell, or than we are with the insertion of long extracts from Gordon's History, or Ledwich's Antiquities. In fact there is a considerable part of

the book, which seems to be more intended to compose bulk, than to give either information or amusement. What, for example, had we to do here with a dissertation on the absurdity of the epitaphs in English church-yards, illustrated by various specimens which are contrasted with a pretty long poem of a similar kind, by Mr. Curran, on which the author lavishes more praises than we can find in it any thing to deserve? On describing the "Literary Passion" of the Irish, what occasion was there for a long quotation from the paper called the ANTI-UNION; or for long quotations from the sermons of Dean Kirwan, and the speeches of Mr. Grattan, by way of giving us an idea of the eloquence of these two orators? We had nearly forgot the ample specimens too with which we are furnished of the eloquence of Mr. Curran.

Beside the details which more particularly depict the Irish peasant, Mr. Carr gives an account of the character of the Irish gentleman. It is by no means unworthy of praise. The style of living of the Irish gentleman does not differ from that of the Englishman of the same rank; but certain peculiarities distinguish his character, which by the author are justly, if not very vividly delineated. The following quotation from a speech of Grattan is not inaptly introduced:

" 'I think,' said he, 'I know my country; I think I have a right to know her. She has her weaknesses: were she perfect one would admire her more, but love her less. *The gentlemen of Ireland act on sudden impulse, but that impulse is the result of a warm heart, a strong head, and great personal determination.* The errors incident to such a principle of action, must be their errors, but then the virtues belonging to that principle must be their virtues also; such errors may give a pretence to their enemies, but such virtues afford salvation to their country.'

In treating of the Irish character, it would be unpardonable to omit *bulls*. We have a complete dissertation upon the subject. It is not upon Irish bulls however. It is upon the bulls of other countries; in which the author proves with great zeal that bulls are to be found; and at the close of his volume he assures us that he did not hear a bull in all Ireland. From this he would probably have us to conclude that bulls are no peculiarity of the Irish.

The second excursion on which our author ventured was from Dublin to the Lakes of Killarney, proceeding by the way of Limerick, and returning by that of Cork. His observations on this route respect chiefly the appearance of the country. He describes, at great length, as usual, the scenery; and is indeed amply supplied with materials. In that part of Ireland is found an assemblage of the beauties of nature as remarkable nearly as any country has to boast of. But the beauties of nature were not the only objects which in this quarter solicited

the aid of his descriptive powers. An account of the Bog of Allen, which, if it be defective in the descriptive part, is still more so in the scientific, occupies several pages in this portion of the work. A few of the more obvious particulars in the appearance of the bog are enumerated; but there is nothing like a complete description even of the objects which it presents to the eye; and as to the author's reflections on the origin of bogs, their nature, causes, and the means of reclaiming them, till he has become far more acquainted with the subject, we would advise him to leave such disquisitions at rest.

The author is fond of describing at great length cities, and remarkable buildings. Accordingly, in this part of the work we have ample details respecting Limerick and Cork, which are in the same style with those formerly given us respecting Dublin. There is nothing in the accounts which is either very amusing or very instructive. The author seizes not upon those circumstances in cities which interest the reader. A drawling description of a multitude of objects which attract the vulgar traveller is dull and tedious. In the following passage in the description of Limerick is a circumstance, however, which cannot be passed without notice:

"The slaughtering, salting and packing houses, belonging to the provision-trade, are well worthy the notice of the traveller. The most frequent objects to be met with in the streets, are cars laden with beef proceeding to the salting-houses. Much of that provision supports the brave seamen of the United Kingdom, and enables them to endure the fatigue of the blockade and the peril of the battle. Although Ireland cannot build a navy, she furnishes it with a brave, hardy, gallant, and loyal race of men, and contributes not a little to the sustenance of the British fleets. The inns have not kept equal pace with the prosperity of the town: they are dirty and ill-attended, but as usual furnish excellent wine at four shillings per bottle. We also partook of some excellent cow-beef, I wish I could object to nothing more than the inconvenience of ill-conducted inns; but alas! a subject of much deeper interest, and truly afflicting to every feeling mind, is to be found; if the traveller will take the trouble of walking over Thomond's bridge and enter the house of *Industry*, as it is called. He will quit a noble city, gay with novel opulence and luxury, for a scene which will strike his mind with horror. Under the roof of this house, I saw madmen *stark naked* girded only by their irons, standing in the rain, in an open court, attended by *women*, their cells upon the ground-floor, scantily supplied with straw, damp, and ill-secured. In the wards of labour, abandoned prostitutes, in rags and vermin, each loaded with a long chain and heavy log, working only when the eye of the superintending officer was upon them, are associated throughout the day with respectable old female housekeepers, who, having no children to support them, to prevent famishing, seek this wretched asylum. At *night*, they sleep together in the same room: the sick (unless in very extreme cases) and the healthy, the good and the bad, all crowded together. In the vene-

real ward, the wretched female sufferers were imploring for a little more covering, whilst several idiots squatted in corners, half naked, half famished, pale and hollow-eyed, with a ghastly grin, bent a vacant stare upon the loathsome scene, and consummated its horror. Fronting this ward, across a yard, in a large room, nearly thirty feet long, a raving maniac, instead of being strapped to his bed, was handcuffed to a stone of 300lbs. weight, which, with the most horrible yells, by a convulsive effort of strength, he dragged from one end of the room to the other, constantly exposed to the exasperating view and conversation of those who were in the yard. I have been well informed that large sums of money have been raised in every county for the erection of mad-houses: how has this money been applied?

"The building of this lazar-gaol is so insecure, that the prostitutes confined in it, although ironed and logged, frequently make their escape. No clothing is allowed to the poor wretches but what they bring into prison, or can earn, or beg. Upon enquiry I found what I need scarcely relate to my reader, that the funds are inadequate, that it is supported by presentments and charity, and very seldom visited by those whom official duty, if not common humanity, ought to have conducted there. The number of miserable wretches in this house amounted to one hundred and thirty-eight. The Governor appeared to be a humane man, and seemed deeply to regret what he could not conceal.

"One of the naked subjects which I mentioned, lost his senses by an excess of mathematical research, the other by a disappointment of the heart, and the third, who was in the same yard, by drunkenness: a more affecting and expressive groupe for the pencil, could never be presented. In one cell, covered to his chin in straw, lay a hoary-headed man, who would never speak, nor take any thing unless conjured to do so by the name of 'the Most High.'"

The author does not confine himself to the subjects of which we peculiarly expect information from the traveller's pen. He affords us dissertations on the antient Irish language, and on population; from which the principal thing we learn is, that he is very little acquainted with them.

He quotes, as an able discovery from an author to whom the generalizations of his subject ought to have been better known, that "the causes which promote population consist in a mild and equitable government, abundance of food, frequency of marriage, a salubrious climate,"—language which may be just enough in a certain popular acceptation, but is as void of philosophical distinctness as any thing can be. The fact is, that every thing in regard to population depends upon food. The other circumstances here enumerated are all included in the production of food. The qualities of government operate upon population by being favourable or the contrary to the production of food; frequency of marriage entirely depends upon the facility of procuring food; climate chiefly affects population by its influence on the production of food, since in

the most unhealthy situations are always found as many individuals as the food provided can support. The number of individuals whom the most tyrannical government puts to death is always so small as to affect very inconsiderably the population of any country, where the multiplication of the species is not restrained by the want of food. Even war itself operates feebly on population except by the obstruction it produces to the raising of food, by misapplying the efforts of the most efficient labourers, and otherwise disturbing the course of industry.

Our traveller further informs us that luxury and polygamy are unfavourable to population. This is very true; but he, whose stock of information is improved by the remark, must not be deeply read. If he had inquired a little further *in what manner* luxury is unfavourable to population, he would have found how closely all things connected with this subject hold by one simple principle. For every man, who, having too much, possesses the means of luxury, there must be some other man, who possesses too little, and from the want of food is unable to rear a family.

The author in one or two places takes notice of a circumstance of considerable importance in the administration of law. A degree of levity, and a want of decorum is a most striking appearance in the courts of justice in Ireland. The following passages exhibit a specimen of what exists in almost every part of the country :

"The next morning I attended the quarter-sessions, at which a barrister presided. At this meeting the character of the people was strikingly developed. The greatest good-humour prevailed in the court, which was a large naked room, with a quantity of turf piled up in one corner of it. Every face looked animated; scarcely any decorum was kept, but justice was expeditiously, and I believe substantially administered by the barrister, who is addressed by that name, and who appeared to be perfectly competent to the discharge of his judicial duties. He was elevated above the rest. A fellow, like every one of his countrymen in or out of court, loving law to his soul, projected himself too forward to hear a cause which was proceeding; the officer of the court, who, like the bell of Peeping Tom of Coventry, made a horrible noise by endeavouring to keep silence, struck this anxious unlucky wight a blow on the head with a long pole, almost sufficiently forcible to have felled an ox; the fellow rubbed his head, all the assembly broke out into a loud laugh, in which the object of their mirth could not resist joining. Instead of counsel, solicitors pleaded: one of them was examining a rustic, a witness on behalf of his client, when I entered: the poor fellow suffered answers unfavourable to the party for whom he appeared to escape him; upon which, after half a dozen imprecations, the solicitor threw the Testament on which he had been sworn at his head; a second laugh followed; another fellow swore backwards and forwards ten times in about as many minutes, and whenever he was detected in the most abominable perjury, the auditory was thrown

into convulsions of merriment. The Barrister held in his hands not the scales of justice, but a little brass machine for weighing shillings, similar to that which I described to have been used by my fair glover in Dublin, and which was in frequent requisition upon the judicial seat, for ascertaining the due weight of fees paid into court—another proof of the injurious effects of the wretched state of the circulating medium!"

"The low Irish are not only fond of law, but are capable of making shrewd remarks upon the administration of justice. Many years since, a gentleman of *consequence and interest* was tried at the assizes of Galway for murder, and, notwithstanding the clearest evidence of the fact, the jury acquitted him. Soon afterwards, as some gentlemen were standing at a large window at Lucas's Coffee-house, much resorted to in those days, situated exactly where the Exchange now is, a criminal was carried past to be executed: upon which they said—'What is that fellow going to be hanged for?' A low fellow who was passing by, and overheard the question, looked up and said: 'Plaze your honours! for want of a *Galway jury*.'"

"In the course of my rambles I was attracted by a crowd upon some steps, and found that the quarter-sessions were holding. I entered a dismal hall, where an assistant barrister presided: the same merry noise and confusion prevailed here as at Killarney. I found a *wild* Irishman, a facetious fellow, upon the table, seated in a chair, and under examination, attended by an interpreter. 'D'ye know,' said the examining solicitor (who officiated as counsel) 'the traversers in the dock?' 'And plaze you, I know them both *by what I have heard*,' was the answer. (A loud laugh.) The following question produced one of the most favourite figures of speech amongst the low Irish: 'Well, Sir, did he confess at all?' Answer.—'Plaze your honour, he would not confess a *h'u'porth*—i. e. the worth of a halfpenny. 'I know you well,' said one of the jury to another witness. 'Oh, plaze you,' said the witness, 'you never knew me but out of honesty.' (Another laugh.) This fellow contradicted himself many times, but always with so much humour, that the gravest judge could scarcely have preserved a due solemnity of face. So naturally disposed are the lower orders to drollery, that I found perjury, if it had any thing of humour in it, seemed to be stripped of all its culpability. The government has acted wisely in appointing gentlemen regularly bred to the law, to preside in these courts who are capable, by habits of investigation, of discovering the truth, however deeply concealed, and who know the genius and condition of the people thoroughly. Amidst all this facetious prevarication, and smiling confusion, I was assured from very good authority, and in the causes to which I fixed my attention, I found to be so, that justice was fairly administered: at the same time I think, the amelioration of the lower people demands, that wherever a perversion of truth, under the solemn obligation of an oath, appears, however calculated by attendant specious wit and humour to disarm severity, it ought to excite the strongest animadversion of the bench; which, I am convinced, from the uncommon acute sensibility of the lower people, would speedily cover the crime with ignominy."

Amid the omissions which are to be remarked in this book,

there are two of so much importance, that we cannot pass them over without particular animadversion.

The state of education in Ireland is one of the remarkable circumstances by which that, hitherto unfortunate, country is distinguished. Even those countries which remain in the deepest barbarity are hardly more deprived of all the advantages of education among the lower orders than Ireland. There is something very remarkable in this condition of the Irish, and it ought to have been fully explained. We are by no means satisfied with being told merely in general terms that "Education has never beamed upon the poor Irishman." We desire to know all the particulars of this extraordinary instance of the misgovernment of that nation. Its causes are an important object of inquiry. The peculiar effects which it produces among the people ought to have been amply illustrated by instances and facts; and the attention of the public called to so remarkable and pernicious a circumstance by every possible means. This is what the author has not done, and for this reason his book is much less valuable than it might have been.

The other omission for which he incurs the blame of his reader, respects the state of industry in Ireland. In the account of the people this is either entirely neglected, or so imperfectly touched upon as to afford little or no satisfaction. But this in regard to every country is a matter of primary importance; and in regard to Ireland, where the state of industry is so peculiar, and wretched, while the knowledge respecting it of the people of this country is so vague and imperfect, and produces so little effect, a full display of the condition of industry would have been of the greatest consequence.

It must, indeed, be fairly stated that the knowledge of Ireland which Mr. Carr exhibits is extremely superficial. He had not time to make himself acquainted with it, even so far as to describe the more important appearances of the things, and of the people. He has confined his observations to a comparatively small number of objects, and these such as are chiefly calculated to strike the common eye. He is not sufficiently acquainted with the nature of society and the circumstances on which its prosperity depends, to describe the country as a philosopher would desire.

One peculiarity of his very forcibly strikes the reader. We have met with few authors who had a stronger propensity to panegyric. Scarcely a single name of any celebrity can occur without receiving its meed of eulogy; and some even appear to be introduced to obtain this agreeable offering. We shall write down at random the following characters on whom his praises have been very liberally bestowed; Mr. Foster, Mr. Curran, Mr. Grattan, Sir J. Parnell, Lord Moira, Lady [dowager] Moira, Lord Clare, Lord Chancellor Erskine, Mr. W. C. Walker, Lord Castlereagh, Miss Edgeworth, Dean Kirwan, &c.

Even in point of style, though Mr. Carr writes like a man of education, and of some acquaintance with literature, there is little room for praise. The book has evidently been written in a great hurry; and this may form some excuse for the imperfections of the composition. But the character of the author's style is not good. It possesses very little of that ease and familiarity, approaching the tone of epistolary writing, which peculiarly belongs to travels. On many occasions it is far too pompous. It is in general stiff; and though we have no doubt that the author is capable of writing correctly, his hurry on the present occasion has made him fail greatly even in this respect. The book is not devoid either of instruction or of amusement, but it ought to have been rendered far more abundant in both.

ART. II. *Memoirs of the Rise and Progress of the Royal Navy.*

By CHARLES DERRICK, Esq. of the Navy Office. 4to. pp. 309. 1l. 11s. 6d. London, 1806. Blacks & Parry.

EVERY circumstance connected with the Royal Navy, the great importance of which, at the present crisis, is universally felt and acknowledged, must naturally excite some degree of interest. Many historians have dwelt upon its more splendid operations, its engagements, and its victories. But few have attended to its rise and progress so minutely as to afford a full and correct view of it in that particular.—To supply this deficiency has been the object of the author of these Memoirs, who gives his work to the world with the hopes that the subject will ensure it a favourable reception with the public, and that his labours may prove essentially useful and instructive to professional men, as well as a fund of amusement and valuable information to the generality of readers.

In stating the origin and progress of the navy, the author commences with the reign of Henry the Seventh, by whom the first ship of the royal navy, properly so called, was built. This king, as well as many of his predecessors, had previous to the building of *The Great Harry*, the ship alluded to, hired vessels in addition to those furnished by the ports for transporting troops, but he was the first who conceived the idea of providing a naval force which should belong exclusively to the state, and be at all times sufficient for its services. It was Henry the Eighth, however, who laid the foundation and settled the constitution of the present royal navy. By him an admiralty and navy office were constituted, and commissioners appointed. Regular salaries were settled for the admirals, captains, and seamen, and the sea service became a distinct profession. Henry affected much to promote the commerce and naval power of the country, which he was enabled to do to a much greater extent than any of his predecessors by the alienation or sale of

church lands, by the privilege granted to the ancient landholders of selling their estates, which brought an immense property, formerly locked up, into circulation, and by saving to the nation considerable sums which had been annually paid to the See of Rome under various pretences. He made laws for the planting and preservation of timber, and founded Deptford, Woolwich, and Portsmouth dock-yards. According to a list given by our author, the navy at the decease of Henry consisted of fifty-three ships and vessels, manned with seven thousand seven hundred and thirty-one soldiers and mariners, the tonnage being eleven thousand two hundred and sixty-eight tons, and the pieces of ordnance being two hundred and thirty-seven of brass, and one thousand eight hundred and forty-eight of iron. In the succeeding reign the navy seems to have been rather on the decline, as the number of ships at the death of Edward the Sixth appears to have been forty-nine, and the amount of tonnage eleven thousand and sixty-five tons.

In the reign of Mary the navy declined considerably, as at her death the number of ships was only twenty-six and the tonnage seven thousand one hundred and ten tons.

Queen Elizabeth paid particular attention to her navy, and had thirty-four ships to combat the Spanish armada. At her death the navy consisted of forty-two ships, whose tonnage amounted to seventeen thousand and fifty-five tons. Guns of different calibres had been hitherto carried on the same deck, which accounts for the numbers placed in vessels of dimensions apparently unfit to receive them. The number of ships was reduced during the subsequent reign, but the tonnage was increased to nineteen thousand four hundred tons.

It appears from Sir Walter Raleigh, that several improvements took place about this time in the shape of the vessels with respect to the decks, the sails, cables, and weighing the anchor by means of the capstan.

In the reign of Charles the First great attention was paid to the navy, which was considerably increased. The ships then first began to be distinguished by rates. A large ship called "The Sovereign of the Seas," was built of timber which had been barked standing, and left for some time in that state to season. She was a very durable ship, but further experience does not appear to have confirmed the utility of this practice.

During the time of the Commonwealth, and in the subsequent reigns, the navy with some interruptions was gradually increasing according as its importance became more fully known, and the resources of the state were augmented.—The author very properly dwells at considerable length on the progressive advance of the navy in the present reign during which a variety of circumstances gave occasion to those exertions which have brought the navy to that high pitch of prosperity which it has now attained.

In tracing the progressive advancement of the navy at different periods the author has confined himself almost entirely to lists of ships, tonnage, &c., &c. We apprehend, however, that it would have been strictly within his plan to have adverted more to the causes which served to retard or facilitate the progress of the navy. These, however, he has for the most part entirely omitted, and if at any time he has alluded to them, they are touched in a manner so slight and vague as to afford no real or substantial information. Owing to this circumstance the narrative is exceedingly bald and meagre. It will, therefore, be obvious that the author had rather an undue opinion of the merit of his work when he said that it would be essentially useful to professional men. If the means which had been adopted to promote the interests of the navy had been distinctly stated, and an accurate view given of the extent to which these means either answered or came short of their purpose, with the particular causes of failure or success, then we could conceive how the work might be essentially useful to professional men, for it would afford them the experience of the past to guide their conduct with respect to the future. But one cannot so clearly perceive how bare lists or hulk more, of the number and tonnage of ships at particular periods, with an account that this ship was built at one time, and that at another, can give much instructive information. If this be true with regard to professional men, it must certainly be true with regard to the generality of readers. A series of lists of the kind above mentioned may be an object of some interest to naval men, though standing alone they can afford little useful information, but there are few others to whom they can yield either instruction or amusement. It were to be wished, therefore, that the author had taken a more extensive view of his subject. He may say that others have treated sufficiently of naval operations, and other circumstances that affected the navy at different periods. This is true, but still it was his duty to have noticed them as far as they illustrated the subject of which he was treating. The omission leaves his work exceedingly incomplete. As far as he has gone, however, he has given a very correct and explicit statement. His lists are taken from the best authorities, in examining which he seems to have been at considerable pains, and we have only to regret that the extent of his views has not better corresponded with his industry and perseverance.

The work is dedicated to Lord Barham, and it may be worth while to notice the dedication for the purpose of saying a few words with respect to dedications in general, of which this is a good specimen. Whether Lord Barham deserves all the praises which are addressed to himself, it is not our business to inquire, but dedication praises have been so indiscriminately lavished

that they commonly serve to create doubts, whether they be merited where no doubt existed before. The merit or demerit of men in their public capacity must be generally known, and fulsome praises can serve no other purpose when permitted by themselves, than to shew that modesty is not among their virtues. The dedicatory mode of flattery is, in fact, like flattering a man to his face, so open and coarse, that one might be surprised how it has stood its ground so long who did not consider the constant prevalence of overweening vanity and want of judgment. With regard to the particular dedication of our author, he says it is not flattery, but the simple expression of the sentiments of his heart. This may possibly be the case, and we have only to say that he has taken a most injudicious way to give publicity to these sentiments.

ART. III. *The Bankrupt and Creditor's friendly Assistant, or the Spirit of the Bankrupt Laws, with the Statutes relating to Bankruptcy. Orders for regulating their Proceedings, Rules and Examples for the last Examination, and various useful Observations.* By JOSHUA MONTEFIORE, Solicitor, Author of the *Commercial Dictionary*, &c. &c. 8s. Lackington & Co. 1806.

AS those persons who are liable to the Bankrupt Laws may become subject to a peculiar system, it highly imports them to be acquainted with its nature. But as the study can offer but few attractions to the generality of readers, the system is seldom examined with much attention by any except by those to whom their professional avocations render the knowledge of it indispensable. They who are in prosperous circumstances seldom contemplate a situation in which information on this head may be material, and the approach of insolvency is attended with too much anxiety and too many exertions to delay or ward off the blow, to admit of a person preparing himself for the new scene where he is to be introduced. Under these circumstances a simple and well digested summary of the Bankrupt laws, clear in a great measure of technical forms, language, and allusions, and suited to the plainest capacity must be a valuable present to the mercantile world. The study is thus rendered comparatively easy and free from those incumbrances which with many form the most material objections to it. It has been justly observed that among those who are liable to the Bankrupt laws, although few may actually become bankrupts, many may be creditors to bankrupts, and subject to be called upon to act as assignees. In this point of view, therefore, as well as in contemplation of bankruptcy, some acquaintance with the Bankrupt laws is highly important. It is with the design of affording to such as it may concern the readiest means of acquiring a knowledge of those laws that the present work appears to be given to the public.

As one wrong step might be attended with the most serious injury to the bankrupt, he ought always to have the assistance of counsel, for no attention on his part to any written directions can render this unnecessary. But it will always be a material advantage to an insolvent person to have a general knowledge of those laws that bear upon his circumstances, as by this means he will be enabled to state his case much more clearly and distinctly to his counsel, and to avoid errors that might ruin all his future prospects.

With this view Mr. Montefiore lays down some rules for the conduct of the insolvent at the opening of the commission, at the different meetings, and at the choosing of assignees. It is only at his last examination that the bankrupt is obliged to make a full disclosure of the state of his affairs. This may be easily done by those who have been accustomed to keep their books by double entry, but it often becomes a very difficult task for those who have not availed themselves of that advantage. Rules and examples are, therefore, given for their direction.

We have next a view of the persons liable to the Bankrupt Laws. Every merchant or person using or exercising the trade of merchandize, either in gross or by retail, or seeking his or her living by buying and selling, is liable to the Bankrupt laws. The illegality of the trade, as smuggling for instance, affords no exemption. Owners of land, however, as well as drovers and graziers are exempted, except in particular circumstances.

The author then enters upon a detailed examination of the different acts of bankruptcy that may support a commission. These are of two kinds; viz. acts that relate to the person of the trader, and acts that relate to the disposal of his effects. Those of the former sort are, departing the realm with *intent* to defraud or delay creditors, or to avoid process; a voluntary departure from the dwelling house, or secreting the person, if done with *intent* to delay creditors, and if an actual delay takes place—this only respects the payment of money. Keeping house, or staying at home with intent to defraud or delay creditors, if any delay be consequent thereon, is an act of bankruptcy. A man absenting himself from his usual place of abode, whether it be his own house or not, if done for the purpose of delay, and delay ensues, commits an act of bankruptcy; but in all these cases the *intent* and the *actual delay* must concur. Suffering a willing arrest for a *fictitious* debt, or suffering himself to be outlawed, or yielding himself to prison for a *just* debt if done with intent to defraud or delay, or even involuntarily remaining in prison two lunar months upon an arrest for debt, or being arrested for £.100 or upwards, the debt being just, and afterwards escaping from prison are personal acts of bankruptcy.

Acts of Bankruptcy relating to the disposal of effects, are, the willingly or fraudulently procuring goods, monies, &c. to be attached or sequestered, the making, or causing to be made, any fraudulent grant or conveyance of lands, tenements, goods, &c. *by deed*, whereby creditors may be defeated or delayed: any deed that is fraudulent against creditors: a general assignment of effects by deed, though for the benefit of the creditors, unless all assent to it: the compounding a petitioning creditor's debt so as to give him an undue advantage. A conveyance of copyhold, though fraudulent, is not within the statute.

Assignees are chosen at the second meeting by the major part in value of creditors whose debts respectively amount to £10 or upwards. They have the power of collecting the bankrupt's property, converting the whole into money, and making the dividends. They must make a dividend at the end of four months, or shew cause for not doing it. The second dividend is by statute to be made within eighteen months from the time of issuing the commission. They can bring actions at law to recover the bankrupt's property, but they can commence no suits in equity without the consent of a majority in value of the creditors given in every particular case.

The author dwells at considerable length on the nature of the debts that are proveable under the commission, and the preference given to certain debts, such as the debts of the crown, and of friendly societies. Among the cases where the law bears with peculiar hardship on the bankrupt, is one where the bankrupt has taken a lease and entered upon covenants for payment of rent, repairing, &c. The lease is in this case taken from him and blended with the mass of his property for the use of his creditors. Yet his certificate only discharges him from such sums as were due thereon at the time of his act of bankruptcy, and will not deliver him from the future liability to perform the covenants contained in the lease; but where is the equity of requiring a man to perform an act after he is divested of the means of doing it? It also appears somewhat inconsistent that a creditor who has proved his debt but afterwards renounced all benefit under the commission should have an order to be admitted under it for the purpose of assenting to or dissenting from the certificate. It is not easy to perceive the justice of this, or any good consequences of which it can be productive. It is also contrary to equity and justice that the commissioners should have the power of refusing to sign the certificate after the creditors have signed it, without being obliged to assign a reason for their refusal. A reason ought at least to be assigned, that the bankrupt might have the equitable privilege of not being punished without knowing his offence, or having an opportunity of justifying himself.

The author gives a summary account of the effects of a certificate with respect to bankrupt and creditors, of the nature of joint and separate commissions, joint and separate debts, &c. of the powers of the commissioners, of the circumstances that will void a certificate and the grounds on which a commission may be superseded.

About the conclusion of the work we have some general observations relative to the bankrupt laws which are well worthy of attention. It is scarcely possible, indeed, to examine these laws minutely without being in some degree sensible that they are defective in a variety of instances. The object of the Bankrupt Laws is, or ought to be, the relief of persons in trade who may fail from error in speculation, or from giving credit improvidently, and also the advantage of creditors by preventing a man who is advancing in a ruinous speculation from dissipating his property. The first statute on this subject is that of Henry the Eighth, and though directed against swindlers it laid the foundation of the bankrupt code. During a number of years bankrupts were treated with extreme rigour. There was no certificate to secure them from future demands, nor any allowance proportioned to the dividend. But this system was too severe to be of any long continuance. Notwithstanding, however, the alterations that have taken place from time to time, a great deal remains to be done. When a stranger to this code learns that the bankrupt who secretes effects to the value of more than £20 is put on a footing with the vilest murderer, he is shocked at the disproportion between the crime and the punishment. A person with the prospect of total ruin before him is tempted to conceal a few guineas to keep himself and family from starvation, and this by the law is felony without benefit of clergy? Such a law cannot be put in execution, and therefore it is no less absurd than horrid. The punishment ought to be such as any impartial man would feel satisfied in inflicting for the sake of public justice. But the most vindictive creditor cannot go this length without experiencing the reproach of his own conscience, and the execrations of the world. The consequence is that, as generally happens where the punishment is disproportioned to the crime, the law is seldom or never put into execution, and that the probability or rather certainty of impunity leads to hardness in criminality. It is true, the per centage now allowed to the bankrupt by statute on dividends of ten shillings in the pound and upwards, in some measure diminishes the temptation to concealment, but still where dividends do not amount to that sum the allowance is left to the discretion of the assignees, and at any rate no adequate remedy is provided for the evil. The punishment is out of all proportion to the crime, and a law that cannot be executed is worse than no law at all, as it tends to depreciate the authority and respectability of laws in general.

There are a variety of other points in which these laws require amendment, some of which are touched upon by our author. Great abuses particularly prevail in the choice and conduct of assignees who are often appointed by improper arts, and who often contrive to enrich themselves at the expence of bankrupt and creditor. There should be a complete revisal of the whole system. Partial remedies will not answer the purpose. One thing ought particularly to be attended to, and that is, that the power of ultimate decision should rest with impartial persons, influenced neither by prejudice nor favour. In this point so essential to the due administration of justice, the present system of Bankrupt laws is most deplorably defective; and, therefore, a wide field is left for the exercise of revenge on the one hand, and chicane and collusion on the other.

The author has made some observations respecting the practice of arrests for debt before process, which though not closely connected with his subject, are in themselves well worthy of attention. This practice is directly in the teeth of that part of *Magna Charta*, which provides that no one shall be imprisoned for debt without legal process. As the matter stands at present, however, every perjured ruffian may be said to have the power of depriving honest men of their liberty. In many instances it is scarcely possible to prove the perjury, and if the ruffian be without property, credit, or character, he may abscond and set every attempt to punish him at defiance. The injured party can thus have no redress or compensation for confinement, trouble, expence, or loss of time. It would be some remedy to oblige the plaintiff in all such matters to give security for costs in case of a nonsuit or a verdict for the defendant. But the better way would be to adhere strictly to the provisions of *Magna Charta* on this point. No arrest of this sort is allowed by the law of Scotland, except when the debtor is about to leave the country and no material inconvenience is found to result from this circumstance. There, even in arrests after judgment, the debtor after lying forty-two days in prison may give up all his effects, and this protects his person from arrests for any prior debt. But there is another circumstance connected with arrests on mesne process which calls loudly for amendment. A debtor charged in execution, in the first instance may have sixpences without delay; while a prisoner on mesne process may, if unable to deposit the money or procure bail, be confined for a twelvemonth before the creditor can be compelled to maintain him—and all this, though, perhaps, he in fact owes nothing, or, though the reality of the debt should be extremely dubious. As the situation of insolvent debtors has of late a good deal occupied the attention of the legislature, we hope the hardships attending these arbitrary arrests will be in some degree removed.

The work concludes with a summary of the form of proceeding in a commission of bankruptcy and a detail of the several statutes and orders of court on this subject. The author has given the result of the decisions in the most remarkable cases without naming them however, conceiving that this could not be material to the general reader. Upon the whole the work is well calculated to answer the purpose for which it was written, and reflects considerable credit on the industry and ability of the author.

ART. IV. *A Historical View of the Rise and Progress of Infidelity, with a Refutation of its Principles and Reasoning, in a Series of Sermons, preached for the Lecture founded by the Hon. Mr. Boyle in the Parish Church of St. Mary le Bow from the Year 1802 to 1805. By the Rev. WILLIAM VAN MILDERT, M.A. Rector of St. Mary le Bow, London. 2 vols. 8vo. 16s. Rivington. 1806.*

THE Lecture to which we are indebted for the present publication has now been instituted upwards of a century; and it is an institution alike honourable to the founder and beneficial to the interests of Christianity. At the time in which Mr. Boyle lived, the spirit of scepticism and infidelity diffusing itself among the profligate and the profane, and even among men of learning and of science, threatened to subvert the very foundations of Christianity. But from the influence of its contagion Mr. Boyle's sounder principles and deeper research preserved him. To the early impressions of orthodox education he added, from his own observation and experiment, a philosophical connection of the existence, agency, and superintendence of the Divine Being, that left no room for doubt, and prepared the mind for the reception of the evidences of Christianity. But not satisfied merely with the attainment of this conviction for himself; he was anxious also to communicate it to others. Accordingly he lost no opportunity of introducing the subject into the works he published which are replete with the grandest and justest views of the nature and attributes of the Divine Being, and with innumerable proofs of the credibility of the Christian dispensation. But sensible that his own individual efforts were insufficient to stem the increasing torrent of impiety, and concerned for the fate of Christianity even in future times, he was led to adopt the expedient of instituting a Lecture with the express purpose of "proving the Christian religion against Atheists, Theists, Pagans, Jews and Mahometans." The Orthodox Christian will reflect with pleasure on the beneficial consequences of this institution, when he considers that it has been the means of directing to the subject of infidelity the talents of many of our most celebrated divines, and of producing a variety of the completest refutations of infidel principles that

ever were written. To convince the reader of the truth of this assertion we have only to mention the names of Bentley, Clarke, Derham, Jorin, Newton, who were all Lecturers in the institution. At present we are to take a view of the Lectures of Mr. Mildert; which, as the title page informs us, were delivered in the period between the years 1802 and 1805.

In the many different courses of lectures which have been delivered at this institution, there has of necessity been a considerable diversity of plan. For though the object in each has been the same, yet, different lecturers, as was indeed to be expected, have employed different means for the attainment of that object. Some have directed their arguments against infidelity in general, and others against some particular species of infidelity. But Mr. Mildert thinks that the subject "has not yet been systematically treated so as to exhibit it in its true and proper light as the works of that Evil Spirit, who, according to our Lord's declaration, was a murderer from the beginning." If we "consider the scheme of man's redemption as one grand design, whose operation commenced at the very instant of the Fall, and which is to be carried on by the good providence of God unto the very end of the world; so it is likewise necessary to survey the system of Infidelity on a large and extensive scale if we would form a just conception of its character." For this reason Mr. Mildert proposes "to give a detail of the most remarkable instances in which the hostility to the gracious design of man's redemption has been manifested, and to expose the falshood of the principles on which it has been conducted." Hence the subject naturally divides itself into two parts—1st, *The Historical*, 2dly, *The Argumentative*. "Under the former head, facts are to be adduced to prove that such a systematic opposition to revealed religion has really taken place—under the latter arguments are to be brought to shew its pernicious tendency, and that it is indefensible on any just and reasonable grounds."

Such are the principles and such the plan on which Mr. Mildert proceeds.—But his method of accounting for the origin and progress of infidelity, is not quite so satisfactory as could have been wished. Why should it be attributed to the influence of a personal agent operating upon the mind of man?—Are there not principles sufficient in the human mind to account for the phenomenon without having recourse to the agency of a devil?—Are not men's passions and prejudices arising from the ignorance or error of the head or of the heart sufficiently strong and sufficiently active to operate the effect? If so, the supposed interference of a devil is totally unphilosophical. But Mr. Mildert will no doubt tell us that he founds the doctrine upon scripture; in opposition to which it is not to be supposed that we mean to urge the validity of philosophical

principles. We mean only to state the probability that Mr. Mildert's explication of scripture may be wrong. For if any passage of scripture can be interpreted consistently with other parts of scripture, and at the same time not inconsistently with the principles of sound philosophy, the interpretation is more likely to be true than if it contradicted these principles. Because it is more likely that a revelation coming from God should correspond to the rational notions of the being to whom it is addressed than that it should contradict them. The probability, therefore, is, that the scriptural account of the origin of evil is altogether allegorical. And if even this is denied or proved to be erroneous, the contest is not yet to be given up. Men may entertain wrong notions with respect to the extent of revealed scripture, and regard as the word of inspiration doctrines which in reality are not. It is enough if we admit the inspiration of an author where he lays claim to it.

The plan that Mr. Mildert has adopted in the prosecution of his inquiries is extremely judicious. The historical view of the subject is both gratifying to the reader as it exhibits a connected series of facts and successive chain of events mutually depending upon and producing one another; and instructive as it prepares the mind for the argumentative discussion which is to follow. But the subject loses much of its importance as being a history of events altogether human. For every thing favourable to the appearance of opposition to the orthodox faith is attributed to the agency of the devil. But if instead of this, it had been ascribed to the motives by which men's minds are naturally influenced, it would have exhibited a trait in the character of man truly interesting and instructive. In the one case it is history, in the other romance.

In the historical department of the subject the progress of infidelity is traced from the earliest records of antiquity down to the present times. It is divided into different periods according to the natural divisions of the subject or convenience of the writer, each period being generally the subject of a lecture, or as it is also denominated a sermon. We think it would have been better to adhere to the former term, at least in the historical department, because it does not quite correspond to our ideas of the word sermon that it should have for its subject a period of history. But this is not a matter of much importance.—The first period commences at the creation, and comes down to the birth of Christ, containing a view of unbelief in general, but particularly of heathen idolatry. The first instance of infidelity mentioned by the author, and indeed the first that could possibly have been mentioned, is the eating of the forbidden fruit, which is considered as having originated in a disbelief of the divine word wrought in man by the suggestions of the Evil Spirit. This is according to the letter of scripture; but it

is accompanied with a variety of conjectures with regard to what happened in Paradise before the Fall, for which we can see no manner of foundation whatever. If sacramental rites were then instituted there exist no means by which we can now ascertain it. The next instance of infidelity is that of Cain, whose offence is made to consist in his presuming to offer up in sacrifice merely the fruits of the earth contrary to a supposed command of God, instituting animal sacrifice, by which means he evidenced a disregard or disbelief of the doctrine of atonement by blood.—But as this is merely a conjecture founded upon a conjecture, the reader will not place much reliance upon it.—Idolatry originating in unbelief is supposed to have been first introduced by the posterity of Cain long before the death of Adam as it was revived after the deluge by Ham. The mythology of the Heathens is thought to have originated in corruptions of sacred history and in the perversions of the ordinances of revealed religion. But much as has been written on this subject with a view to establish the opinion we are far from being satisfied of its truth. The proof is altogether hypothetical and conjectural, and founded upon principles that are far from being incontrovertible. But the difficulties that might attend the diffusion of the knowledge of the Patriarchal and Jewish dispensations, and their subsequent perversion to heathen purposes are, in the present instance, all removed by the supposed agency and activity of the Evil Spirit raging more and more fiercely in proportion to the proximity of the time of man's redemption. This is thought to be proved from the frequency of Demoniacal possessions about the time of Christ's ministry.—We recommend to the author's perusal Farmer on Demoniacs.

The second period extends from the first promulgation of the Gospel to the reign of Constantine, in which Christianity became the established religion of the Roman empire.—In this period the infidelity and impiety of unbelievers assume a different aspect. For the Devil finding the enemy's mode of warfare changed, like a crafty and experienced veteran changes his also. He now stirs up even the Jews themselves, the chosen people of God, and guardians of his oracles to oppose and pervert the word of revelation, and at last to crucify their Lord and King. But not satisfied even with this success, he also instigates the Heathens to oppress and persecute the converts to Christianity, and to calumniate and vilify them by every possible means. These are represented as the unavailing efforts of the Evil Spirit against the God of Heaven; and thus mankind are divided into two governments—the one that of God, the other that of the Devil. This looks very like the doctrine of Manichæans, but as the author exculpates himself afterwards from the charge of teaching any such doctrine we defer the discussion of it at present. The representation does very well

as a figure of speech, but to make it the leading principle of exposition is absurd. The Heathens are thought to have been altogether inexcusable in adhering to their own irrational and incoherent systems in preference to the divine system of the Gospel. But it should be remembered that it is a work of much difficulty to remove prejudices; and that men are not always blameable because they cannot relinquish them. There are even sects of Christians who have absurdities attached to their belief which no force of reasoning has ever been able to make them abandon.

The third period commences with the reign of Constantine, and terminates with the downfall of Paganism at the end of the sixth century. During this period Satan is found to be still active in his opposition to the church of Christ; but being foiled in his open attempts he is at length driven to artifice and to stratagem as his last resource. His principal agents are Julian the apostate, and the sophists who exalt human reason as competent to guide men to the knowledge of all truth. But the triumph of Christianity is made manifest by its permanent establishment under Justinian, and by the total overthrow of the empire of Satan evidenced in the failure and abolition of pagan oracles and rites of worship.

In the next period the rise and progress of Mahometanism is traced under the conduct of the impostor Mahomet, who, together with his followers, is thought to be characterized in the 9th verse of the 11th chap. of the Revelation—*And they had a king over them which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.*—This is represented as one of the last and desperate efforts of Satan to oppose the progress of truth. To revive Polytheism was impossible. To disprove Christianity was equally impossible. “A third device remained which by seeming to co-operate with the Gospel dispensation should in effect annul it, and deceive mankind to their destruction.” But whatever may be thought of the subject considered in this aspect, it will be allowed that the view which is exhibited of the rise and progress of Mahometanism is upon the whole executed in a most able and masterly manner, and its true features and character depicted in the most appropriate colours.

The next period embraces the history of infidelity during the middle ages, in which the author adverts to the great ignorance and corruption that prevailed under both the Mahometan and Papal powers, which are styled the eastern and western Anti-Christ; the Papal usurpation, the scholastic theology, the Jewish cabbalistic theology, and the Atheistic philosophy. These topics are discussed with much ability, and exhibit a very favourable specimen of the author's style and manner, and acquaintance with the subject. And that the reader may be en-

abled to judge in some measure for himself, we extract for his perusal the following passage relative to the Théology of the Schoolmen :

" It is, indeed, characteristic of the Schoolmen, that, far from reverencing the simple truths of Religion, or attaining any clearer knowledge of them by these innumerable controversies; they were employed chiefly upon what the Apostle calls ' foolish questions,' which ' gender strifes,' fond of logomachies; and setting little value upon any but the most intricate and unedifying disquisitions. At the same time, their knowledge of the Aristotelian Philosophy, to which they were so immoderately attached, was but imperfect; being derived chiefly through the medium of corrupt translations from the Arabic into the Latin language, and blended with fanciful opinions of Arabian Commentators. It is easy to conceive what pernicious effects such learning as this must produce, when applied to the study of the Scriptures, and to the subject of Sacred Truth; what confusion of principles; what an intermixture of ' Philosophy so called,' with the doctrines of Revelation; what hazardous researches into Divine mysteries; and what an arbitrary exercise of human judgment, in things pertaining to the kingdom of God. Arguments of a solid and convincing kind were discarded, in order to shew the ingenuity of the disputant, in framing defences of more subtle and exquisite contrivance. Thus the mind lost it's relish for plain unadulterated truth, and could only be gratified by such delusive and sophisticated reasonings, as pampered the imagination without improving the understanding.

" The consequences of indulging this unnatural and destructive appetite, were such as might reasonably be expected. Perplexity became the chief object, in almost every discussion. The love of Truth gave way to doubt and disputation: what was said to-day, was unsaid to-morrow: and men were ' ever learning,' without being ' able to come to the knowledge of the truth.'

" Nay, more;—to such lengths did some of these Schoolmen proceed, that, when accused of advancing tenets repugnant to the Scriptures, instead of repelling the accusation, they had recourse to the dangerous position, that opinions might be *philosophically true, yet theologically false*; a position, obviously mischievous in it's principle, and opening a door for the admission of Infidelity into the very bosom of the Church. We accordingly learn, from the historians of those times, that several persons of great eminence in the Church, as well as in the State, were known to be deeply tainted with Infidelity, and even with Atheistical opinions. Many are recorded to have made ' shipwreck of their faith;' and few, perhaps, among those who were of the highest reputation for learning, were entirely uninfected with the spirit of Libertinism, which so generally prevailed. How, indeed, could it be otherwise, when a contentious Philosophy was allowed to dispute the palm with Theology, and to assume the character of an overbearing superior, rather than that of an humble handmaid to Divine Truth?

" Such was the Scholastic Theology of the Middle Ages. The inroads which it made upon the Christian Faith, and the advantage which it gave to the enemies of the Gospel, are to be estimated,

however, not so much by it's immediate effects, as by it's remoter consequences. By introducing heterogeneous principles of Physics and Metaphysics into the study of Revealed Religion, and by giving rise to a pernicious habit of regarding every truth, whether derived from the senses, from reasoning, or from Scripture, as a fit subject for disputation; it engendered that monster *Scepticism*, to whom, in these latter days, the great Adversary of mankind has so many obligations. The sacred Oracles were laid prostrate at the feet of dogmatical and presumptuous Vanity; and the boundaries of Reason and Revelation were broken down."

The author next proceeds to trace the progress of Infidelity under the Protestant Reformation; discovering itself in its efforts to overthrow the reformation. Then follows an account of the origin and progress of Deism under Herbert, Hobbes, Spinoza, and others; together with the progress of infidelity as promoted by Hume, Voltaire, Gibbon, and still more lately by the democratical rulers and philosophers of the French nation, as well as by various writers in this country, Pain, Godwin, Geddes, &c. &c.

The first volume concludes with a recapitulation of the foregoing view, in which some further proofs are adduced tending to show that infidelity originates in the influence of the evil spirit, accompanied with a vindication of the doctrine from the imputation of Manicheism.—The French have a proverb among them which says, *Qui s'excuse, s'accuse*, which many people would be apt to think applicable on the present occasion. For if Mr. Mildert is satisfied that his hypothesis has no tendency to countenance that doctrine, why does he give himself the trouble to counteract the unfavourable impressions which it may occasion, or to prevent their occurrence.—The first part of his reply is that the objection is equally directed against scripture itself, "where the doctrine of an Evil Spirit contending with the Redeemer is clearly taught."

We have delivered our opinion on this subject already, and cannot help thinking that the doctrine is so completely derogatory to the perfections of the Deity as to render the truth of it impossible unless the language of Revelation was such as to preclude the possibility of all other interpretation, which we humbly presume it is not. We admit, however, the distinction between what is called the scriptural doctrine of the Evil Spirit and the doctrine of Manes. By adopting the former you avoid the absurdity of maintaining the existence of two co-equal and co-eternal principles, the one the author of good, and the other of evil; but you are under the necessity of adopting other opinions equally absurd. For in what respect is it less so to suppose the existence of a created and dependent Being contending against the Almighty, and yet continuing to prosper. For whatever may be said of the decline and downfall of Satan's

kingdom, it is to be feared that the sum total of evil is but little less at present than it has been in any former period of history. But if it is, why do we so often hear such an outcry against the wickedness of the present age? Indeed, the arguments for the agency of the devil, independent of its being supposed to be taught in scripture, are so extremely lame and weak that even this is an argument against the probability of the truth of this doctrine. Mr. Mildert's argument is as follows:—In whatever point of view we contemplate man, whether in relation to his Creator or Redeemer, it seems so irrational and monstrous to suppose that he would purposely resist the will of God, or be the author of misery to himself and his fellow-creatures, that we seem unavoidably led to conclude, that he must be prompted to such conduct by the instigation of some other Being who seeks his destruction.—Is this conclusion at all legitimate?—And yet after all it might, perhaps, be necessary to admit the truth of the doctrine, if the existence of moral evil could not be as well accounted for from another source. The human heart is fully adequate to the purpose. And this we can prove from a great authority.—“For out of the heart proceed evil thoughts, murders, fornications, adulteries, thefts, false-witness, blasphemies—These are the things that defile a man.” And from an authority of a secondary order, we may also add that “the heart is deceitful above all things, and desperately wicked,” and what comes still more directly to the point is the expression of the Psalmist—“The fool hath said in his heart there is no God.”—If any one says that the wickedness and infidelity of heart here mentioned are still the consequence of the suggestions of Satan, we shall only reply that if the authors of the respective passages had thought so, or meant to be understood so, why did they express themselves as they have done? Why did not the Psalmist write—Satan hath made the fool say in his heart there is no God.—Or the prophetic agency of Satan in the heart is deceitful above all things, and desperately wicked; and so of all similar expressions.

The second volume consists of the argumentative part of the work, or the reasoning by which the arguments and fallacies of the infidel are detected and refuted, and the faith of the believer strengthened and confirmed. The objections and arguments *a priori* are considered first. It is thought, indeed, that the doctrines of divine revelation are not a fit object of argument *a priori*, and that as our faith is founded upon the basis of fact we have only to examine the external evidence upon which it rests, and to place implicit confidence in the truth of the doctrine, if the external evidence is itself satisfactory. If a revelation is accompanied with external proofs sufficient to show that its origin is divine, it would ill become such a being as man to call in question the fitness and expediency of the reve-

lation, or the truth of the doctrines which it might be found to contain. But still there may exist cases in which reasoning *a priori* shall be applicable to revelation. For admitting that a revelation is proved by the most incontrovertible external evidence to be of divine origin; the doctrines contained in it may happen to be misunderstood and misinterpreted, or spurious passages may be introduced into the text; and thus false doctrines are founded or supposed to be founded upon the word of God. In this case arguments *a priori* may be indispensable to the discovery of the truth. For if we are bound to believe all that God hath revealed, we are not also bound to believe all the doctrines that men may suppose the revelation of God to contain; or doctrines that may have been foisted into the text of sacred writ. But although Mr. Mildert allows but little weight to the argument *a priori*, he does not decline the discussion of the subject, lest it should still be said that Christianity is not founded upon argument: but this he declares to be not so much for the purpose of bringing forward any direct proofs of revelation, as for the exposure of the false principles of its opponents. In opposition therefore to the objections of unbelievers, he urges "the inability of man to frame a religion for himself, the insufficiency of philosophy, natural, moral, or metaphysical, to guide us to religious truth; the reasonableness and necessity of taking faith for our guide in subjects inscrutable to our natural faculties; the limits which ought to be prescribed to human reason in exercising its judgment on any supposed revelation from God, and the preparatory dispositions requisite for enabling us to form a correct judgment of the evidences on which it depends.

In proof of the inability of man to frame a religion for himself, the author adduces the fact of the ignorance and errors of the ancient philosophers; and thinks that if the moderns lay claim to any superiority it is all to be attributed to the influence of the Gospel. It is not to be supposed that men could have discovered all the doctrines of scripture without a revelation from Heaven, but it cannot be denied that the ancients inferred the existence of God from his works; and that they reasoned well concerning the relations in which we stand to the Deity, and the duties which we owe to him. This may even be inferred from scripture itself—"For when the Gentiles which have not the law do *by nature* the things contained in the law, these having not the law are a law unto themselves, which shew the work of the law written in their hearts." We are not to argue against the advantages of the light of nature from the abuses of that light, any more than we are to argue against revealed religion from the corruptions of christianity. But from the discoveries which men have made concerning God and his moral government, aided by the light of nature:

alone, it is plain that further discoveries might have been made if their inquiries had been better directed; and who will say that the philosophy of the ancients could never have been improved but by means of christianity alone. We do not mean to say that they could ever have attained to certainty with regard to the doctrine of a future state and other doctrines peculiar to christianity, but they might have attained to juster notions of the attributes and perfections of God, and of the duties which we owe to him as our Creator and Preserver. But Mr. Mildert is of opinion that the knowledge of the existence of the Deity is altogether unattainable by the light of nature, and that those to whom it has never been communicated can never acquire it. But to account for the existence of the belief, he ascribes it to tradition, handed down from an original revelation communicated to our first parents. But it certainly never can be proved that this is the sole origin of the notion; and if it could be proved the proof would be contradictory to the suggestions of reason. For if man's rational powers have always been what they are now, he must have inferred from the phenomena of nature, the existence of a God. Does not Scripture bear testimony to this declaration when it is said that—"The invisible things of God from the creation are clearly seen, being understood by the things that are made, even his eternal power and godhead." There is no intimation given here of the supposed origin of the belief. It is considered as originating merely in man's natural and rational powers. Mr. Mildert argues on this subject as if he were afraid of derogating from the dignity of God in attributing to man powers capable of discovering the existence of a Deity without a revelation. But in what respect could it be derogatory to that dignity? Are not all our powers the gift of God? And are they not such in their nature as to leave us "without excuse?"—We cannot therefore believe with Mr. Mildert, that man is incapable by nature of discovering "the attributes and even the existence of God." This would be to furnish atheism with more than "the shadow of an apology." But says Mr. Mildert, reason cannot discover spiritual truths.—Why not? Because all the inlets of knowledge are reducable to two, *sense* and *inspiration*. But spiritual truths are not objects of sense. They are discoverable therefore only by inspiration. This conclusion may be sufficiently legitimate if the premises are admitted. But after all if it be granted that our sensations may be made the ground of logical deduction, and that from the existence of an effect, we may infer the agency of an adequate cause, why should not reason discover spiritual truths? If it be meant that it does not make us acquainted with the essence of spirit it may be answered, nor revelation neither. But from the sensations we experience we infer the existence of our own

minds, and from the phenomena of the universe, the existence of a divine mind.

But this reasoning is not admitted by Mr. Mildert. According to him we discover divine and spiritual truths by faith only; which is defined to be "an assent grounded not upon the internal reason and evidence of the thing, but upon the bare testimony and authority of the speaker." But a man must first be convinced that the authority is good before he is bound to believe it, so that still his faith is founded in reason.

We admit, however, that if these evidences are satisfactory, it is our duty to receive the doctrine of the revelation with implicit confidence, without pretending to decide on the fitness or expediency of that revelation; because the probability is that we are not able to judge of it in its whole extent. It does not, however, follow that we are to decline all reasoning whatever concerning revealed truth; because, at that rate, false doctrines if once supposed to be founded in revelation, and spurious passages, if once introduced into the text, might never be detected. There must therefore exist certain principles by which even the doctrines of a revelation may be tried. If they are found to be contradictory to reason, the chance is we have misunderstood them. For it would be strange indeed if the God of truth and of reason were to propose to the belief of his creatures doctrines contradictory to their reason, when at the same time the evidence on which the revelation rests is submitted to their reason. The exercise of reason therefore seems to be limited too much when it is said that its office is to judge merely of the fact of revelation, and that beyond that it has nothing to do but to believe and obey. It may certainly enquire whether the revelation is rightly understood, and refuse its assent to doctrines that cannot be satisfactorily shewn to be founded in revelation. There are doctrines of which it may be pronounced that they could never have come from God; and yet men have pretended to establish their truth by the authority of scripture.

Having discussed the arguments *a priori* at considerable length, and stated the preparatory dispositions necessary for receiving the truths of revelation, Mr. Mildert proceeds next to the argument *à posteriori* as applied to revealed religion, or the historical evidence of the facts of scripture. This subject is very ably discussed under the heads of miracles, prophecy, and divine inspiration. But as this is a subject that has been so frequently discussed already, and as the author does not aim at any thing novel in his mode of illustration, we forbear entering into the detail of particulars, leaving it to the reader who shall be disposed to consult the work itself.

We cannot dismiss this subject without adding that, however much we may differ from the author with regard to a few

speculative opinions, where there seems to be still room for doubt, we are perfectly satisfied with regard to the utility of his undertaking. The plan of the work is extremely judicious, and the discussion, of the different topics evinces a degree of talent and erudition not often to be met with in investigations of this kind; exhibiting a complete and connected view of the progress of infidelity under all its different aspects, as far as they can be collected from history, and of the absurdity of the principles on which it rests, together with a clear and comprehensive view of the evidences of the christian faith well calculated to produce conviction.

ART. V. *An Introduction to the Geography of the New Testament; Comprising a Summary, Chronological, and Geographical view of the Events recorded respecting the Ministry of our Saviour, accompanied with Maps, with Questions for Examination and an Accented Index, principally designed for the Use of Young Persons, and for the Sunday employment of Schools.* By LANT CARPENTER. 5s. Exeter, Printed by P. Hedgeland. London, Longman & Co. 1806.

IN the study of all history, sacred or profane, two things are to be principally attended to—time and place. If the event recorded has not these circumstances associated with it the impression made upon the mind is but faint and transient, and its relation to other events left loose and indefinite. In short the importance of these circumstances is so very great, that Geography and Chronology have, not without some propriety, been denominated the two eyes of history. Whatever, therefore, tends to elucidate the geography of any country in which certain events are recorded to have taken place, tends at the same time to elucidate the history itself. It was with a view to give to the history of the events recorded in the New Testament—even to the most important that ever happened among men—all that elucidation which geography is capable of giving it, that the author of the present volume undertook his task. But this led him at the same time to attend also to the chronology of the events; and accordingly the work embraces both the geography and chronology of the history of the New Testament. This must be allowed to be a laudable undertaking in whatever point of view it is considered, but particularly when we consider the object which the author had more directly in view. It is intended for the instruction, and adapted to the capacities of youth. The Geography is illustrated by three maps and a plan of the city of Jerusalem. In these the author has followed Wilkinson, D'Anville, and Calmêt. The first map comprehends all the countries spoken of in the New Testament, whether in Asia, Africa, or Europe. The second comprehends Greece and Asia Minor, with part of Italy.

The third comprehends Palestine. By way of elucidating the Chronology, a summary account is given of all the events recorded in the history of the New Testament, in the order of time in which they happened, at least according to the author's hypothesis, accompanied with some remarks on the hypothesis of Archbishop Newcome and Dr. Priestley; and an arrangement of the events according to each.

In the description of the different countries illustrated by the maps, the author begins with Spain, and proceeds in an easterly direction through Italy, Greece, and Asia Minor, till he at last reaches Palestine and the countries immediately on the east, and then he turns by Arabia into Egypt, Lybia, and Ethiopia. This plan would have been altogether unexceptionable, if the object of the work had been merely to illustrate the geography of these countries in general. But when the illustration is merely partial, and directed to an individual and peculiar object—the ministry of Christ and the propagation of the Gospel—we cannot help thinking that there would have been a propriety in beginning with that country in which Christ was born and the Gospel first preached. From this, as from a centre, the author might then have proceeded in the direction in which the Gospel was propagated, till he had reached the countries the most distant. This would have been to adopt a plan for which a reason can be assigned, but for the plan adopted we can perceive none. The description may in general be considered as correct, and perhaps sufficiently minute for the purpose it was intended to serve. But there is one subject that deserves a few remarks.

It was for a long time supposed by Christians in general, and is still believed by the inhabitants of Malta, and would be heresy to say any thing else in that place, that Malta is the island, which in the 27th chapter of the Acts is called Melita, and on which Paul was shipwrecked. But this opinion has been contradicted of late years by men who have investigated the subject with some attention, and who seem to be well qualified to form a judgement on the subject. We allude to the opinion and arguments of an author whose name we cannot at present recollect; nor indeed have we ever seen his work upon the subject; but we distinctly recollect to have heard it mentioned in terms of the highest approbation by a judge of the first abilities, we mean Dr. Hardy, the late learned and eloquent Professor of Church History in the University of Edinburgh. In the work alluded to, the author maintains that Melita is an island in the Adriatic sea, on the coast of Dalmatia, and now known by the name of Melida. The arguments by which he endeavours to prove that Paul was shipwrecked on this island are deduced, 1st. From the nature of the wind by which the ship was driven, and which he makes to be a south-

east wind ; though this we believe will admit of some dispute ; 2dly, From the words of St. Luke ; “ As we were driven up and down in Adria ;” 3dly, From the nature of the coast—It was sandy and of gradual ascent, which description is found to correspond to the coast of Melida but not of Malta ; 4thly, From the nature of the inhabitants—they were barbarians ;—but this could scarcely have been said of Malta, an island colonized by Greeks and Romans ; 5thly, From the natural history of the island ;—vipers have been found in Melida but not in Malta. So that Melida corresponds to the account given in the Acts in every particular, and Malta not in any. For if Malta be the island on which Paul was shipwrecked, he must have been driven southward by a south-east wind ; or the Adriatic sea must be in the Mediterranean ; the ship must have stuck in the cleft of a rock ; the inhabitants of an island colonized by Greeks and Romans must have been barbarians ; and Paul must have been bit by a viper in a country where there was no viper to bite him. If these arguments are not incontrovertible they are at any rate ingenious, and are at least worthy of the notice of an author who writes on the subject of St. Paul's shipwreck. But we do not find that they are at all mentioned by Mr. Carpenter. It is probable, however, that he was not acquainted with them ; and to this circumstance we impute his silence.

The Chronological Summary of Events is founded not upon the hypothesis of Dr. Priestley nor of Archbishop Newcome ; but upon a third hypothesis different from both ; but not much different from Dr. Priestley's ; that is, they seem to correspond with regard to the duration of the period of Christ's ministry, but not with regard to its commencement. But there seems to be less of perspicuity and precision in the discussion of this part of the subject than we could have wished ; if it is not perhaps clogged with insurmountable difficulties, which render it necessarily abstruse. But, however that may be, the whole extent of Christ's ministry, which is supposed to include two passovers, is divided into seven periods.

1st, From the baptism of Jesus till the miracle of Cana, a short time before the first Passover.

2dly, From the miracle of Cana, till the Feast of Tabernacles.

3dly, From the Feast of Tabernacles till the mission of the twelve Apostles.

4thly, From the mission of the twelve Apostles till their return.

5thly, From the return of the twelve till the final departure of Jesus from Galilee, a short time before the last Passover.

6thly, From the departure of Jesus from Galilee till his resurrection.

7thly, From the resurrection of Christ till his ascension.

Whether this be the most judicious division of which the nature of the subject admits, we do not at present inquire; nor do we examine the principles upon which the duration of the period, upon the whole, is made to rest, because the author does not attempt to give a "regular statement and defence of them." We shall only observe that whether it is the true period or not, the perusal of the summary will be attended with advantage, because it will at least have the effect of making the reader better acquainted with the facts, and of directing his attention to the study of their chronology. Upon this principle, we recommend the book to all such as are anxious to obtain accuracy and precision in their geographical and chronological knowledge, as far as relates to the history of the events recorded in the writings of the New Testament. The questions annexed to the work may be of use to such as shall be inclined to make use of it as a text book for the instruction of youth, which seems to have been the primary object of the author.

ART. VI. *Observations addressed to the Public, in particular to Grand Juries of these Dominions.* 2s. 6d. J. Hatchard. London, 1806.

THIS pamphlet is as good a specimen of *croaking* as we have seen for a long time. The author, who does not, indeed, think proper to favour us with his name, says, he has been in the habit of observing men and manners in most of the gradations of society for a period of forty years, and has beheld with sorrow a great and deplorable change in the religion and morals of the British people; which a long absence from his native country served only to render more striking on his return. But finding that the means already established, or at present practised for the suppression of corruption, crime, and immorality, are altogether ineffectual and likely to remain so, he assumes to himself the office of a monitor and conveys his admonitions through the medium of the press. He addresses himself particularly to Grand Juries; because he thinks they possess the power of applying the only remedies yet remaining to save us from destruction.

Whether the sum total of vice and immorality has been absolutely greater during the period of the last forty years, than it was during the period of the forty years immediately preceding, or during any other period of forty years within the records of our history, it is, perhaps, not altogether an easy matter to determine. The prevailing character of the period may have changed, and yet the absolute quantity of vice may remain the same. For let any one period be specified at pleasure in which it is supposed that the sum total of vice was less; and it may be shown that the period in question was represented by the *croakers*

of the times as the most immoral and degenerate and profligate in the history of man. If you give credit to popular rumour the present age is always the worst, whatever may be its true and real character. And this may be accounted for from a very obvious circumstance. Present impressions are always the most violent. We cannot be so much affected by the vices of past ages as of those in which we live. The chance, therefore, is that we under-rate the enormities of the one and exaggerate those of the other.—It must not, however, be supposed that we offer these observations by way of apologizing for the vices of the present age. Nothing can be farther from our intention. But we offer them by way of presenting to the reader a circumstance of some importance which in inquiries on this subject is not always taken into the account. The immorality of the present age is, no doubt, sufficiently glaring; but we see no particular advantage that is to be gained by assuming the tone of whining despondence and crying over the degeneracy of the times as if all were irretrievably lost; or to be auguring approaching destruction from the very prosperity which we enjoy. If the case is really so bad as it is represented, it is to be feared that the gentle remedies proposed for the purpose of effecting a cure will be found to be altogether inefficient, and that a more violent remedy must of necessity be resorted to. But this seems to be the opinion of the author himself.—“The progress of irreligion, immorality, and depravity, and of their attendant crimes of every species, has been so obviously alarming within the last fifteen years, and particularly among the lower orders, that the heart sickens at the prospect of those mischiefs which must inevitably ensue, unless some speedy and effectual remedy is sought for, at least to alleviate—for I confess my apprehensions that it lies beyond the scope of human prudence entirely to avert, them.”

After this general enunciation our national vices are mentioned more in detail, and traced chiefly to our great wealth as their source. The people are represented “as effeminate and unnerved from the effects of vice, intemperance, and similar causes,” and dwindling away into “a contemptible and puny race of beings incapable of maintaining for any continuance a bold and honourable contest with their more hardy neighbours, to whom they accordingly must fall an ignoble and easy prey.” We should like to know upon what facts the author founds these dismal and alarming prognostications. For admitting the people in general to be as vicious as he pleases; it cannot be said that they have been in any degree enervated by the influx of wealth. The recent achievements both of our army and navy are a sufficient proof that our character for valour remains undiminished; and that effeminacy and depravity of manners are not the infallible consequents of wealth.

But because of our vices the author is next afraid that there is no possible means left of "preserving the fabric of society from falling to pieces" in spite of all the admirable supports which have been instituted for its preservation. The first is our excellent constitution and laws which, says the author—"if it is not impious, I could pronounce that it possesses every attribute of Divine Inspiration, combining, as it does, the brightest liberty with the strictest morality and justice?"—This is an encomium upon our constitution to which we do not recollect to have met with any similar, and a mode of defending it of which it luckily does not stand in need.

We will not follow the author any farther in the detail of particulars. In general the vices which he reprehends are pride originating in wealth, neglect of the laws, neglect of religion; which last is evidenced in the want of reverence for the Divine Being too often to be met with; in the violation of the sabbath; as well as in the general infidelity which seems to pervade the land; and increased by the present fashionable mode of education particularly that of females, by the disputes concerning tithes, and by the immorality of our public entertainments. These evils he recommends to the consideration of Grand Juries who are bound by a solemn oath to inquire into and present not only all articles, matters, and things that shall be given them in charge; but such as from their own observation, or as shall otherwise, have come to their knowledge, tending to the annoyance of the King's subjects, or destructive of the common good.

Of the existence of the evils complained of to a certain extent, and from whatever cause arising, there can be no doubt; but of the expediency and efficacy of the remedy proposed, some degree of doubt may exist. This, however, does not detract from the merit of the author's zeal in a good cause, for which we acknowledged him to be entitled to the highest commendation.

ART. VII. *A History of Ireland, from the earliest Accounts to the Accomplishment of the Union with Great Britain, in 1801.*
By the Rev. JAMES GORDON. 2 vols. 8vo. 1l. 1s. od.
Longman & Co. 1806.

NOTWITHSTANDING the great number of publications which had before appeared respecting Ireland, there can be no doubt that ample room remained for Mr. Gordon, the author of the work before us, or for any other who could give a proper view of Irish history. The importance of Ireland to Great Britain must render the history of the former a popular subject with the inhabitants of the latter. This importance has been always felt in a greater or less degree, though the means adopted for securing and improving the advantages to which we have

adverted have been often the most erroneous that can well be conceived. In looking back to the system of policy on which the English government for a long time acted with regard to Ireland, one is astonished how any circumstances could have occasioned a blindness so complete and measures so preposterous. Perhaps, no other instance can be produced where a government so entirely lost sight of its own interest. The obvious plan would have been to have conciliated the favour of the people in the first place by at all times acting with justice, and with indulgence too when it could be done without injury to any party. In the next place every obstacle should be removed that could in the least retard their industry and prevent its advancing in its natural course. Their prosperity would thus be a proof to themselves of the excellence of the system under which they lived, and would consequently confirm their attachment to it. They would afford the best market for the produce of the nation with whom they were connected, which would thus have them secure by their inclination, strong by their wealth and population; and by the same means the certain source of wealth, strength, and population to itself. But this was not the plan. It was judged proper, in the first place, to teach the Irish subjection by severity, and as it was found that this had its natural effect in producing in the minds of the oppressed a rooted hatred of their oppressors, it became necessary in the next place to prevent their acquiring the means of giving effect to that hatred by an endeavour to free themselves from the yoke and to retaliate.

Accordingly, much statesman-like ingenuity was displayed in forming schemes to keep them as poor as possible, and great diligence employed in reducing them to practice. Restriction was heaped upon restriction, and it seemed a less important object with the administration to promote the wealth of England than the poverty of Ireland. In short, England, when she might have gained a powerful and wealthy ally, ready and willing to exercise that wealth and power in her defence, and the promoting of her interest, chose rather to stand sentinel over a wretched prisoner whose desperation, from ill usage, rendered it necessary to confine him with triple chains. The folly and injustice of the system were too gross to continue for ever. Juster views on this subject have been of late entertained, and in some instances acted upon: but it appeared as if nothing less than a general rebellion could have turned the attention of government to the subject, and opened its eyes to its real interest. A history of Ireland which would give a clear view of the policy adopted with regard to Ireland, with the influence of that policy upon the transactions that took place, and the condition of the country at different periods, particularly at the present time, is a work which is very much wanted. Histories have, indeed,

appeared in sufficient numbers, since the late rebellion called the attention of the public to the situation of Ireland. But most of them are mere party accusations or defences, and all of them were erroneous or deficient in their views. Mr. Gordon possesses one requisite which they mostly wanted, and that is, a considerable degree of impartiality, but we are sorry we cannot say that he has in any other respect properly supplied the deficiency.

The history commences at the earliest period and is carried down to the amalgamation, as he calls it, of the Irish and British legislatures. It forms, he says, a compendium embracing whatever is found authentic and important, and rejecting whatever appeared fabulous or nugatory. This is a very favourable opinion respecting his own work at the outset, but, unfortunately, as the reader advances he will find it very ill founded: To waste time and attention on what is vain and fabulous is, undoubtedly, unworthy of an historian, and useless to his readers. All nations have their fables and romances respecting their origin. To enter upon any particular examination of these is the most idle task that can be conceived. No certainty can be had on the subject; and, if it could, it is not worth the trouble of inquiry. Ireland has had its full proportion of fable, and, indeed, of almost all nations its early history is the most barren of any thing that is really useful.—Nothing authentic is to be found before the introduction of Christianity into the country, and even from that period to the invasion by the English in the twelfth century there is nothing that can be depended upon except some church affairs and transactions of literary men. Mr. Gordon, though he professes to reject what is fabulous and nugatory, unfortunately admits a great deal too much matter of this sort. Gross and ridiculous as the old stories of the Irish confessedly are yet our author has given us a very useless chapter upon them. What excuse he can have for introducing these after his confession as to their nature he best knows. If he was determined to give us romance as well as history he ought to have kept them separate that we might see he understood the difference between the two. But be that as it may, he not only repeats these absurd stories but forms opinions respecting the probability of some and the improbability of others without giving us the grounds of these opinions, when to produce his reasons, since he entered upon them at all, was the more necessary because he occasionally adopts what appears to us to be the most absurd of all the absurd opinions that have been propagated on the subject. The stories of the Irish bards of course come under review. As Ireland was occasionally the scene of the exploits of Ossian's heroes and as the similarity of language and manners must have occasioned considerable intercourse between the Irish and Highland Scotch,

the names of Fingal and his warriors became famous in Ireland. The Irish bards propagated a variety of the most monstrous fictions concerning them, speaking of them, however, as of the race of Albion. But some bards of that nation whose absurd anachronisms point out the lateness of the period at which they wrote, thought of appropriating them to Ireland. Now, Mr. Gordon proceeding upon the assumption that amidst so many fictions nothing can be true, suspects that the poems ascribed to Ossian are an imposition; and why? Because poems cannot be preserved by memory. To this it is only necessary to reply that Mr. Gordon appears to have attended very little to the circumstances that contributed to the preservation of the poems in question, or to the force of memory acting without aid from writing in the retention of favourite verses, the repeating and singing of which with accuracy formed the chief amusement, and the criterion of merit among a people whose attention had not as yet been distracted by the pursuits of more civilized life. He pronounces Fingal to be of Scandinavian origin, and says, that he married a daughter of Cormac Longobear, king of Ireland, commanded troops and raised fortresses. This is extracting the essence of absurdity from the most absurd of the Irish fables. Is this rejecting what is fabulous and nugatory? But profession and practice are different things.

These absurdities are followed by some account of the manners, laws, and mode of government among the old Irish, and as it is supported by some evidence, it certainly is curious and interesting. But notwithstanding this and such notices as remain respecting the conversion of the Irish to Christianity, the history is of very little use or importance before the English invasion. And, indeed, even from that period to the close of the reign of Queen Elizabeth, it contains nothing worthy of any peculiar attention. Almost the whole consists of the quarrels of barbarous chiefs with one another, or their efforts against the conqueror which were never carried on by any regular plan, but commenced and laid aside in the usual mode of their predatory warfare. If the whole of the history, therefore, down to the reign of James the First had been confined within less than one hundred pages, it would not have been the worse for it. But Mr. Gordon seems to have been of a different opinion, and to have thought these constant petty feuds matters of great importance, as he has treated of them at considerable length.

It was in the reign of King James that the first effectual attempt was made for the reduction of Ireland to order and civilization. Mr. Gordon speaks of King James as a man of weak intellect, according to the usual custom. Though this assertion is not altogether without foundation, he might have done that King the justice to say that, with respect to Ireland, he had shewn much more true policy and real wisdom than any of

his predecessors, not excepting Queen Elizabeth. He established the English polity all over the island, and abolished a variety of odious distinctions that had till then subsisted between colonists and natives. It is true James had greater opportunities than his predecessors, but opportunities would have been vain without inclination and ability. In this reign, however, a system of examination into the titles of estates was pursued, and followed up in the subsequent reign, by which great discontents were occasioned, and many innocent persons driven from their possessions. From the reign of James the First to that of King William, the history of Ireland is remarkable for the animosities that subsisted between the descendants of the English and the old natives, and between Catholics and Protestants. These were inflamed by the injudicious measures of the sovereigns, who favoured sometimes the one and sometimes the other, as best suited their dispositions and purposes, without regard to the condition of Ireland itself. But at the Revolution the ascendancy of the protestants was completely established in Ireland, while the English parliament tyrannized over both. The catholics, from their Jacobite principles, were peculiarly obnoxious; and it was thought that they could not be subjected to too many disabilities. King William, probably, thought it prudent to yield to the torrent. The penal system was followed up in the reign of Queen Anne, and so many checks were imposed on the industry of the Irish by ignorant and impolitic restrictions on their manufactures and commerce, that it is probable that from this period might be dated the commencement of that spirit of disaffection which ended in the late rebellion. The system of oppression was continued with rigour till the reign of George the Third, when, by the spirited exertions of the volunteers, raised during the American war, the independence of the Irish parliament was secured, and many restrictions and disabilities removed or softened. But the spirit of disaffection arising from former oppression, the disabilities still existing, and the deplorable ignorance of the Catholics consequent upon the mode in which they had been treated, rendered the minds of a great part of the people fit subjects to be wrought upon by the enemies of the British government. The success of the French revolution also served to promote their designs, and the late rebellion was the consequence. This fortunately did not succeed, although it bore a character of peculiar ferocity from the sanguinary measures adopted for its suppression. It has, however, had the good effect of proving the necessity of a more liberal system of policy which has already been in some measure begun, and which, it is to be hoped, will be speedily completed.

Although Mr. Gordon has shewn considerably more impartiality than most of those who have treated of the same

subject, still in the history of the rebellion he appears to evince a disposition to draw a veil over the severities of government. He even considers the system of terror as necessary, and ascribes the abuses to the inferior agents. The system, however, as appears in many instances, even by the confession of our author, instead of suppressing, promoted rebellion. From Mr. G.'s narrative no very distinct view can be acquired of the transactions during the rebellion, and with regard to the union it is still more defective. The means by which it was brought about are evidently slurred over, partly, perhaps, from tenderness to the government, and partly from the author's partiality to the union. But whatever might be his sentiments as to the propriety of the union itself, they ought not to have prevented a full examination of the means by which it was accomplished.

From all this it is obvious that even as a simple narrative this work is by no means unexceptionable. But with all due praise to Mr. Gordon for a degree of impartiality in treating of his subject, which at this day is rare, and which, therefore, does him credit, he can only be considered as a narrator, for he has certainly very little, if any pretensions to the character of a profound historian. He appears upon the whole to have wished to give a fair account of Irish affairs, but his views are neither luminous nor well arranged, and, in short, are distinguished for nothing beyond what is vulgar and common. Ireland, therefore; still presents an ample field for the future historian.

Besides the useless matter to which we have already adverted, Mr. Gordon has contrived to introduce other things which were by no means necessary. Of this kind are the summaries of the histories of Scotland, of France, and even of England. He has also introduced discussions respecting the opinions entertained of a history of the rebellion written by himself. These have nothing to do with his present work, or at least there was no necessity for them. Such egotism is unnecessary and frivolous, even in a narration, but it is totally inconsistent with the dignity of history. If the author was determined to say something of this sort, he ought to have done it in a preface, instead of introducing it into the body of the work.

The style of Mr. Gordon is neither elegant nor luminous. He seems to be fond of inversions which have an awkward appearance, such as "In Munster were the fiercest hostilities maintain'd," (vol. i. p. 159). Speaking of King William, he says, "acting as the head of a great confederacy against France, whose plans he repressed of inordinate ambition," (vol. ii. p. 205.) This is slovenly and at first even obscure. He calls Alfred "an adorable sovereign," (vol. i. p. 62). This could hardly be excused in a work of fiction. It is intolerable in his-

tory. * Mr. Gordon has also adopted some peculiarities in spelling for which he gives his reasons in a preface. If he could persuade the world to adopt them we could have no objection, although the affair is of little importance; but we rather question whether a history is the proper place to commence experiments on spelling.

ART. VIII. *An Historical and Critical Essay on the Revival of the Drama in Italy.* By JOSEPH COOPER WALKER, M.R.I.A. pp. 256. 7s. Edinburgh, 1805. Mundell & Son.

THE close of the eighteenth century has been distinguished among other circumstances, by the revival, in England, of a taste for the writers of modern Italy; and it has at length become an object of curious speculation, how the literature of that country has for so many years been here neglected and unknown. While the power of the Papal See remained undiminished, and a perpetual intercourse in consequence subsisted between Italy and all the other parts of Europe, the writers of modern Italy had their merits more extensively proclaimed than those of any other nation: the works of such as appeared about the first revival of learning, Dante, Petrarch, and Boccaccio, were speedily in the hands of every lover of genius, and met with imitators among our earlier English poets. The religious struggles of the sixteenth century cut off almost all intercourse between England and Italy; and though the Italian writers already mentioned were much imitated during the Augustan age of Queen Elizabeth, yet the succeeding writers of that country were very imperfectly known. The transcendent merits of a Tasso, or an Ariosto, indeed, gradually forced them into notice; but even they were rather spoken of as celebrated names, than as the objects of general curiosity and admiration, while an illustrious groupe of other poets were not even known by name. Our great poet, Milton, seems indeed to have entertained a very high veneration for the poets of modern Italy, and a similar taste appears to have prevailed among many of his cotemporaries; but the rise of the French monarchy and literature towards the close of the seventeenth century, threw the Italian muses completely into the shade. The insignificance into which that country fell after the abridgement of the Papal power, contributed much to obscure the fame of its authors, and the finest works of genius might be produced and abandoned to utter neglect amidst the obscurity of a petty state whose limits and influence scarcely extended beyond the walls of a single city, or the precincts of a district. The Italian language, being now of little utility in the intercourse of nations, was seldom cultivated; and travellers viewed the noble remains of its former grandeur without enquiring about its still more noble writers whom they could

not understand. Every circumstance, on the contrary, contributed to draw the attention of Europe on the authors of France. Her language was become the common organ of intercourse, her empire the common object of dread; and while her men of letters mutually panegyrised each other as above all Greek, all Roman fame, the other nations of Europe seemed well disposed to estimate their merits by the magnificence of their country.

It was fortunate for England that while the vogue for French literature superseded the Italian, she herself produced writers whom the rudest taste could not fail to account superior to either. Had her poets generally descended into imitators of the French, the most pernicious effects must have ensued. To whatever cause it is to be ascribed, no nation seems to have so little poetical genius as France, or a taste so jejune and trifling in works of imagination. To this observation there are indeed some splendid exceptions, but they are rather to be sought in the eighteenth than the seventeenth century. After being long neglected and unknown, Italian literature has again begun to be brought into light in this country by a band of zealous scholars, distinguished by their genius as well as their industry. The attempt is laudable, as it will present to us a rational and gratifying object of curiosity, in the efforts which human genius has been accomplishing in an age and country where it was supposed to have sunk into a Lethean sleep. The beneficial effects of these new discovered treasures on our own literature is more problematical. The poetry of Italy is indeed full of imagination, and luxuriates in the richness of its imagery: but its beauties are often lost amidst a profusion of ornament; and a too conspicuous labour to shine frequently renders it formal, cold, and uninteresting. The amatory poems are for the most part peculiarly objectionable. We seem perpetually to listen to a Cowley straining after frigid compliments to a fictitious mistress, and labouring to invent expressions of a passion which he does not feel; or if the poet is at any time more interesting, instead of melting the heart of his mistress by the delicate touches of a Shenstone, he warms her fancy by such voluptuous strains as ought to raise a blush on her cheek.

But although it is evident that we should be very sorry to see such a style of poetry become prevalent in this country, we must own that we have very little apprehensions on this account. The genius of the English, their manners, and government, are so different from those of the Italians, that the one are in little danger of becoming copyists to any considerable extent of the other. We may cull a few flowers from this beautiful garden of foreign exotics, but we shall be far from laying out our own gardens after the same taste.

Some of the obligations which Italian literature owes to Mr. Walker among others, are already known to the public. The present work, he informs us, was intended by him as a more extended introduction to his Historical Memoir on Italian Tragedy, but his materials proved so abundant, that it gradually extended to the size of a volume, and, we must add, a very pleasing volume. Mr. Walker has carefully investigated his subject, where authentic information was to be found, and if we do not always agree with him in his results, we must acknowledge that he is not apt to advance opinions without probable grounds. He seems not to coincide in opinion with Riccoboni, that the writing, or at least the acting of plays was not totally crushed in Italy by the overthrow of the Roman empire. The performances to which Riccoboni refers, appear, indeed, to have been so rude as to be utterly unworthy of the name of plays. Nor is he willing to allow that the introduction of the sacred drama preceded the revival of the profane drama in Italy: he endeavours to shew that the first sacred dramas were mere mute pantomimes, and attempts to adduce authorities in proof of the position that dialogue was employed in the profane drama before it was introduced into the sacred. This is a point which appears to us still involved in obscurity from the want of sufficient evidence on either side; for though Mr. Walker has adduced probable grounds for his opinion, we can see nothing amounting to certainty. We are better satisfied with his proofs to shew that the revival of the profane drama in Italy is to be ascribed to the Troubadours, who wandered from court to court, attended by a company of players, or rather buffoons, who rudely represented what they rudely indited.

The first regular drama of Italy was, however, the production of Albertino Mussato, who flourished at Padua, about the year 1300. He wrote two tragedies, the "*Eccerinis*" and the "*Achilleis*," in Latin, on the model of Seneca; and of his biography we are presented with the following short memoir:

"Albertino Mussato was born (1261) in Padua. While still a youth, his father died, and left him, destitute of fortune, at the head of a numerous family. It is to the latter circumstance he alludes, in his pathetic elegy on his birth-day, when he says,

Quam fierem pubes, sic pater ante fui.

Not yet a man, a father's cares I knew.

"Having no other means of subsistence, he was content to engage in the humble office of transcribing books for the students of the university of his native city; and he is said to have continued to exercise this employment, so irksome to a man of genius, till he reached his thirty-fifth year. He occasionally, however, found time to attend the lectures delivered in the university; and in the privacy of his humble abode, he studied the science of the laws, cultivated

elegant literature, and revolved in his active mind the interests of his country. Emerging, at length, from obscurity, he assumed the profession of a lawyer. Naturally eloquent, he soon attracted notice. His fame expanded, his fortune improved, and he was sometimes invited to assist in the management of the municipal affairs of Padua. For this important office he evinced himself eminently qualified at the time of the descent of Henry VII. into Italy. He was five times ambassador from the city of Padua to that prince, and on each occasion acquitted himself to the satisfaction of both parties. When Henry received the iron Crown at Milan in 1311, Mussato was one of the deputies sent by the Paduans to assist at that magnificent ceremony. And, in the same year, he and Anthonio da Vico were dispatched to prevail on the emperor to allow the Paduans to retain their republican form of government. Less successful on this than on former occasions, his report of the result of this embassy excited a tumult, in which his life and that of his colleague were exposed to imminent danger: for, confident in their strength, the Paduans had determined, if their requisition was not granted, no longer to treat with the emperor as a conqueror, but to set his power at defiance. But they were soon undeceived; and Mussato was again dispatched to conciliate the offended prince. His eloquence prevailing, he was received, on his return, by his fellow-citizens, as the saviour of his country. But it was not as an orator only that he served the country which gave him birth. He distinguished himself as a soldier in the wars between Padua and Can Grande del la Scala. In one of those engagements, he was dangerously wounded, and taken prisoner; but Can had too much respect for genius to treat him as an enemy. Soon as he was recovered, this generous prince gave him his liberty, and loaded him with favours.

“To follow Mussato through all the vicissitudes of his ‘*many coloured life*,’ would be to write the history of Padua during the period of his political career. We shall, therefore, confine ourselves, in the remainder of this narrative, to the most important personal notices regarding this venerable patriot, poet, and historian.

“Doomed to experience the instability of popular favour, the life of Mussato was again in danger. Happily escaping the fury of an enraged mob that surrounded his house, he fled (1314) from Padua, determined never to return. But he soon after yielded to the intreaties of his friends, and re-visited the scenes of his youth. Ashamed, at length, of the injustice rendered to so valuable a citizen, the senate and the people resolved to make some amends for their ungrateful conduct. The merits of his tragedy of ‘*Eccerinis*’ were made a pretext for bestowing upon him the laurel crown; and the bishop of Padua, at whose hands he received it, issued, at the same time, an edict, that, on every Christmas-day, the doctors, regents, and professors of the two colleges in that city, should go to his house in solemn procession, with wax-tapers in their hand, and offer him a triple crown. Conciliated by this flattering distinction, he again engaged, with ardour, in the service of his country, and continued to render it many important offices. But neither his oratorical powers, nor political talents, could save it

from falling under the dominion of Can Grande. Before this event took place, he had been banished (1325) on an unjust accusation, to Chiozza, a little city, built on an island, amongst the lagunes or fens of Venice. On the promulgation of a general pardon by Can on his taking possession of Padua in 1328, the hoary exile quitted his retreat, and threw himself at the feet of the conqueror. But through the ill offices of Masiglio da Carrara, he was denied the benefit of the promised pardon, and remanded to Chiozza. Here, while the venerable patriot beguiled his time in revising his historical works, fancy may suppose him occasionally turning a tearful eye to his native Padua, or, extending his view over that city to the towering boundary of the Alps, and losing himself in imagination, among the rocks and the forests, the snows and the torrents, of those majestic mountains. Mussato languished about one year in this city. On the 31st of May 1330, he died, in the seventieth year of his age, and his body was conveyed to Padua, where it was honourably interred.

“ Besides the tragedies which recommend Mussato to our notice, he wrote an historical work in sixteen books, entitled, ‘Augusta,’ containing the life and actions of the emperor Henry VII; and he detailed, both in prose and in verse, all the wars and remarkable occurrences of his own time. He also undertook a life of Lewis of Bavaria, which he continued until he was interrupted by the stroke of death. And he sometimes beguiled his leisure in the composition of Eclogues and Elegies. His ‘Eccerinis’ and historical productions were published by Muratori, in ‘*Rerum Italicarum Scriptores*,’ vol. 10. And a complete collection of his works appeared in Venice, in 1636. It is the opinion of Maffei, that Mussato may dispute with Petrarca, the honour of having restored the elegance of the Latin tongue.”

For a considerable time after the revival of the drama in Italy, the most eminent dramatic pieces were written in Latin; and the patrons of literature seem to have been only anxious to promote the representation of the antient tragedies and comedies of Rome, and the imitation of them by the modern writers. The vulgar tongue was as yet accounted too coarse for poetry, and if any thing which could be called dramatic was written in it, it was only for the amusement of the mob. Yet in spite of the disadvantages under which the genius of Italy must have laboured while struggling with the fetters of a language now foreign, it appears that some strong indications of talent were even then exhibited. Among the early dramatic writers, Leo Battista Alberti appears to have been one of the most extraordinary geniuses:

“ Leo Battista Alberti, equally celebrated as a painter, a sculptor, and an architect, was also a comic poet. ‘Nature, sometimes, in a sportive mood,’ says M. Tenhove, ‘makes a prodigal display of all her powers,’ and unites her rarest and most precious gifts in a single individual.’ Such was Alberti. This extraordinary man wrote (1415), in the twentieth year of his age, a comedy, called

'Philodoxeos,' which he undertook with a view to beguiling the languor of convalescence, and diverting the painful recollection of the unkind and unmerited neglect of his own family. This piece, on its first appearance, he handed about amongst his friends, as the production of Lepidus, an ancient Roman poet; but he soon after avowed it in a dedication to a revised copy which he presented to Leonello da Este, marquis of Ferrara, one of the most munificent patrons of literature of that age. This copy, it may be presumed, never found its way to the press: for, deceived by the purity of the latinity, and the artful disguise under which the name of the real author was, for some time, concealed, the younger Aldus printed it from a manuscript, in 1588, as a precious remnant of antiquity, under the title of '*Lepidi comici veteris Fabula*.' 'It first appeared about the year 1425,' says Mr. Roscoe, 'when the rage for ancient manuscripts was at its height; and Lepidus for a while took his rank with Plautus and with Terence.'

The Farsa of Sannazaro is mentioned as the first conspicuous example of a dramatic piece in the vulgar tongue. It was represented on the 4th of March, 1492, in the hall of the Castel Capuano, at Naples, before Alfonso, Duke of Calabria, on occasion of the surrender of Grenada to the arms of Ferdinand and Isabella, and as it seems to bear a considerable resemblance to the *Mask* of the early English stage, we shall quote the analysis given of it by our author:

"On withdrawing the *tela*, or curtain, a scene, representing a temple supported by twenty columns richly ornamented, appears in the middle of the hall. A tumultuous noise is heard within, and Mahomet rushes out. At the same instant a banner, displaying a cross and the arms of Castile, is raised on the top of the temple. Mahomet advances and speaks. He laments his fate, expatiates on his former greatness, and says, there was a time when his name inspired terror:

Un tempo fui
Pena e terror d'altrui.

While he speaks, he feels the ground tremble beneath his feet, and perceives the approach of his enemy, Faith. The noise increases, and he flies. Then Faith issues from the temple, splendidly dressed and crowned with laurel. She delivers a long monologue on the strength and extent of her power, in which she apostrophizes Ferdinand, and compliments Alfonso on his victory over the Turks at Otranto. She predicts that the East as well as the West will be submitted to her power:

Mi vedrò sottoposto l'oriente,
Com'or veggio il Ponente.

Having concluded her soliloquy, she retires into the temple; and the scene upon which this edifice is represented, is removed to the upper part of the stage. Again the portal opens, and Letizia (or Mirth,) gayly clad, issues, attended by three musicians playing on the cornamusa, flauto, and ribeca. Accompanying her voice with the viola, Letizia advances, singing, to the place where the scene representing the temple stood, and, with the frenzied eye of

poetry, seems to behold Ferdinand and Isabella, with all their family. Then addressing the audience, she asks why they appear so splendidly dressed and so joyful :

O Duchi, o Donne,
Perchè sì ricche gonne indosso avete :
Perchè state sì liete ?

To this inquiry, she herself replies : because cruel Mahomet is now a fugitive, and Granada restored to its ancient faith, *al suo antico rito*. Then raising the veil which covered her face, she declares who she is :

Io son quella Letizia, che col riso
Adorno il Paradiso, &c.

After expatiating on the blessings of Peace, she concludes thus :

Ecco quì primavera : ecco quì fiori :
Ecco soavi odori : ecco diletto.
Ridete voi, e pianga sol Maumetto.

While she repeats these lines, she strews flowers over the stage, and returns, singing, into the temple, whence issue several masks of both sexes, dressed in the Spanish fashion, and attended by trumpeters. A dance concludes the piece."

Of the occasion which led Sannazaro to composition in his native language, the following account is given :

" Previous to the composition of this little piece, Sannazaro seems to have confined the exercise of his poetical talents, exclusively, to the Latin language. But an ardent passion which he conceived and cherished for Carmosina Bonifacia, a Neapolitan lady of noble birth, induced him to cultivate and write in a language which she understood, and could enjoy. Hence his productions in the *lingua volgare*. Of these, it may be presumed, the soft breathings of his passion were the first. The fame of his poetry reaching the court of Ferrante I, he was invited by Don Federico, the second son of the king, to enter into his service, and become a permanent guest in his palace. As dramatic spectacles were amongst the favourite amusements of Federico, Sannazaro did not fail to minister to the indulgence of that prevailing passion. It was probably with that view the *Farsa*, which we have reviewed, was written."

Another "*Farsa*" of a different species is also mentioned :

" '*Farsa, Satira Morale*,' of Venturino of Pesaro, a gallant soldier (*valoroso capitano*, says Quadrio) of this age. This piece is particularly deserving our notice, as it is supposed that Spampana, the hero, or principal personage of the drama, was the original CAPTANO GLORIOSO, a character well known, and long distinguished, upon the early Italian stage. Spampana is evidently an imitation of the Pyrgopolinices of Plautus. However, Quadrio seems to think, that although the original idea was probably borrowed from the '*Miles Gloriosus*,' the archetype after which Venturino immediately copied, was either a brother officer, or some braggard captain who had met his observation during his military campaigns. He justly supposes that the Spanish armies which, at that time, frequently passed through Italy to Naples, abounded in

such braggadocios. Spampana is thus made to unfold his own character.

SPAM.

El Spampana mi chiamo; e un uomo sono,
Che faccio altrui paura sol col sguardo:
Ma a chi ben voglio, non mai l'abbandono,
Uomo al mondo più bravo, e più gagliardo
Di me non si ritrova; a te vo dire
Tutte le pruove mie senza riguardo.
Mille in un giorno ne ho facto morire.

ASS.

Si di le mosche, &c.

SPAM.

Spampana is my name, my looks alone
Give terror to the man that meets my eye.
Yet in affection strong I yield to none,
Though not a bolder breathes beneath the sky.
Truly I tell you (for I scorn to boast)
My sword has sped a thousand in a day.—

ASS.

Ay, of flies, &c. &c."

Among the most distinguished early writers of the *Rappresentazione*, or *Mysteries*, a species of rude drama, uniformly founded upon subjects drawn either from holy writ, or from the lives of the saints, or martyrs, our author especially mentions Jacopo Alamanni, Bernardo and Antonio Pulie, and Lorenzo de' Medici; and of the "San Giovanni e San Paolo" of the latter he gives a very minute analysis. His review of the "*Moralities*" is very slight, as this species of drama was chiefly cultivated at a later period than that to which his review descends. He gives some account only of the "Tempio d'Amore" and "Le Nozze de Psyche e Cupidine" of Galotto del Carretto."

Lorenzo de' Medici, disgusted with the gross absurdities of the *Mysteries*, the prevailing species of drama in that age, seems to have meditated a reform of the Italian stage by substituting the deities of Greece and Rome for the saints and martyrs of the Christian church; and the young Ariosto appears to have entertained a similar design. But the first complete work of this sort was executed by Angelo Politiano, who, before he attained his eighteenth year, wrote a pastoral drama for which he had no model, but which not only served as the prototype of that species of writing, but also gave birth to the modern imitation of the Greek Tragedy. This piece is entitled "Orfeo," and is founded upon the famous story of Orpheus and Eurydice. Our author analyses it minutely, and quotes several specimens, of which, however, the translations are so unequal in simplicity and force to the original, that we should do Politian injustice by quoting any of them. This spirited drama was

written at the requisition of the Cardinal of Mantua, in the course of two days, amidst the continual tumult of a gay court; one of those remarkable instances of the happiest efforts of the muse produced by a sudden and rapid impulse. The merits and character of Politian have been amply discussed by Roscoe, Tenhove, and other writers.

Of another species of drama which sprung up in Italy, our author gives the following account:

“About this time, another innovation took place in the Italian drama: Disgusted with the farcical representations which, under the assumed title of Comedies, had long disgraced the stage of Italy, Bernardo Divizio, afterwards cardinal da Bibbiena, resolved to present his countrymen with a specimen of what a very ingenious writer esteems the most interesting and instructive species of comedy,—the real characteristic,—in their maternal tongue; and in order to render his picture of life the more faithful in its resemblance to the original, he rejected metre, and adopted prose in his ‘Calandra,’ the comedy to which we allude. This admirable production, which, according to Riccoboni, was written about the year 1490, deserves, in the opinion of that ingenious writer, not only to be the model for all future comic writers, but the standard by which the effusions of the Comic Muse should be uniformly tried. In his day it was unrivalled; nor has it since been often surpassed. The construction of the fable is excellent; the language pure and appropriate; the characters highly finished and admirably supported; all the incidents rendered conducive to the promotion of the main action; and the *dénouement* happily produced.* Fessino is as witty as the Jeremy of Congreve, and as fertile in expedient as the Davus of Terence. Fulvia, artful and libidinous, is the dupe of her own criminal passion. Samia, like the chamber-maid of many succeeding comic writers, is ever ready to forward the amorous designs of her mistress. Rufo, a negromante, or conjuror, must have been thought a natural character in an age when faith was given to judicial astrology. And in Calandro that kind of mental imbecility which the Italians distinguish by the term *sciocchezza*, or silliness may be said to be personified. In the prologue, we are told the comedy is called ‘Calandra,’ from ‘Calandro, who is so silly that it will hardly be believed that Nature ever created a man so weak.’ In some scenes we are charmed with humour; in others we are dazzled with wit; and in all we discover a view of life pourtrayed by the hand of a master. But though this comedy was written by a cardinal, and honoured with the countenance and approbation of a pope, it is not calculated to serve the cause either of religion or morality. The author sports with Death, and too often solicits the aid of the Deity to promote an amorous intrigue. In the scene between Lidio and his governor Polinico, an adulterous connection is defended with too much ingenuity. The governor argues feebly, while Lidio, with the witty aid of Fessino, almost convinces us he is in the right; so that we do not wonder, and hardly regret, that Polinico’s endeavours to estrange his affections from Fulvia are as vain as ‘an attempt to embrace a shade, or catch the wind with

nets,'—*'abbracciar l'ombra, e pigliare il vento colle reti.'*—Perhaps, too, in the economy of the fable, some faults might be discovered, particularly in Att. v.; and in the opening of Att. iii. where Fes-sino, in the manner of the Old Comedy, addresses the audience,—*Ecco, o spettatori, &c.* But instead of seeking for something to censure in this piece,* we should rather express our surprise that one of the first comedies that was written at the revival of the drama, and that too the production of a gay voluptuous priest and subtile courtier, should have approached so near perfection.

"Apprehensive of being suspected of pilfering from Plautus, Divizio takes much pains, in the prologue, to convince the reader, that he has no obligations to the Latin poet. 'Plautus,' says the protatic personage, 'deserves to be robbed, because he, like a blockhead, exposes all his treasures to the world, without the security of lock and key. But the author takes heaven to witness, that he has not availed himself of this carelessness.' In order to be convinced of the truth of this assertion, he humorously desires his readers to examine the works of Plautus, and he is confident they will find that the Roman poet has lost nothing."

Of this father of Italian Comedy, the following memoirs will not be unacceptable to our readers:

"Bernardo Divizio was born of obscure parents, on the 4th of August, 1470, in the castle of Bibbiena, a pleasant village, situated on the Arno, at the foot of the Alps, in the district of Casentino. Out of respect to the place of his birth, he assumed its name; and out of respect to his talents, it is celebrated by Berni, and was visited, with veneration, by Bembo. While still a youth, he was invited to Florence by his brother, Pietro, and introduced by him into the Medici family. Attaching himself to Giovanni, afterwards Leo X. a friendship was formed between him and that great man, which strengthened as they advanced in life. They cultivated together the study of the belles lettres, and courted the acquaintance of the literati with which Florence then abounded. Adhering to Leo in his adversity, he was the faithful companion of his exile, attending him in his wanderings through France, Germany, and Flanders. During his residence in Rome, he rendered himself useful to Julius II. who took him into his service, and conferred upon him some important offices. In this situation, he secretly paved the way for his friend and patron Giovanni to the papal chair; and when a vacancy occurred, he artfully contrived to impress on the minds of the cardinals who composed the conclave, an idea that the health of his friend was extremely precarious; and they were, in consequence, induced to elect him pope. Amidst all these important and multifarious occupations, Bibbiena found time to dedicate to the muses. It is supposed it was about this period, to borrow the words of M. Tenhove, 'he awoke the Tuscan Thalia out of her sleep or stupor,' producing the comedy we have noticed, in which, as the same lively writer observes, 'great intrigue, and a true comic vein of humour, are happily united, though, on the score of morality, it is liable to some objections.' But the muses were not the only ladies to whom Bibbiena was devoted: it is said

by his biographers, that amongst the fair dames of Rome, there were many who shared his attentions,—indeed we might say, that, like Anacreon, his heart, unfettered by any one object, was warm with devotion to the sex in general, to whom the charms of his conversation must have powerfully recommended him. Still sensible to an early attachment at Urbino, we find him waiving a melting sigh from Rome, through the medium of his friend Bembo, to the soft-consenting Faustina, a lady of that court. Bembo, while he executes with fidelity this tender commission, takes occasion to upbraid his friend with allowing too much of his time and his thoughts to be occupied by amorous pursuits.

“ On the exaltation of Leo to the chair of St. Peter, the services of Bibbiena were not forgotten. He was immediately appointed treasurer to the holy see. And on the 23d of September, 1513, he was created a cardinal, in direct opposition to the advice of the other members of the sacred college, who thought, says Jovius, that the author of the ‘ Calandra ’ would disgrace the purple. Two years after he was invested with this new dignity, he was sent by Leo to preside at the erection, by Sansovino, of the elegant marble edifice, designed by Bramante, which encompasses the Santa Casa at Loreto. The wealth and rank which Bibbiena now enjoyed, enabled him to become the munificent patron of men of talents. Amongst the celebrated literary characters whom he took into his service, are enumerated Camillo Maleotti, Giambattista Sanga, and Giulio Sadoletto; and amongst the artists employed by him in the public works which he conducted, Raffaello was highly distinguished;—indeed it is supposed he had it in contemplation to give his niece in marriage to that great painter. Leo having resolved on adding the duchy of Urbino to the papal territories, gave the command of his army to Bibbiena, who succeeded in wresting it from a family to which, I am sorry to add, he had many obligations, and in the polished society of whose court he had passed many delicious hours! The relation of facts so degrading to human nature, is a painful task, but an imperious duty of history. In 1518, he was sent to France in a diplomatic capacity, in order to dispose the French court to unite with the other christian powers against the Turks. His deep policy, the brilliancy of his wit, and his admirable colloquial powers, gaining on the affections of Francis I. it is supposed that monarch insinuated a promise to support his pretensions to the papal chair, in case he should survive his patron Leo. But however secretly this promise was made, it reached the knowledge of Leo; and Bibbiena found himself not only ruined in the esteem of his patron, but suspected designs against his life,—designs at which Jovius smiles. Bibbiena, who had probably as much sensibility as genius, was so deeply affected at the loss of Leo’s favour, that he is supposed to have died (1520) of grief and disappointment, the year after his return from France. His remains were deposited in the cathedral of St. Peter, with an inscription, expressive of his obligations to Leo. It was his wish, however, that his body should be interred at Loreto, a place for which he seems to have formed a strong attachment. He remembered it in his will; and the great bell of the church, which still bears his name, was an early earnest of his regard.”

Agostino Ricchi of Lucca, differing from Bernardo Divizio, conceived that prose was not a sufficiently elegant vehicle for comedy; but being equally convinced that the restraint of rhyme would necessarily mar its effect, he chose for it a species of familiar blank verse or measured prose, resembling the Iambics used by Plautus and Terence for the same purpose. This innovation was approved by most of the succeeding comic writers of Italy. Ricchi was a pupil of Aretino, and afterwards physician to Pope Julius III.

Having given some account of the drama of Italy during the fourteenth and fifteenth centuries, the author proceeds to notice the princes and illustrious families who cherished the art in its infancy, and also the academies instituted for its promotion. An analysis is at the same time given of several dramas which resulted from this patronage, and biographical anecdotes of some of their most celebrated authors. The following is some account of Matteo Maria Bojardo who commenced the singular and celebrated poem which Ariosto gained immortality by completing:

Matteo Maria Bojardo, count of Scandiano, was born about the year 1434, in Fratta, according to Mazzuchelli; but Barotti and Tiraboschi, with more appearance of probability, suppose this event to have taken place in Scandiano, a fief of the house of Bojardo, whence Matteo Maria derived his title. He was the son of Giovanni Bojardo, and of Lucia Strozzi, sister of the celebrated Tito Vespasiano. Where he acquired the rudiments of his education does not appear; but we find that he was removed, at a very early period of life, to the university of Ferrara, where he was placed under the immediate care of Socino Benzi. Here he enjoyed the instruction of Guarino Veronese in the Greek language, which he continued, during the remainder of his days, to cultivate with great ardour and success. Of his profound skill in this language, his translations from Lucian, Herodotus, and Xenophon, are existing monuments. In 1469, he was sent, with other nobility of the court of Borso, to meet the emperor Frederic III. and conduct him to Ferrara, whither he was repairing to visit Borso, whom he had, a few years before, created Duke of Modena, out of gratitude for the hospitable and splendid reception he had experienced at his court. In 1471, he was again honourably distinguished by the amiable and munificent Borso. On receiving an invitation from Paul II. to repair to Rome, in order to receive, at the hands of his holiness, the ducal crown of Ferrara, Borso added Bojardo to his train on this occasion. This train, which consisted of five hundred gentlemen, the chamberlains and pages of the court, one hundred penial servants, and one hundred and fifty mules, were clothed, according to their degree, in brocade, velvet, or fine cloth: the bells of the mules were of silver; and the dresses, liveries, and trappings, covered with gold and silver embroidery. Having assisted at the pompous investiture, he returned from Rome, in 1472, and retired to Scandiano, where he married Taddea Gonzaga, of the family of

the counts of Novellara. Borso dying soon after his investiture, he was succeeded by his nephew, Ercole I. who, inheriting the passion for letters, which had so long distinguished the family of Este, invited Bojardo to his court, and honoured him with the most flattering reception. 'In the court of duke Borso and his successor,' says Gibbon, 'Bojardo, count of Scandiano, was respected as a noble, a soldier, and a scholar.' A treaty of marriage being set on foot between Ercole and Eleanora of Arragon, daughter of the king of Naples, Bojardo was nominated by the duke to conduct his intended bride to Ferrara. In the state-paper which contains his appointment, he is called *clarissimum et insignem virum*, by the duke, who bestows on him, in the same paper, other epithets equally flattering. This gracious earnest of the duke's favour, was followed by an appointment to the government of Reggio, from which he was removed to the more honourable and lucrative office of Capitano of Modena. But he did not long enjoy this exalted situation. Addicted to pleasure, and devoted to his muse, he neglected the duties of his office, and merited, if he did not suffer, the displeasure of his patron. In 1494, he retired to Reggio, where he died, on the night of the 21st of December, in the castle of that city, a venerable edifice, within whose walls, about twenty years before, Ariosto had been born; an event which, by a secret and insensible operation on the mind of the Homer of Ferrara, might have irresistibly impelled him to the source whence the 'Orlando Furioso' flowed, — the *fonte, onde poi è uscito il Furioso*, are the words of Gravina, speaking of the 'Orlando Innamorato.'

Nothing strikes us more in the biographical sketches of the Italian poets than the wonderful and premature extent of their acquirements. If we may depend upon the facts, Italy had numerous "Admirable Crichtons." The following seems to have been one of this class:

"The 'Hippolytus' of Seneca was also represented at this time, on a temporary stage erected before the palace of the cardinal Raffaele San Giorgio, in which the character of Phædra was ably performed by Tommaso Inghirami, a celebrated professor of rhetoric, who ever after bore the name of *Phædrus*. A circumstance which occurred during this representation deserves to be recorded. The fall, and consequent damage of a scene, happening to interrupt the performance, Tommaso advanced to the front of the stage, and addressed the audience in a rapid flow of extemporaneous Latin verses, which he continued, without intermission, till the scene was repaired. Of this extraordinary man the plan of this work seems to demand a biographical sketch.

"Tommaso Inghirami was born of a noble family in Volterrano, about the year 1470. His father being killed in a popular tumult in 1472, he became an exile at the tender age of two years. Retiring with his uncle, Paolo, to Florence, he was kindly received and protected by Lorenzo de' Medici, detto il magnifico. His ardent passion for letters soon manifested itself; and, under the fostering care of his munificent patron, he made a rapid progress in his studies. Such was the versatility of his genius, he cultivated, with

almost equal success, every branch of science, and every species of polite literature. In order to obtain a wider field for the display of his literary acquirements, he went to Rome, where his rhetorical powers soon attracted notice. In 1495, he was sent by the Roman court, in a diplomatic capacity, to the emperor Maximilian. Pleased with the success of his mission, the reigning pontiff, Alessandro VI. conferred upon him, on his return, some valuable benefices; and the emperor, whom he was equally fortunate in pleasing, created him Count Palatine, and granted him permission to bear the black eagle in his arms. Under succeeding popes, his talents continued to be employed, and his services to be amply remunerated. Julius II. appointed him librarian to the Vatican, and secretary for foreign correspondence. Nor was he less favoured by Leo X. Decorated with the order of the Golden Spur, (*Spron d'oro*) enriched with canonries in the churches of S. Peter and S. John Laterano, the additional honour of a cardinal's hat was still intended for him; but he forfeited that dignity, by indulging in too licentious an use of one of the most dangerous gifts that nature can bestow,—sarcastic wit. A fall from a mule, in the year 1516, occasioned the death of this ingenious man, in the forty-sixth year of his age. Of his works, nothing remains but the concluding scenes of the 'Aulularia' of Plautus, which had been left imperfect by the author, and which, says one of his biographers, he has completed in a manner that would almost deceive Plautus himself."

Among the societies who patronised the muses, one is remarkable for its eccentric denomination:

"While Æneas Silvius Piccolomini, who rose, in 1458, to the chair of St. Peter, under the name of Pius II. was bishop of Sienna, there were held, in that city, under his auspices, stated literary meetings, which gradually formed themselves into an academy, about the year 1450. This celebrated academy, which owes its birth to Archbishop Bandini and Antonio Vigualli, and which is considered as one of the most ancient in Italy, assumed the whimsical denomination, 'DEGL' INTRONATI,' or, 'THE BLOCKHEADS;' and took for its emblem a cut pumpkin, with a hole like that in which the French peasants keep dry salt; and for the device of its seal, a pestle, with this motto from Ovid, *meliora latent*. To each member was assigned a name, which was to serve as a hint towards the correction of some prevailing fault; such as *Il Trascurato*, the arrogant, *Il Ciarlone*, the babbler, &c. An Arci-Intronato, or Chief Blockhead, was annually elected to fill the office of president. And at a stated time in each year, or on any remarkable occasion, a meeting was convened, where sonnets and canzoni were recited, and plays exhibited, in a theatre appertaining to the academy. When the republic of Sienna, liberated from the Spanish yoke, passed into the hands of the Medici family, the functions of this academy ceased for a while; but in 1603, all its privileges were restored by Ferdinand I. grand duke of Florence. And, in 1670, on its being incorporated with the Filomati, it obtained possession of the theatre erected in the hall where the council of Sienna formerly assembled, and in which the comedy of 'L'Ortenzio' had been represented (1560) before Cosmo I. This theatre was des-

troyed by fire in 1751. But the academy continued to flourish until the fatal incursion of the desolating armies of the French republic."

From the work of Mr. Walker we have made extracts which place it in a favourable point of view. He seems to have inquired with much minute diligence into the subjects to which his investigation has been directed. We have only to regret that the author has not been at sufficient pains to cultivate the style and arrangement of his work; and that his labours, in consequence, instead of acquiring him due fame with general readers, are in danger of enabling some more popular writer to purchase reputation at an easy rate.

ART. IX. *The Complete Works in Philosophy, Politics, and Morals of the late Dr. Benjamin Franklin, now first collected and arranged: With Memoirs of his early Life written by Himself.* 3 vols. 8vo. 1l. 16s. Johnson, & Longman: London, 1806.

IT has not often happened that so little pains, or regard has been bestowed on the literary remains of a man whose writings are so eminent and so popular as those of Dr. Franklin. It is remarkable that he himself published nothing, unless it be one or two political pamphlets, and a few articles in some periodical publications. The different collections which have been offered to the public of his productions, were all given without him. The first publication of this sort was made by Mr. Collinson; and consisted of the first letters he received from Franklin on his electrical researches. This extended not beyond the size of a pamphlet. Other letters and papers, however, were added on the same or analogous subjects, till in 1766, five years after the first publication, when the collection of the whole amounted to a quarto volume.

Productions of a different nature formed the next publication from the pen of Franklin. A different editor in 1779 presented a collection of detached papers, under the title of Political, Miscellaneous, and Philosophical Pieces; and another collection entitled Philosophical and Miscellaneous Papers, appeared in 1787. The last was published in 1793, consisting of Memoirs of Dr. Franklin's Life and Essays, humorous, moral, and literary, chiefly in the manner of the Spectator.

The present publication is merely a reprint of these several collections, united together, and containing, besides, whatever other papers from the pen of Dr. Franklin the editors could find, which had been published either in European or American periodical works, but had not hitherto found a place in any collection of his writings. It presents us, however, with nothing which has not been in print, and before the public already. The editors have even been unable to afford us the genuine Life of the Author, as left by himself, which we deeply regret; and

have been obliged to content themselves with that translation from the French copy, which has long been in possession of the public, and reaches down only to the year 1731; and all the unprinted papers of Dr. Franklin, among which were conceived to be many of great importance are yet withheld from the light, and we fear are destined never to behold it. The editors here tell a story, in which there is something so abhorrent from the feelings of a civilized man, something so like the selfishness which prompts the barbarian, that we know not how to believe it. We can compare it to nothing of which we have ever read but the atrocious mandate of the gross and ignorant tyrant, who ordered the library of Alexandria to be burnt.

The grandson of Franklin to whom he bequeathed his papers, repaired, soon after the death of his illustrious benefactor to London, to prepare the works both printed and unprinted of his grandfather for the press, agreeably, as it was understood, to the wish and intention of the testator himself. An amanuensis was employed for many months in transcribing those parts of the manuscripts which seemed to require it; and such progress was made, that proposals were submitted to several of our principal booksellers for the sale of the work. Even the terms had become the subject of deliberation. The work was to form three quarto volumes; and several thousand pounds were asked for the copy right of the English editor; but so high was the opinion formed of the value of the pieces which were now for the first time to appear that little difficulty would have been experienced in concluding the treaty. Suddenly the Proprietor ceased to be heard of, and his proposals were never renewed. One conclusion was universally drawn. But the evidence did not rest here. A variety of persons, say the editors, both in this country, and in America, of whom some were at the time intimate with the proprietor, and not wholly unacquainted with the machinations of the ministry, have asserted that the suppression or the destruction of the manuscripts of Dr. Franklin was purchased by the government of Great Britain from his grandson; and for the fear of what these manuscripts might disclose dishonourable or unpleasant to the British ministers, did they deprive their species of all the gratification and instruction they might have derived from the unprinted writings of this illustrious philosopher.

We should be exceedingly happy to find this statement, in which so deep a charge is involved, contradicted upon good authority. That government which is compelled to purchase the mantle of secrecy, in a way so ignominious as that which is here described, is exposed to most unfavourable constructions. Those actions which will not bear the light are seldom good. Those men who think it their interest to prevent the publication of the truth are seldom to be trusted. It is difficult to con-

ceive what good reasons could exist for withholding the writings of Franklin from the public. If they contained any thing that was wrong, any thing that was contrary to the laws of England, Mr. Pitt had at that time provided very effectual statutes for punishing those engaged in the publication. If they contained merely what was untrue, a contrary statement attended with the proof was sufficient to condemn them. If the papers of Franklin are consigned to everlasting oblivion, the latest posterity will execrate the memory of all those who had any share in the transaction.

Since, however, some cause, which does not sufficiently appear, but which we deeply deplore, has deprived us for the present of the treasures, which, it is supposed, remained among the papers of Franklin, we are not without obligations to those who have presented us with this complete collection of the printed works of that celebrated man. With the exception of the last publication of his pieces, containing his Life, and the Essays after the manner of the Spectator, his other writings were rarely to be found, and we believe have been long out of print.

It is worthy of observation, in forming an estimate of the writings of Franklin, that they are all strictly fugitive pieces; and he is, perhaps, the only man who has attained so great reputation as an author by productions of that nature. His writings are either political pamphlets produced on the spur of the occasion; hasty papers written for some periodical publication; or letters, and other little pieces of humour or advice, addressed to some particular or temporary purpose. Even his papers on electricity were merely letters to a friend, giving an account of his experiments and researches, as he made them; a letter of a subsequent date, frequently correcting the mistakes of a former. We have, indeed, nothing from his pen, which he gave to the world as an author, with the care and correction of a performance on which he could have intended his reputation to rest. His great character as a writer, therefore, is the more extraordinary.

1. The first of the pieces which is presented to us in this collection is that account of his life which is so well known, and so highly esteemed. It is an imperfect copy of that which he himself produced, written in English, and carrying down the particulars of his life to the year 1757. That which we have here is only a translation from a French copy of the work, not descending lower than the year 1731. The continuation which is added, extending to Franklin's death is by Dr. Stuber, a gentleman of learning and eminence in Philadelphia. It would be altogether superfluous to waste any time in praising a performance, with the merits of which there is possibly not one of our readers unacquainted. To express our opinion in few words; it is one of the most instructive things which we know

in print. We are acquainted with no performance, with the exception of the sacred volume, where the maxims of well doing are so impressively taught. It is the clearest and the most convincing demonstration that we ever read of the connection between virtue and honour; happiness, success, and respectability in this world. Of industry, frugality, and good sense the efficacy is here seen to be so astonishing, that the effect must be in the highest degree salutary which the perusal of the piece must produce on the mind of a young man. The example is so admirable, and it is so admirably set to view, that the lessons it teaches become peculiarly impressive. From one of the lowest situations in life Franklin raised himself by a steady course of industry and frugality to a state of opulence; without the benefit of education, beyond the elements of learning bestowed upon an ordinary tradesman, he became one of the most eminent writers of his time; by a conduct conciliating and beneficent, he acquired the highest regard among his fellow citizens; and when called upon to manage the public affairs of his country, the fame of his eminent qualities, and the ability which he displayed procured him a respect and a rank of the first dignity among men. To accomplish all this no extraordinary talents are assumed; nothing was employed but the means which are in any man's power. That Franklin began his career with good natural parts will be readily supposed. But nothing appeared in him above the ordinary standard, except the steadiness of his industry and frugality. Every thing else appears as the fair fruit of his well directed application. It is evident that nothing can be more instructive than a full display of the circumstances by which the mind of a man like this was formed; and of the steps by which he advanced in the prosperous journey of his life.

It fortunately happens that of a life in so extraordinary a degree abounding with important lessons we have a more complete delineation than we have of that, possibly, of any other man upon record. Franklin was capable of making an admirable estimate of the circumstances whose influence had been the most important, either in forming his mind, or in building up his fortune; and he has detailed them with a clearness, a candour, a fulness, a simplicity, and an elegance which render the work not less delightful than it is instructive.

One thing we consider as peculiarly interesting; the very full accounts which he has communicated of his early, and obscure years. The employments, and even the amusements in which he then occupied himself, and the character of the companions with whom he associated, are the circumstances which open to us the secrets of his extraordinary course; they are the great documents of his intellectual history. Franklin well knew the value of these details in the history of an indi-

vidual; and how much it is to be regretted that we so rarely receive them. The ignorance, however, which continues to prevail on this subject is very extraordinary; and we meet with critics, not only in conversation but in print, who tell us that the long characters which he has inserted of the companions with whom he associated in his early years are very unprofitable and tiresome, as if Dr. Franklin were accustomed to indulge in useless and garrulous digressions. To those who know the philosophy of the human mind, such remarks only expose the ignorance of the remarkers. Have the individuals with whom a man associates in his early years, the members of his own family, those to whose commands he is subject, or the companions in whom he delights, no influence in the formation of his mind? What else can be pointed out of which the influence is greater? But if a man's intellectual progress from commencement to maturity be, as it is, one of the most important circumstances in his history, how great must be the loss, to want so essential a circumstance as the complete delineation of the individuals with whom he associated while his mind was forming? Without a delineation which is complete very little information on a subject of this kind is to be obtained; and after a full delineation of the character and conversation of an individual, we are not satisfied till we know what ultimately became of him. The concise statements, therefore, which Franklin gives of a few of the leading particulars in the history of the chief of the persons with whom he was connected, we regard as entirely apposite; and the whole of his details of this nature as peculiarly expressive of the depth of his judgment and the accuracy of his taste.

2. The pieces which find the next place in the present collection, are denominated *Letters and Papers on Philosophical Subjects*. The greater part consists of the letters and communications on Electricity. The other papers arranged under the same head are so miscellaneous that it is not easy to give a general description of them.

It is not our intention to give any account of those celebrated productions of Franklin on the subject of Electricity. To those who have any acquaintance with the science it would be a very useless service. He is, indeed, the man to whom it owes the form of a science. Many curious properties of what is called the electric fluid were known before the labours of Franklin. But he was the first man who attempted to combine them in a rational account; and he invented a theory of the electrical phenomena so ingenious and satisfactory that it is not yet superseded by any discoveries of more modern inquirers. But the Franklinian theory is not the only service which the science of electricity received from that extraordinary man. He is the author of one of the most important discoveries which

have marked the triumph of philosophy; and by which the secrets of nature have been disclosed. It is to him we owe the proof of the identity between electricity, and the cause of thunder and lightning; our knowledge, by consequence, of one of the most extraordinary, and mysterious of the appearances of nature.

Considering the extraordinary reputation which the discoveries of Franklin in electricity have always obtained, we have often wondered greatly that Franklin's own papers on the subject have in this country been so little read. Every body, who knows the science, knows and admires what Franklin did for it; but few indeed have had the curiosity to inspect his own account of his labours and speculations. This has been not a little unfortunate; for his letters and papers on electricity instruct by their manner, no less than by the facts and explanations which they present. Being written occasionally, as he prosecuted his inquiries, they present a most edifying spectacle of a mind in the progress of discovery. They shew how one step succeeded another; and open to us the secrets of his course. They make us, as it were, an apprentice in his workshop. When an author follows a different course, as that of Sir Isaac Newton; withholds his communications till he has effected his discovery complete, and then merely presents his result with a synthetic proof; instead of taking us into his workshop, and initiating us in his mysteries, he only presents to us the finished commodity; when we are very likely to admire more highly the craft, but much less likely to know how to emulate the commodity.

In the researches of Dr. Franklin, the simplicity and ingenuity of the experiments must afford the most important lessons to every man who is learning to prosecute the physical sciences. Nor is the clearness, accuracy, simplicity, and elegance with which they are described, less remarkable. A tone of modesty distinguishes every thing which the author wrote; so that this is nothing peculiar to the writings on electricity. The mode, however, in which his writings on that subject were produced, gave him an opportunity of happily exemplifying another virtue. As they were sent off from time to time, in description of the several steps of his progress as he made them, it sometimes occurred to him to discover by his subsequent inquiries, that the conclusions which he had previously formed were erroneous. The manner in which he takes notice of these mistakes, while it exhibits a noble instance of candour, affords the most important instruction respecting the circumstances which tend to mislead a man in his inquiries, and that mode of investigation which is most effectual in detecting his errors.

Dr. Franklin's investigations respecting electricity and

lightening seem to have turned his attention strongly to meteorological inquiries in general; and several of the most important of those remaining pieces of his which are found among the letters and papers on philosophical subjects, are of this description. Among these are disquisitions concerning water-spouts, concerning whirlwinds, and other storms, concerning the Aurora Borealis, concerning shooting stars, &c. Connected with these subjects, are some inquiries too, respecting certain appearances exhibited by sea water, respecting light and heat, respecting magnetism, and the theory of the earth, &c.

There is another set of pieces in the same collection which deserve to be mentioned apart. These are his papers, connected with subjects of immediate utility in ordinary life. They deserve the more attention on this account, that they set the first conspicuous example of the application of philosophy to improve the business of domestic economy; an application which was peculiarly congenial to the mind of Franklin, and which has since his time produced speculations of great reputation and considerable value.

The consumption of fuel, an article of great importance in human life, attracted his attention as peculiarly susceptible of improvements from the application of philosophy; and there are several papers on this subject of extraordinary value. Of this nature is his account of the new invented Pennsylvanian fire places, a most ingenious contrivance, which has always appeared to us far superior to any expedient for heating an apartment with little fuel, and the comfort of an open fire, that has yet been proposed. It is so little known in this country, after all the speculations we have lately had about the improvement of fire-places, that we should have endeavoured to describe it, had it been possible to do so intelligibly without the benefit of a plate. In pursuance of the same subject, we have a description of a new stove for the burning of pit-coal and consuming all its smoke; an account of the causes and cure of smoky chimnies; and of the method of contracting chimnies. In this place is found the well-known paper on the art of swimming, of which he was so great a master; a paper on the causes of colds, and on the free use of air, and some papers on other subjects connected with health and sickness. We find here too a description of a new musical instrument composed of glasses; and a paper or two, containing some admirable observations on the subject of music. There are various other miscellaneous pieces which it would be tedious to enumerate.

3. The papers on politics are the most numerous of all, and are here arranged in the third place. They are divided into four kinds: 1. Papers on subjects of general politics; 2. Papers on American subjects before the revolutionary troubles; 3. Papers on American subjects during the revolutionary trou-

bles; and 4. Papers descriptive of America, or relating to that country, written subsequent to the revolution.

Of the papers on subjects of general politics, the greater number are on topics of political economy, as population, wealth, the price of corn, management of the poor, luxury, &c. These papers are to be considered in the light of occasional thoughts, or mere hints, rather than of disquisitions, or matured speculations. Most of them are of a practical tendency, and enter not into general investigation at all. We have heard it objected to these pieces that the author does not seem to have been acquainted with the just principles of political economy. As wisely might it be objected to Galileo that he was not acquainted with the discoveries of Newton. The book in which these principles were first unfolded, principles which it had required the greater part of the life of Smith to develop, was not yet published. That Franklin, whose life had otherwise been so completely engaged, did not anticipate Smith in his profound discoveries, is not surely a matter of surprize. It is a more fit subject of wonder, that where he came upon the same ground, he discovers a degree of sagacity so great, and so close an approximation to the important doctrines which Smith was then in secrecy and retirement exploring.

As a proof of the depth to which the discernment of Franklin penetrated in those difficult subjects, we may adduce his thoughts on a topic which, even now, after the doctrines of political economy have been so fully developed, and are so generally received, so few persons can be found who view in a just light. It is a subject, to which we have frequently, in this work, endeavoured to direct the attention of the public; from a knowledge of the erroneous principles respecting it which generally prevail, and of the false policy which is established by the legislature of our country. It is infinitely to the honour of Franklin's sagacity, that even on a subject like this he anticipated the best doctrines of Smith; and that he stated the principles which must regulate the trade in grain, if that trade is ever placed on a rational foundation. We quote the fragment. It was written merely as a note, appended to the work of a friend. It eminently deserves the attention of the legislators of this country:

"In inland high countries, remote from the sea, and whose rivers are small, running from the country, and not to it, as is the case of Switzerland, great distress may arise from a course of bad harvests, if public granaries are not provided, and kept well stored. Anciently too, before navigation was so general, ships so plenty, and commercial connections so well established, even maritime countries might be occasionally distressed by bad crops. But such is now the facility of communication between those countries, that an unrestrained commerce can scarce ever fail of procuring a sufficiency for any of them. If indeed any government is so imprudent, as to lay its

hands on imported corn, forbid its exportation, or compel its sale at limited prices, there the people may suffer some famine from merchants, avoiding their ports. But wherever commerce is known to be always free, and the merchant absolute master of his commodity, as in Holland, there will always be a reasonable supply.

"When an exportation of corn takes place, occasioned by a higher price in some foreign countries, it is common to raise a clamour, on the supposition, that we shall thereby produce a domestic famine. Then follows a prohibition, founded on the imaginary distress of the poor. The poor, to be sure, if in distress, should be relieved; but if the farmer could have a high price for his corn from the foreign demand, must he, by a prohibition of exportation, be compelled to take a low price, not of the poor only, but of every one that eats bread, even the richest? the duty of relieving the poor is incumbent on the rich; but by this operation the whole burden of it is laid on the farmer, who is to relieve the rich at the same time. Of the poor too, those who are maintained by the parishes, have no right to claim this sacrifice of the farmer; as, while they have their allowance, it makes no difference to them whether bread be cheap or dear. Those working poor, who now mind business only *five* or *four* days in the week, if bread should be so dear, as to oblige them to work the whole *six* required by the commandment, do not seem to be aggrieved, so as to have a right to public redress. There will then remain, comparatively, only a few families in every district, who, from sickness, or a great number of children, will be so distressed by a high price of corn, as to need relief; and these should be taken care of by particular benefactions, without restraining the farmer's profit.

"Those who fear that exportation may so far drain the country of corn as to starve ourselves, fear what never did, nor ever can happen. They may as well, when they view the tide ebbing towards the sea, fear, that all the water will leave the river. The price of corn, like water, will find its own level. The more we export, the dearer it becomes at home; the more is received abroad, the cheaper it becomes there: and as soon as these prices are equal, the exportation stops of course. As the seasons vary in different countries, the calamity of a bad harvest is never universal. If then, all ports were always open, and all commerce free, every maritime country would generally eat bread at the medium price, or average of all the harvests; which would probably be more equal than we can make it by our artificial regulations, and therefore a more steady encouragement to agriculture. The nations would all have bread at this middle price; and that nation, which at any time inhumanely refuses to relieve the distresses of another nation, deserves no compassion when in distress itself."

Nor is it only on particular points that Franklin discovered this soundness of judgment, and depth of penetration in the science of political economy. The great doctrine which Smith established in opposition to the restrictive policy of the mercantile system, is stated in the following article with the utmost precision and clearness:

"Perhaps, in general, it would be better if government meddled no farther with trade, than to protect it, and let it take its course. Most of the statutes or acts, edicts, arrets, and placarts of parliaments, princes, and states, for regulating, directing, or restraining of trade, have, we think, been either political blunders, or jobs obtained by artful men, for private advantage, under pretence of public good. When Colbert assembled some wise old merchants of France, and desired their advice and opinion, how he could serve and promote commerce: their answer, after consultation, was in three words only, *Laissez nous faire*; 'Let us alone.'—It is said, by a very solid writer of the same nation, that he is well advanced in the science of politics, who knows the full force of that maxim, *Pas trop gouverner*, 'Not to govern too much;' which, perhaps, would be of more use when applied to trade, than in any other public concern. It were therefore to be wished, that commerce were as free between all the nations of the world, as it is between the several counties of England; so would all, by mutual communication, obtain more enjoyments. Those counties do not ruin each other by trade, neither would the nations. No nation was ever ruined by trade, even seemingly the most disadvantageous.

"Wherever desirable superfluities are imported, industry is excited, and thereby plenty is produced. Were only necessities permitted to be purchased, men would work no more than was necessary for that purpose."

He expresses himself still more directly in opposition to the mercantile system in the following passage:

"Could Spain and Portugal have succeeded in executing their foolish laws for *hedging in the cuckoo*, as Locke calls it, and have kept at home all their gold and silver, those metals would by this time have been of little more value than so much lead or iron. Their plenty would have lessened their value. We see the folly of these edicts: but are not our own prohibitory and restrictive laws, that are professedly made with intention to bring a balance in our favour from our trade with foreign nations to be paid in money, and laws to prevent the necessity of exporting that money, which if they could be thoroughly executed, would make money as plenty, and of as little value; I say, are not such laws akin to those Spanish edicts, follies of the same family?"

The following paragraph carries the liberal and beneficent doctrine of freedom of trade to a great length, and deserves far more attention than it will receive. Whenever the people are in the mood for war, they seldom can be made to listen to the dictates of truth, or even of interest:

"When princes make war by prohibiting commerce, each may hurt himself as much as his enemy. Traders, who by their business are promoting the common good of mankind, as well as farmers and fishermen, who labour for the subsistence of all, should never be interrupted, or molested in their business, but enjoy the protection of all in the time of war, as well as in time of peace.

"This policy, those, whom we are pleased to call Barbarians, have in a great measure adopted; for the trading subjects of any

power with whom the emperor of Morocco may be at war, are not liable to capture, when within sight of his land, going or coming; and have otherwise free liberty to trade and reside in his dominions.

"As a maritime power, we presume it is not thought right, that Great Britain should grant such freedom, except partially; as in the case of war with France, when tobacco is allowed to be sent thither under the sanction of passports."

If it is considered that these important views in political economy were opened by Franklin, prior to the publication of the *Wealth of Nations*, and that it was a subject which he had never studied systematically, it will appear much more worthy of admiration that he reached those noble conclusions, than that in some other respects his ideas fell short.

We need not particularize the articles on other branches of politics which are found in this part of the collection. The most important are, *On the Impressing of Seamen*; *On the Criminal Laws of England and the practice of Privateering*; *On Smuggling*, and the *Slave Trade*. As ridicule is the chief answer which ought ever to be made to the arguments, if such they can be called, of the advocates of that trade, this piece of Franklin affords so fine a specimen, that it ought to be better known than it is:

"Reading in the newspapers the speech of Mr. Jackson in congress, against meddling with the affair of slavery, or attempting to mend the condition of slaves, it put me in mind of a similar speech, made about one hundred years since, by Sidi Mehemet Ibrahim, a member of the divan of Algiers, which may be seen in Martin's account of his consulship, 1687. It was against granting the petition of the sect called erika, or purists, who prayed for the abolition of piracy and slavery, as being unjust.—Mr. Jackson does not quote it; perhaps he has not seen it. If therefore, some of its reasonings are to be found in his eloquent speech, it may only show, that men's interests operate, and are operated on, with surprising similarity, in all countries and climates, whenever they are under similar circumstances. The African speech, as translated, is as follows:

"Alla Bismillah, &c. God is great, and Mahomet is his prophet.

"Have these erika considered the consequences of granting their petition? If we cease our cruises against the christians, how shall we be furnished with the commodities their countries produce, and which are so necessary for us? If we forbear to make slaves of their people, who, in this hot climate, are to cultivate our lands? Who are to perform the common labours of our city, and of our families? Must we not then be our own slaves? And is there not more compassion and more favour due to us mussulmen, than to those christian dogs?—We have now above fifty thousand slaves in and near Algiers. This number, if not kept up by fresh supplies, will soon diminish, and be gradually annihilated. If, then, we cease taking and plundering the infidel ships, and making slaves of the seamen and passengers, our lands will become of no value, for want of cultivation; the rents of houses in the city will sink one half;

and the revenues of government, arising from the share of prizes, must be totally destroyed.—And for what? To gratify the whim of a whimsical sect, who would have us not only forbear making more slaves, but even manumit those we have. But who is to indemnify their masters for the loss? Will the state do it? Is our treasury sufficient? Will the erika do it? Can they do it? Or would they, to do what they think justice to the slaves, do a greater injustice to the owners? And if we set our slaves free, what is to be done with them? Few of them will return to their native countries; they know too well the greater hardships they must there be subject to. They will not embrace our holy religion: they will not adopt our manners: our people will not pollute themselves by intermarrying with them. Must we maintain them as beggars in our streets; or suffer our properties to be the prey of their pillage? for men, accustomed to slavery, will not work for a livelihood, when not compelled.—And what is there so pitiable in their present condition! Were they not slaves in their own countries? Are not Spain, Portugal, France, and the Italian states governed by despots, who hold all their subjects in slavery, without exception? Even England treats her sailors as slaves, for they are, whenever the government pleases, seized and confined in ships of war, condemned not only to work, but to fight for small wages, or a mere subsistence, not better than our slaves are allowed by us. Is their condition then made worse by their falling into our hands? no; they have only exchanged one slavery for another; and I may say a better: for here they are brought into a land, where the sun of islamism gives forth its light, and shines in full splendour, and they have an opportunity of making themselves acquainted with the true doctrine, and thereby saving their immortal souls. Those who remain at home have not that happiness. Sending the slaves home then, would be sending them out of light into darkness.

“ I repeat the question, what is to be done with them? I have heard it suggested, that they may be planted in the wilderness, where there is plenty of land for them to subsist on, and where they may flourish as a free state.—But they are, I doubt, too little disposed to labour without compulsion, as well as too ignorant to establish good government: and the wild Arabs would soon molest and destroy, or again enslave them. While serving us, we take care to provide them with every thing; and they are treated with humanity. The labourers in their own countries are, as I am informed, worse fed, lodged, and clothed. The condition of most of them is therefore already mended, and requires no farther improvement. Here their lives are in safety. They are not liable to be impressed for soldiers, and forced to cut one another's christian throats, as in the wars of their own countries. If some of the religious mad bigots, who now tease us with their silly petitions, have, in a fit of blind zeal, freed their slaves, it was not generosity, it was not humanity, that moved them to the action; it was from the conscious burthen of a load of sins, and hope, from the supposed merits of so good a work, to be excused from damnation.—How grossly are they mistaken, in imagining slavery to be disavowed by the Alcoran! Are not the two precepts, to quote no more, ‘ Masters, treat your slaves

with kindness—Slaves, serve your masters with cheerfulness and fidelity, clear proofs to the contrary? Nor can the plundering of infidels be in that sacred book forbidden; since it is well known from it, that God has given the world, and all that it contains, to his faithful mussulmèn, who are to enjoy it, of right, as fast as they can conquer it. Let us then hear no more of this detestable proposition, the manumission of christian slaves, the adoption of which would, by depreciating our lands and houses, and thereby depriving so many good citizens of their properties, create universal discontent, and provoke insurrections, to the endangering of government, and producing general confusion. I have, therefore, no doubt that this wise council will prefer the comfort and happiness of a whole nation of true believers, to the whim of a few erika, and dismiss their petition.'

"The result was, as Martin tells us, that the divan came to this resolution: 'That the doctrine, that the plundering and enslaving the christians is unjust, is at best problematical; but that it is the interest of this state to continue the practice is clear; therefore, let petition be rejected.'—And it was rejected accordingly.

"And since like motives are apt to produce, in the minds of men, like opinions and resolutions, may we not venture to predict, from this account, that the petitions to the parliament of England for abolishing the slave-trade, to say nothing of other legislatures, and the debates upon them, will have a similar conclusion.

"HISTORICS."

The remainder of the political papers are all on subjects of American and local interest; but are highly worthy of attention, not only on account of their importance as historical documents, as affording a great insight into the state of public opinion, and the interests of America in very momentous times; but as containing many important lessons in the science of government, and many hints which to the man of reflection may become the foundation of valuable speculations and improvements. The first of the three species, into which these American papers are here divided, relating to circumstances and conjunctures prior to the disputes with Great Britain, contains plans and speculations for uniting more firmly the provinces together in a defensive union against the French in Canada, who had always been exceedingly troublesome neighbours; and for removing certain discontents and uneasinesses which existed between some of the provinces, and in some cases between the provincial governments and the people.

"The papers on American subjects during the revolutionary troubles," relate almost entirely to the disputes between Great Britain and her North American colonies, disputes which in time produced an appeal to the sword; and at last the total separation of the colonies from the maternal country. They afford an interesting picture of the progress of those disputes from the first expressions of dissatisfaction to the last stage of exasperation. The greater part of them are intended to explain

and prove the reasonableness of the American objections to the pretensions of Great Britain. At present there is little diversity of opinion about the question; and we can coolly form a judgement of that spirit of domination, of that pride and self-sufficiency, which hastened a rupture between nations whose interests could never have been identified, a rupture which must have happened sooner or later, and from which we have suffered so little evil.

Abundant evidence is afforded by these papers of the sincerity with which Franklin wished for a reconciliation between the two countries. Indeed he appears to have regarded their union, and the circumstances in their situation which tended to dissolve it, with rather less than his usual sagacity. He had formed to himself a certain magnificent and dazzling picture of national prosperity which was to be realized by their continuing one people; and it seems to have been with pungent regret that he was at last compelled to abandon these flattering prospects.

One thing, however, is exceedingly remarkable, the confidence with which, from the beginning, he anticipated the success of his countrymen. Though he talks of the struggle, as a thing greatly to be deplored; though it was his opinion that neither the United States nor Britain would advance so fast in the career of improvement, as if they had remained in friendship and union, he never once, even to his most intimate friends, expresses the doubt of a moment that the resistance of the Americans would be effectual.

"The papers descriptive of America, or relating to that country, written subsequent to the revolution," are not very numerous. With the exception of that, containing remarks concerning the savages of North America, they are chiefly papers of advice to the inhabitants of the United States in different parts of their affairs. That for example on the "Internal State of America," is merely an exhortation to his countrymen to contentment, and to improve their circumstances, by shewing how favourable and susceptible of improvement these circumstances were. One of the longest and most important of the pieces in this part of the collection is that intitled, "Information to those who would remove to America." Though immediately intended only to correct the misapprehensions with regard to that country into which many persons were apt to fall; and to prevent those discontents which such persons were disposed to express, on finding when they landed in America, a very different scene of things from what they expected, it conveys much important knowledge with regard to the state of America, and with regard to the course which affairs naturally take in a country so situated as the United States.

4. The last part of this collection of the writings of Dr. Franklin is entitled, "*Papers on Moral Subjects*, and the

Economy of Life." On this a few words will suffice, as, with the exception of the papers entitled "The Busy-body, and a Dialogue between Dr. Franklin and the Gout," the whole consists of those pieces which have been published along with his life, under the title of "Essays after the manner of the Spectator," and are in every body's hands. The Busy-Body are a few papers of a humourous cast, on some of the common topics of life, written to attract attention to a Philadelphia newspaper in which they were published. This is the first time they have been reprinted; they are entirely new therefore to the European public. Though they sufficiently mark the genius and intelligence of Franklin, there is nothing in them particularly striking. The Dialogue between Franklin and the Gout is nearly new to the English language; and the editor says he has no other authority for ascribing it to his author, but its appearance with his name in a small collection of his works published a few years ago at Paris. What we have here is only a translation from the French copy.

The subject most sedulously laboured in these pieces of Franklin is that of industry and frugality. It is his favourite theme. He places it in a great variety of lights; and these the most attractive imaginable. If persuasion be the end of eloquence, if an exquisite choice of means to catch the attention and conviction of those whom one addresses be its aim, we would ascribe to those Essays the highest praise of eloquence. He had experienced, in his own case, the wonderful efficacy of industry and frugality in producing happiness, and raising a man to usefulness and respectability. And from the great proportion of mankind to whom the virtues of industry and frugality are of primary importance, from the infinite advantages which a general observance of them would produce in the world, hardly any service of greater value could be undertaken for his fellow-creatures.

The style which is observed in these writings is of a character peculiar to itself. It is the Franklinian style, and well deserves to mark a species. There is nothing which can be compared to it in the English language. It is of extraordinary simplicity. It is in the tone of the most familiar conversation, and employs, with predilection, the most familiar words and phrases; yet it preserves all the air of the most perfect elegance. That property of style which the French denominate *naïveté*, is more exquisitely exhibited in some of the pieces of Franklin, than in any other modern writings with which we are acquainted.

We have met with an observation in some author, who no doubt thought he was very profound, that the peculiar simplicity and familiarity of Franklin's style was acquired by his writing originally for the Americans, among whom there were

no gentlemen, no persons of liberal education, and no persons who would have properly understood an elevated style. This is mistaking the fact, both with regard to the Americans, and with regard to human nature. The great body of the people in America, who read any thing, resemble exactly the great body of the people who read any thing in Great Britain, and are equally well educated; that is far better than the same order of people in any other country in the world. They are the middling sort of persons, the shop-keepers, the farmers, and the better kind of tradesmen, persons to whom chiefly such moral and political writings as those of Franklin are addressed in this country. The writer equally mistook the fact in regard to human nature. Such persons are not in general most captivated with a simple stile, as the *Meditations*, &c. of Hervey, and other popular books abundantly testify; nor would the simple style of any author but one of consummate abilities have any charms for them.

A very remarkable feature in the character of Franklin, which these papers contribute so fully to depict, is, the philanthropy and beneficence, which, besides his prudence and his probity, give birth to so many of his actions. He even made a study of the means of doing good to his fellow-creatures; and a great portion of his writings, as well as of his civil acts bear testimony to the rank which this noble purpose maintained in his thoughts.

To the general collection, thus arranged, of the writings of Franklin, the editors have joined an appendix, containing some of his letters, three letters of other persons descriptive of his character, and a pamphlet entitled "*Plain Truth*," which was never before published in Europe, with a few short papers on other subjects. The pamphlet is an exhortation to the inhabitants of the province of Philadelphia to take arms for their own security in the time of that war with France which preceded the disturbances between the colonies and Great Britain. We are sorry that the letters are not more numerous; and in this chiefly we think that the public have reason to complain of the editors. We believe the other papers of Franklin, were unfortunately placed beyond their reach. But many of his letters must be in the hands of his numerous correspondents, or of their descendants; and might, we think, have been procured. We can venture to say, that whoever shall succeed in making any tolerable collection of them, will perform a most acceptable service to the public.

ART. X. *Letters from a Mother to her Daughter, on Religious and Moral Subjects.* By M. S. 12mo, 4s. 6d. Rivingtons. 1806.

IN the short "Introduction" to these letters, we are told

that "they are submitted to the eye of the public, under the idea that the Advice which they *breathe* may be beneficial to the rising age;" which we think probable enough: but the editor proceeds to inform us that "*It is to be supposed* that the affectionate author was under the necessity of leaving the object of her tenderness under a relation's care whilst she undertook a voyage to the West Indies, for the purpose of establishing her right to some disputed estates." This was surely unnecessary, unless it be necessary that every book written for the benefit of the fair sex should wear an air of fiction. This lady's letters which are dated from Kingston in Jamaica, would have lost none of their effect had they been dated from Kingston in Surry, or Kingston upon Hull, and, in our opinion, the fair writer would have had a much better opportunity in either of the last mentioned places for consulting the authors she quotes, than in any part of the British West Indies; and would besides have had more leisure to think of the various subjects connected with a young lady's education, than when her time and mind were employed in "establishing her right to some disputed estates" against Jamaica attornies and negro-drivers.

The work, however, divested of this foolish piece of fiction, may be recommended with safety and much advantage to the attention of young ladies about to enter the world of independence, pleasure, and fashion. The author, steering between the extremes of a rigid and impracticable morality, and that loose system which without professed rules or prescribed method threatens to equalize the ladies of London and of Paris, delivers the maxims of sound sense and experience on a variety of the most important subjects of religious and moral life. If she does not always surprise us with novel opinions, or strike out new lights, she gives the result of what has been written on the subject of female education, in a plain, perspicuous and affectionate manner, and illustrates some familiar sentiments by short extracts from Blair, Beattie, Gisborne, Gregory, Mrs. Moore, Mrs. Chapone, and other writers of established reputation.

The following short history will probably confirm the opinion we have given, and induce our young readers to add this to the many valuable publications which have lately appeared on the subject of female character and conduct:

"I began this interesting theme, (*friendship*) by observing that mothers, in general, were not sufficiently anxious to study the character of their daughters' friends, for though they cautiously guard them against the artifices of the other sex, they seem to forget the possibility of any deceptive motive influencing their own. To prove that this is a mistaken opinion, and to strengthen the force of the remarks I have made, I shall close my letter with the history of two young ladies, with whose characters I was intimately acquainted, in my early days.

"Emily Wentworth, one of my school-fellows, was the daughter of a gentleman of large fortune, the value of which was increased, in the opinion of the world, by his being *nobly allied*; and as Emily was the only pledge of conjugal affection, she was at once the inspirer of her father's tenderness, and the object of his pride. To a person lovely beyond the power of description, was united a pliancy of disposition, and an ingenuousness of mind, which not only called forth the fondness of Mr. Wentworth, but created a kind of universal esteem. Our age, our situations, and our natural propensities, imperceptibly excited a mutual regard; but about a twelvemonth after the contract of friendship was formed between us, it was broken by the arrival of a new scholar, whose name was Ward.

"Miss Ward was placed under the care of our governess as a par-lour boarder, in consequence of having recently lost her mother, and was upwards of fifteen when she came to school; but in policy of disposition, and depth of manœuvre, she was equal to a person twice her age. She had been educated under the tuition of a French governess, who had initiated her into all the plans of intrigue; she both danced and sang with peculiar excellence, and was a perfect connoisseur in every article of dress. Her father had made the law his profession, but, having married a lady of some property, was transformed into a country squire, and though the whole of his fortune did not amount to more than nine hundred per annum, he lived as expensively as if it had been treble that sum. Besides the young lady, who will make a considerable figure in my little history, Mr. Ward had another child, who was an ensign in the army, and one of the most dissipated young men in town.

"I am inclined to believe that Fanny Ward was placed under the care of Mrs. Fenton for the purpose of forming an intimacy with my ill-fated friend: as, from the moment of her becoming one of the family it was evident that her attentions were actuated by design. When any interested motive influenced her conduct, her manners were pleasing and fascinating to a degree; but when no object was to be obtained, she did not think it necessary to conceal the imperious turn of her mind. Towards Emily she behaved with a tenderness and solicitude calculated to inspire both gratitude and regard, and I soon had the mortification of perceiving that she had supplanted me, in the unsuspecting girl's heart.

"As the amiable object of my tenderness had the misfortune to lose her mother a very few months after her birth, she passed the vacations alternately with her father's only sister, and at our house. Judge then, how great must have been my astonishment when I was one day naming with delight the approach of the time when we were to break up, to hear her say she had given Fanny Ward an absolute promise, and had asked her father's permission to pass the next vacation with her. I was too sensible of the injury that had been done to my friendship, to utter a single word of complaint; yet still I felt it an absolute duty to point out the danger to which my unsuspecting Emily was exposed. Young Ward was continually making excuses to visit his sister, and was always laden with fruit as presents to her friend; in short, though I was not sixteen, yet I discovered the depth of the design, and the artifice of the plan,

"My governess, though a very good woman, kept her scholars at such a distance, that I dared not even venture to think of making her acquainted with my fears, but to one of the teachers I could not help disclosing them, though she merely laughed at what she termed a childish conceit; and advised me, before I attempted to make such *important discoveries*, to wait until I had acquired a little more knowledge of human nature, by mixing with the world. Thus unfortunately checked in the ardour of friendship, I thought it most prudent not to interfere; but to impart my fears and apprehensions to my mother as soon as I arrived at home.—Every thing seemed to conspire for the luckless girl's ruin. I found my poor mother just recovering from a low nervous complaint, which prevented her from making any immediate exertion to serve my imprudent, and too credulous friend. With the aunt of Emily my mother was very intimate, and she promised to make her acquainted with my suspicions the first time they met, yet still she had no idea that a girl so young and so artless, could have any idea of carrying on an intrigue. Ill-fated confidence! unfortunate incredulity! how destructive did it prove to my poor Emily's peace, for not a week had elapsed after the holidays, when I had the misery of hearing that the unfortunate girl had eloped! Gretna-Green was the spot from whence she dated her misfortunes, and she was accompanied in her flight thither by her treacherous friend; who from the first moment of coming to school had been the agent of her brother's artifice, and the shameful coadjutor in all his wicked plans. ••

"Mrs. Wentworth's jointure had been settled upon Emily, and in such a manner, that she could claim it upon her wedding-day; this circumstance was known to young Ward's father, who iniquitously aided his son's designs.—It would be in vain attempting to describe Mr. Wentworth's sensations, when he was first made acquainted with the un dutiful conduct of his child; yet parental fondness pleaded too strongly in his bosom for him to deny that forgiveness, which his repentant Emily implored. He not only readily resigned her mother's jointure, but purchased for his unprincipled son-in-law, a company in the guards, bought them a house, furnished it with elegance, and settled upon his daughter fifteen thousand pounds.

"Such unexpected generosity must have made an impression upon any mind that was not completely depraved; but the husband of Emily was incapable of gratitude, and the liberality of his father-in-law only encouraged him in vice. Drinking, gaming, and every species of extravagance, he now indulged in without constraint; and so violent was his temper, that the ill-fated victim of his artifice dare not even utter a word of complaint. The despicable being who had so cruelly supplanted me in my Emily's affection for two years, contrived to drive my image from her heart; but the cruelty of her husband's conduct, united to the altered behaviour of his sister, taught her the value of *that friendship* which she had once despised, and that conviction which pointed out the sincerity of my affection, impelled her to throw herself into my arms!

"Even now, my beloved Louisa, I cannot think of that unexpected interview, without in some degree feeling the shock it produced, for the being I pressed to my heart was so completely altered,

that scarcely a resemblance of her former self could be traced! 'You have been dreadfully ill, surely, my dear Emily?' said I the moment I recovered from the surprise our unexpected meeting had produced; 'Ill indeed,' she replied, with a look never to be forgotten, at the same time throwing herself into my arms.—'Oh my friend!' she exclaimed, clasping her hands together, 'I am totally unworthy the precious drops you shed; for we ought silently to bend under those misfortunes which we are imprudent enough to bring upon our own head.'

"I said every thing in my power to palliate her conduct, and prevent her from augmenting her sufferings by reverting to their source; but this was in vain, for self-condemnation increased the weight of those afflictions, that sat so heavy upon her heart. Her husband and sister were at this time at Cheltenham with a large party of their dissipated friends, and my poor Emily finding herself too ill to participate in their amusements, had requested permission to remain at home. All that friendship could devise, or affection instigate, was done to remove her disorder, and lessen the weight of her grief; but alas! my Louisa, each day more firmly convinced me that her disease would defy the utmost power of art. Though her husband was informed that her complaints were increasing, yet he was continually framing some excuse for not leaving his friends, and as this circumstance seemed to afford her real pleasure, Mr. Wentworth did not chuse to press his return. This anxious parent, though he knew her happiness was gone for ever, could not even support the idea of her loss, and was continually calling in the aid of some new physician, to relieve that most *incurable* of all disorders, a *broken heart*. One day he would implore them to send her to Lisbon; another, he would solicit them to let him remove her to Bristol or Bath; but at length the dear girl intreated him to allow her to remain where she was, and die in peace.—'My dear father,' said she, 'you know not how much your anxiety afflicts me, for I feel myself unworthy of your tenderness and grief, my time is come, I meet it with resignation, ah! rather let me say I meet it with *delight*; for even for *your sake* (much as I owe you) I cannot say I wish for an extension of life! *You*, my best of parents, easily forgave my error, but I could not so easily forgive myself; I have severely *felt* the *effect* of *disobedience*, but I receive it as a punishment, and have endeavoured not to repine. Neither the healing springs of Bristol, or the balsamic air of Lisbon, can cure a disease that is seated in the heart; I implore you then not to think of a removal, for I feel that all my sorrows will soon be hushed into peace!'

"The apprehensions of my dear, ill-fated friend, were but too well founded, for in less than a week after this conversation she expired! and never shall I forget the anguish which I suffered, or the vacuum which her loss made in my heart! For a few months after her death, her abandoned husband lived in the same expensive style, but at length finding that the patience of his creditors was exhausted, to avoid the horrors of a prison, he put an end to his life.—The artful girl who had been the cause of my poor Emily's misfortunes, united herself to an Italian, who pretended to be a man of high rank, who finding his expectations deceived with regard to his father's for-

time, left her laden with the burden of all his debts; and after encountering for several years all the vicissitudes of fortune, she died unlamented in the utmost distress."

We would particularly recommend Letters VI. and VII. on the duties and obligations of the marriage-state. Letter VIII. on Amusements, is perhaps no less valuable, and will not be the less pleasing that the writer does not wish to prohibit, but to regulate amusements. She has not been very successful, however, in entering the lists with Mr. Wilberforce, respecting the theatres. Mr. Wilberforce, she observes, "seems to consider the theatres as inauspicious to piety, and as places to which a Christian ought not to resort." "But," adds our authoress, "if he did not choose to be present at a play, because the play-houses were frequented by unamiable characters, he might on the same ground of argument abstain from the senate, or the sanctuary!" And so he certainly would, if attendance on the senate or the sanctuary was no more a commanded duty than going to the theatre. But our author knows, or ought to know, that Mr. W.'s objections to the theatre attach as much to the amusement itself as to the company, and every body knows that the latter is only a consequence of the former and takes its character from it. Nay, she has in some measure proved Mr. W.'s point, by admitting that "it has long been the fashion to contaminate the language of the drama with a mixture of ribaldry and obscurity." In truth, the whole of her observations on this subject shew the timid and irresolute mind of one who has not considered it with sufficient attention. As to her cautions against masquerades, Sunday-concerts, &c. they are consistent with good sense and may be read with improvement.

ART. XI. *A Course of Mathematics, designed for the Use of the Officers and Cadets of the Royal Military College.* By ISAAC DALBY, *Professor of Mathematics in the said College.* 2 vols. royal 8vo. pp. 931. London, Glendinning. 1803, 1806.

THOUGH we do not find any civilized people that are moderately numerous, either among the ancients or the moderns, who have not cultivated mathematical knowledge, yet it does not appear that all have made an equal progress. This difference may be attributed conjointly to those of climates, of governments, and sometimes of particular circumstances which impress upon a nation a general motion towards certain objects. Thus, to cite only a few remarkable examples: the Greeks placed under the most benignant skies, and long enjoying a rational freedom regulated by the wisest institutions, have led the way in letters, arts, and sciences; in all which they excelled. The Romans, for many ages occupied solely by their conquests, could boast of orators, historians, and poets, who were formed in the midst of their intestine divisions: among

them, the talent of eloquence became a mean almost as certain as the quality of genuine heroism, to attain the highest honours of the republic; but this people evinced little relish and as little genius for the arts and sciences, because they were not conducive to the acquirement of like honours. From time immemorial the Chinese have considered themselves as adorned by the possession of mathematical knowledge; most of their emperors have been professedly admirers and encouragers of the abstruse sciences; and the country they inhabit is especially favourable to the making of astronomical observations: yet notwithstanding this concurrence of so many advantageous circumstances, the sciences always remained among them in a state of mediocrity and of languor; and their astronomy is at the present time much upon a level with the European astronomy of the sixteenth century. The reason is obvious; for the Chinese nation being superstitiously attached to its ancient customs, appears on that account divested of that active inquietude which ardently seeks for novelty, and thence strikes out discoveries.

Similar differences exist among the tastes, the genius, and the progress of individuals; and, if this were the place to sketch the natural history of the human mind, we might trace them to analogous causes. Each man has his particular turn of thought, which prevents his being carried with indifference towards every subject. An ordinary understanding may suffice to comprehend the elements of mathematics, and even to make several useful applications: but those who would extend their inquiries to the geometry of curves, to the theory of the motion of fluids, and to the transcendental and celestial mechanics, must be aware that the progression of principles and of reasonings becomes more complicated at every step, requiring a force of attention and a sagacity of investigation which few men possess. He who is destined to become a great orator, or a great poet, must unite to a brilliant and prolific imagination, an acute judgement improved by the contemplation of excellent models: he who is calculated to shine as an eminent and inventive mathematician, must likewise possess a rich and fertile imagination, ready in the suggestion of expedients, of analogies, and of figurative representations of the subjects under consideration; and with such an imagination must be combined accuracy, perspicuity, and depth.

The objects of mathematical inquiry are almost infinitely varied; yet the students of mathematics may nearly all be arranged under three distinct classes: those who study for the purpose of communicating to others the knowledge they have acquired; those who study with a view to strengthen the reasoning faculties, and discipline them in the true method of searching after truth; and those who study in order to acquire

a sufficient store of mathematics for practical application in various employments in future life. Of these classes it is manifest that the two latter alone can be satisfied with the perusal of a single course; and for the use of different persons falling under these subdivisions, various Courses of Mathematics have been published; as on the continent, those of *Wolffius*, *Ozanam*, *Belidor*, *Camus*, *Lacaille*, *Lemoine*, *Langsdorf*, *Bezout*, *Saurin*, *Bossut*, *Lacroix*, &c.; in England those of *Leybourn*, *Sir Jonas Moore*, *Martin*, *Emerson*, *Webster*, *Davison*, *Donn*, *West*, *Vince and Wood*, *Horsley*, *Hutton*, &c. It is hence evident that the idea of a course of mathematics is far from being new; and it therefore becomes natural to expect, or at least to wish, that the author of the present *Cursus* may have profited by the excellencies, and have guarded against the errors, of his predecessors: how far this has been verified may be concluded from the following account of his performance.

The first volume of Mr. Dalby's work treats of Arithmetic, (including Logarithms,) Geometry, Plane Trigonometry, and Mensuration, with Land Surveying. The second comprizes Algebra, Conic Sections, Mechanics, Hydrostatics, and Pneumatics. It would be unjust to affirm that these volumes do not contain much valuable matter: for how, indeed, could it be otherwise when a respectable mathematician makes a free selection of particulars from those who have gone before him? But we must object to this author's arrangement of his subjects, to his method of treating them, and to his omission of some important branches of mathematical science.

First, with regard to arrangement: we by no means approve the plan adopted in treating arithmetic. When a subject is in itself generally reckoned dry and ungratifying by a pupil, as he enters upon it, one of the first objects of those who profess to teach it is to conquer the aversion (as far as can be,) by presenting at an early stage of the progress some proofs of its utility, in well selected practical applications. It is for this reason that most writers of elementary books of arithmetic give a few entertaining examples even in the first four rules; while our author, on the contrary, as if to deter the pupil by the apparent difficulty and unprofitableness of the study, lays down all the rules for vulgar and decimal fractions, and fills more than 60 pages of his work, before he exhibits the utility of arithmetic in casting up a common account. Similar objections would apply to other parts of the work. Again, we disapprove of the Trigonometry and Mensuration being placed before the Algebra: for the consequences of this are, that many of the demonstrations of the rules in mensuration are necessarily given in a very perplexed and awkward form, some of them indeed furnishing operose methods where an analytical investigation would have given simple ones,—that some useful

rules are omitted entirely,—and that several important investigations connected with plane trigonometry can find no place.

Secondly, we object to this author's method of treating several of the subjects, independent of their mutual arrangement. We are not unreasonable enough to expect that a work like the present, or indeed any mathematical work of the present times (after such rapid and extraordinary advances have been made) should contain much matter that is essentially new; but we conceive, notwithstanding, that every such fresh performance should exhibit throughout traces of the same individual hand, and that whatever is adopted from other authors, though taken in substance should be so changed in its shape as to give the whole composition a cast of oneness, like different metals incorporated by fusion in the same crucible. Far from finding any thing like this in Mr. Dalby's course, we are presented with a collection of isolated dissertations, instead of compact masterly treatises: this is especially the case in the algebra, the parts of which appear like separate articles in an Encyclopedia. Lacroix in his *Essais sur l'Enseignement** characterizes such compilers of elementary works with much accuracy: *Ils ressembloient assez, (says that able geometer,) au peintre malhabile qui, se proposant de composer un tableau sans en exécuter les parties, couperait une tête dans l'un de ceux d'un maître connu, une jambe dans celui d'un autre, et collerait ensuite sur sa toile tous ces lambeaux, aussi différens par le style de dessin que par le coloris.*

We think, too, there is some reason to complain of his frequent unacknowledged imitations and adoptions of parts, from another late Course of Military Mathematics, we mean Dr. Hutton's. Thus, Dr. Hutton, after the algebraic definitions, gives some examples of the method of finding the numeral values of analytical expressions; so does Mr. Dalby: Dr. H. gives a method of approximating to the roots of equations founded upon the rule of Double Position; so does Mr. D.: Dr. H. deduces the fundamental property of each conic section from the cone itself, and the rest independently of the solid; so does Mr. D.: Dr. H. enunciates the corresponding theorems relative to the ellipse and the hyperbola in very nearly the same words; so does Mr. D.: Dr. H. investigates the rule for the paraboloid at the end of the theorems respecting the parabola; so does Mr. D.: Dr. H. deduces a formula for the determination of altitudes by the barometer and thermometer, in a very peculiar way, decidedly his own; Mr. D. deduces the same formula in the same manner, and for aught a reader of his work can tell, by a process as decidedly *his own*. This parallel we are sorry to remark might be carried much farther had we the inclination to pursue it.

* Vide Literary Journal, Second Series, vol. ii. p. 321.

But it is time to proceed; thirdly, to speak of our author's omission of important particulars. We shall not lay much stress upon his omission of the doctrine of circulating decimals; though, in our opinion, every system of arithmetic (and with such, as we have already observed, this course commences,) is incomplete, which does not comprize that doctrine, exhibited not in the usual multiplicity of rules, but in the simple, unforbidding form it admits of. But who can rest satisfied with the slight and inadequate manner in which the subjects of hydraulics, pneumatics, and the resistance of fluids are here treated? It was, we are aware, impossible to discuss these topics with much more fulness independently of the Fluxionary or Modern Analysis; but why was that Analysis excluded? Let us hear Mr. Dalby:

"The experience of two or three years proves that it will not be necessary to extend the Course beyond this [the second] volume for the use of the College. Those officers or cadets who may gain a thorough knowledge of the principal matters contained in both volumes during their stay, and are inclined to continue the study of mathematics after quitting the Institution, will consult books professedly written on the higher branches, and pursue their researches without the assistance of a master."

Now, on the contrary we say, they will not consult books written "professedly on the higher branches," or at least, if they do, ninety-nine out of a hundred will throw them down in disgust, because they understand neither the notation nor the principles assumed, but find the whole as "a sealed volume." If Mr. Dalby's conclusion from "the experience of two or three years at the College" be well founded, it is painful to remark the great inutility of the institution, except as a School for the Drill. For what but a mere name is military education, which does not enable the student to apply his theoretical knowledge to the practical purposes of his profession? And what military practice beyond the manual and platoon exercise can be well conducted by an officer who is ignorant of the fluxionary calculus, or some other of similar import? A military officer ought thoroughly to comprehend the nature and operation of the principal machines, and hydraulic engines, so as to compute readily their effects in proposed situations, or their required positions to produce a maximum effect. And to accomplish these and other desirable objects; which we need not here enumerate, without the enlargement of the mind by an acquaintance with "the higher branches" is as impossible as to empty the Ganges into a tea-cup or to enclose the earth in a nutshell. Hence the comparative uselessness of such a Course as the present, for all the grand purposes which mark the value and importance of mathematics in military education.

On the whole it will be seen that our opinion of Mr. Dalby's

performance is not very exalted : it is much better calculated for many other purposes, than for that which ought always to have been kept in view during its execution : its numerous practical exercises may render it of some utility in schools for the lower forms, under the direction of a master who is capable of a judicious selection ; but even this subordinate end would have been better answered had the volumes been of a smaller size, which they might have been without a diminution of their contents. The part this gentleman formerly sustained in the trigonometrical survey induced us to think favourably of his talents as a mathematician ; but the perusal of these volumes has convinced us more than ever, that nothing can be more distinct than the possession of mathematical knowledge, and of successful facility in communicating that knowledge to others.

ART. XII. *Chironomia: or a Treatise on Rhetorical Delivery; Comprehending many Precepts, both Ancient and Modern, for the Proper Regulation of the Voice, the Countenance, and Gesture. Together with an Investigation of the Elements of Gesture, and a New Method for the Notation thereof; illustrated by many Figures. By the Rev. GILBERT AUSTIN, A.M.* 4to. pp. 600. 2l. 2s. Cadell & Davies. London; 1806.

THE Greeks and Romans were, as far as we know, the only nations of antiquity that made great advances in the sciences and liberal arts. What remains of their literary history clearly shews how indefatigable their exertions were towards the attainment of useful knowledge.—Physics were, however, but imperfectly known by them, and their chief attention was paid to poetry, to morals, to criticism, and oratory. The celebrity which the Greek and Roman writers have acquired is universally acknowledged to be justly due to their uncommon deserts. They afford models of the greatest excellence, which have been studied and imitated by all the civilized nations of modern times.

The specimens of eloquence which antiquity has transmitted to us, are much calculated to give us the highest idea of their oratorical talents. Indeed, their forms of government, their courts of law, as well as their general customs and manners, contributed very powerfully to excite emulation among the citizens. Rhetorical talents paved the way to the highest offices in the state, and at all times, when dexterously managed, had an almost irresistible influence upon the measures adopted by the commonwealth.

When such inducement was thus held out to cultivate public speaking, it is not surprising that a very general desire should prevail among the generous youth to excel as orators. Accordingly, the education of youth had a principal reference to-

was improving them in the arts of composition and delivery. The greatest masters of antiquity have taken a very extensive view of the subject, and have pointed out the relation and connection which exists between oratory and all other branches of knowledge. They have described with great minuteness the absolute necessity of bestowing the most laborious attention upon the pupil at a very early period of life, that no vicious habit either with regard to pronunciation or gesture may be formed. In short whilst the young student attended the schools of rhetoric, all his exercises, all his studies, and even his hours of relaxation were made subservient to the attainment of the favourite object. Its importance was estimated much higher in ancient times than we can form any adequate idea of. It not only constituted a distinct profession, but excellence as an orator was the great object of the ambition of the most illustrious statesmen—of Pericles—of Demosthenes—of Cicero, and of Cæsar.

The change which has taken place, may be very easily accounted for, principally from the forms of government which have prevailed in modern Europe, and the political relation which the different powers bear to each other, and partly to the vast accession of knowledge which has been made to the ancient stock, which by its charms has withdrawn multitudes from the prosecution of the same or similar studies with the Greeks and Romans. It will be readily allowed that the most favourite soil for eloquence to flourish, is a free country. Wherever the energies of the mind are repressed, and the orator is not permitted to make what use he pleases of the rich stores which his imagination may furnish, the noble effects which eloquence is known to have produced can never be accomplished. Beautiful as some of the encomiastic orations of the French (for example) are, they are not to be compared in their style of eloquence with those which have appeared under free governments.

None of the governments of Europe enjoy as much liberty of expression as the British. It might have been expected too from the mixed nature of its constitution that the public attention would have been much more generally called to the cultivation of eloquence than has really been the case. The British senate is a noble field for displaying powers of oratory, and it would be unfair not to give that illustrious assembly its just tribute of praise.—Yet there are few comparatively speaking who have distinguished themselves by the superiority of their talents in this respect. The number of those individuals who have arrived at great theatrical eminence is proportionally much greater. Pulpit eloquence (a species unknown to the ancients) has scarcely every appeared among us. It must also be confessed that the number of eloquent pleaders at the bar has been very small. Towards the beginning of the last century orator

Henley attracted very general notice. Many parts of his system were undoubtedly absurd, but his extravagant pretensions roused the attention of the public to the art of delivery, and since his time there have been individuals who have devoted their labours to the instruction of the youth in oratory. Among that number the Reverend Gilbert Austin, master (as would appear) of an academy near Dublin is to be ranked. The fruit of his labours as well as the plan which he has pursued he now submits to the public under the title *Chironomia; or a Treatise on Rhetorical Delivery*. In this work he not only delivers many precepts for the proper regulation of the voice, the countenance, and gesture, but investigates what he calls, the "Elements of Gesture, and a new Method for the Notation thereof."

The author in his preface boldly lays claim to the merit of originality, and does not hesitate to affirm that whatever other recommendations his work may have it possesses the charms of novelty.—He speaks in a tone of confidence upon this subject which is calculated to produce an unfavourable impression on the mind of the reader.—Such is his conviction of the truth of his opinions, that he examined the writings of others either to support his opinions by their authority, or to be prepared to vindicate them where any difference should appear irreconcilable with the principles which he had adopted. The spirit of enterprise indicated in the last clause of this sentence, however, is confined to the preface alone, for in the course of the work not the most distant approaches are made to such an attempt.

It is of the utmost importance to define accurately the terms which are employed in a work which proposes to treat of any art or science. Accuracy of thinking is nearly allied to accuracy of expression; and, accordingly, those who have benefited mankind most by their writings have been remarkable for the latter. We are sorry that Mr. Austin has laid himself so open to criticism in consequence of the frequent use of vague and indefinite words. The first sentence of the Introduction, for example, if it be not nonsense is exceedingly objectionable. Perspicuity was here particularly requisite, because this single sentence contains all which he thought necessary to say, under what he has entitled "General Division of the Subject." But it would be difficult to say whether it be a definition, a description, or a division. After complaining of the little attention paid to oratory by the inhabitants of Great Britain, and contrasting with this the pains which the ancients bestowed upon it he treats in the first chapter of the voice. No person who is in the least acquainted with the nature and principles of Oratory, but must acknowledge that the most powerful effects are produced by the proper management of the voice. He who has made such progress in the art of oratory as to be able to manage his voice

skillfully, is no small proficient. Other qualifications are necessarily connected with it. And as it is true that no good orator ever existed who had not a command over the tones of his voice, so it equally holds good that those who display a complete command over the voice have also other qualities which recommend them as public speakers. They are intimately related the one to the other.

Loudness of voice is certainly of considerable advantage to every speaker. It is impossible any audience can be affected unless they hear, but this is equally true in modern as in ancient times. Human nature is always the same, and the quotation from Horace (p. 31) is equally applicable to our own age as to any other. The truth is that no man ever was a favourite speaker, even with the mob, who had nothing else to recommend him but the loudness of his voice. Tones and gesture as well as other circumstances have always been superadded. The quotations from Homer which are introduced in the original, and in a translation, serve no other purpose than to enhance the price of the book.

Mr. A. following the plan which the ancient rhetoricians had adopted, considers first, the nature of the voice, and secondly, the management of it. The nature of the voice is again divided into quantity and quality.

Under these separate heads there is an appearance of something like arrangement; that is, the perfections and imperfections are enumerated in different columns. But a careful reader must soon perceive that the author attached no very accurate ideas to the difference between quantity and quality of voice. In the former, we are told, are considered as perfections of the voice—the body or volume—the compass—the soundness and durability. What strange inadvertency is it to speak of the quantity of the compass—the quantity of soundness or of durability of the voice? Quantity refers merely to the strength or weakness of the voice. Quality to the tones of which it is capable. This simple distinction is far more philosophical than the random arrangement Mr. Austin has adopted.

The rules with respect to the management of the voice are arranged by our author under the heads of—I. Articulation, II. Pronunciation and accent, III. Emphasis, IV. Pauses, V. Pitch, VI. Quantity, VII. Modulation and Variety, VIII. Tones. Under these different heads is to be found a variety of judicious observations. Originality was not to be expected upon so trite a subject. The second chapter contains general precepts with respect to the voice. This is merely an abridgement of what others had delivered, and though extremely superficial may be read with advantage.

An attempt to say very fine things, has made our author when treating of the countenance express himself bombastically;

his genius does not appear to be capable of great exertion, though even in this respect he will bear to be compared with Sheridan, Walker, and others who have written upon the same subject. The ancient teachers of eloquence exemplified in their works to what eminence they were desirous their pupils should aspire. Their works display evident tokens of real genius, and of the proficiency they had made in the art of composition, while those who have succeeded them in the same profession among the moderns, have seldom arrived at mediocrity. Few of them can be safely pointed out as models of good writing.

It is not intended to deny that the science of physiognomy has some foundation in human nature, but it surely does not betray great scepticism to withhold our assent to the wild reveries of Lavater. Mr. A. informs us "that the distinction made by that philosopher between physiognomy and pathognomy will be found worthy the attention of the public speaker."

P. 87. The former is the knowledge of the signs of the powers and inclinations of men—the latter, the knowledge of the signs of the passions. What influence the knowledge of such a distinction can have upon any public speaker is inconceivable by us. Definitions introduced in this manner have an air of philosophical acuteness and precision, but nothing is more distant from either. Such vague expressions are merely an apology for ignorance; such refined subtleties are altogether inconsistent with the rules of philosophizing.

It must be admitted that the composition of a work on the art of delivery is exceedingly difficult of execution; the observations must necessarily be very general, from the impossibility of describing by language those nice shades of expression which have been so skilfully employed by the most celebrated orators, and produced such extraordinary effects upon the minds of the hearers. Dry, abstract rules never did, nor ever can of themselves produce eminence. Those rules must be accompanied with much practice, under the superintendence of an expert master. Gracefulness of attitude, and the ability of expressing oneself with those tones best suited to the occasion, are only to be acquired by repeated endeavours to reduce them to practice, and the most scrupulous attention not to employ such as are awkward or unbecoming.

We have no symbols by which to express with perfect accuracy how the voice should be modulated; and though certain attitudes of the body, and features expressive of certain passions may be delineated by the pencil, they never can supersede the necessity of having recourse to a living instructor. But even with such an assistant no great eminence can be reached unless the speaker form a just conception of what he is delivering, and really enter into those emotions of which impassioned language is the natural expression,

The three great divisions of what Mr. A. calls the external part of oratory, are the voice, countenance, and gesture; the two former he had discussed very briefly, and he seems in this work, to have reserved himself principally for the discussion of gesture.

In the fourth chapter, which consists of fifty pages, we have a tedious and most uninteresting defence of the necessity of gesture, supported by the authority of ancient and modern writers. That man must be little removed from a state of idiocy who could seriously explode the propriety of gesticulation. The controversy among men of sense has not been about the thing itself, but about the licence in which the orator should indulge in the delivery of orations of a particular kind. We think it might be easily proved that propriety of gesture in public speaking bears a relation to the manners and customs generally prevalent in the intercourse of common life. This is the great cause of any variety in the mode of delivery of the public speakers of different nations.

A strong proof of the truth of this remark is the difference which is to be discerned between the rules with respect to gesture, delivered by the ancients and those of the moderns. The greater number of the gestures now used are what are termed theatrical. When employed at all they are violent and extravagant. The ancients, however, according to Quintilian, exploded such violence of motion, particularly of the hand. *Tolli manum artifices supra oculos, demitti infra pictus vetant; adeo a capite eam petere aut ad imum ventrem deducere vitiosum habetur.* Lib. XI. c. 3.

The modes adopted (our author informs us) in public speaking, are Reading, Recitation, Declamation, Oratory, and Acting. Four chapters are occupied in discussing these. It would be vain to attempt to follow him through the various quaint and common-place remarks he has introduced. As a specimen of Mr. A.'s talent at using words in very absurd connections, he speaks of the scale of reading being disposed thus:—1. Intelligible; 2. Correct; 3. Impressive; 4. Rhetorical; 5. Dramatic; 6. Epic. Pray was ever any reader intelligible who read incorrectly? What is meant to be expressed by dramatic and epic reading? One may conjecture that the reading of plays and of epic poetry is intended, but no such thing is implied under such expressions. The difference between recitation and declamation he states to be occasioned by the difference of the passages that are spoken; the former taken from the poets, the latter from prose authors. Oratory is defined to be public speaking on real and interesting occasions. Did any man ever speak on an occasion which was not real?

We find nothing new in the chapter on Acting, though the

text be loaded with references to Latin, Greek, French, and Italian authors.

As to Gesture and the notation of gesture, upon which Mr. A. seems principally to challenge merit as an author, we shall discuss it very briefly. It is impossible, without figures, to describe the plan so as to do it justice: he has adopted the letters of the alphabet, and substituted them as symbols, or as an abbreviated mode of expression for the different gestures which have been or ought to be used. The only advantage this method can have, is, in the abridged manner in which gestures are recorded, and consequently can be made useful to the student of oratory. But it is doubtful whether such an alphabet can be invented. Its excellence depends upon the accuracy with which it is capable of conveying a complete idea, of the most minute gestures of the body. Even though this could have been accomplished, something was still left to be done. Oratory depends less upon gesture than upon the voice, or even the expression of the countenance; and these, without elegant language and appropriate imagery, make no impression on the hearers.

Mr. A. unquestionably is entitled to the merit of having bestowed great labour in order to bring his scheme to perfection. Many of the abbreviations he has invented are ingenious, and sufficient to shew that the chief defect of his plan is the appropriation of his formula to a subject incapable of being expressed by it.

The attention we have paid this work, naturally leads us to remark what can scarcely have escaped any one, that the professors of the art of Oratory, have in general, in this country, been extremely deficient in a talent for philosophical investigation; and that their acquirements in literature have been very slender. Their vulgarity, quaintness, their constant adoption of general terms, to express ideas still more vague, their involved, stiff and affected phraseology are much calculated to disgust persons of taste. We beg not to be misunderstood. We have many excellent works on subjects connected with oratory, but not one composed by any of the subalterns who profess to teach the art of delivery.

As to the style of this work, it is in general simple and unaffected, excepting when the author attempts to say something fine or aims at generalizing a subject which is incapable of it. (as in p. 122, et seq.):

“The mouth is the seat of grace and sweetness; smiles and good temper play around it; composure calms it, and discretion keeps the door of its lips.

“It is more particularly important to attend to the mouth, than even to the eyes themselves. The eyes at all times can assume the character suited to the expression of the moment. But the mouth

being one of the softest features is soonest changed, and if it once lose its character of sweetness, it changes perhaps for ever. How few mouths which have been beautiful in youth (the season of happiness and smiles.) are preserved beyond that period: whilst the eyes are often found to retain their lustre, or to flash occasionally with their early brightness even in advanced life. Every bad habit defaces the soft beauty of the mouth, and leaves indelible on it the traces of their injury. The stains of intemperance discolour it, ill nature wrinkles it, envy deforms, and voluptuousness bloats it. The impressions of sorrow upon it are easily traced, the injuries which it suffers from ill-health are manifest, and accident may often deform its symmetry. It is sweetened by benevolence, confirmed by wisdom, chizzled by taste, and composed by discretion: and these traces if habitually fixed last unaltered in its soft forms, throughout every varying stage of life. We should therefore labour in our own persons, and watch those of the youthful under our control, to form if possible this distinguished and pliant feature to decorum and grace, lest it assume an ungracious form irretrievably."

Words are sometimes used in an uncommon acceptation. He has attempted innovation in the use of the word *elocution*. The word *speculation*, as in p. 105, is most shockingly misapplied:

"If it be surprizing that the direction of the axis of vision (as it may be called) of every eye is capable of being traced by any observer as exactly as if a radiant and visible line was drawn from each; not less surprizing is the power of judging by the expression of another's eye, when it is, that it exercises no *speculation*, even though the axis be in the direction of a particular object."

Even trifling inadvertencies with respect to grammar are to be discovered, as in p. 115:

"The eyes are so conspicuous, so beautiful, and so inestimable an organ of sense, that it is not wonderful that whoever *has* written concerning them, should express *themselves* in the most animated language."

The work is well printed, but were the quotations in the text and notes expunged, the original matter would be very inconsiderable.

ART. XIII. *Popular Ballads and Songs, from Tradition, Manuscripts, and Scarce Editions; with Translations of Similar Pieces from the Ancient Danish Language, and a few Originals by the Editor.* By ROBERT JAMIESON, A.M. & F.A.S. 2 vols. 8vo. 1l. 1s. Edinburgh, Constable; London, Murray. 1806.

MR. JAMIESON informs us that he had proceeded a great way in collecting the materials of these volumes before he understood that Mr. Scott, of Edinburgh, was employed in a similar undertaking; and that even when he became acquainted with this circumstance, he was led to believe that their views

would have interfered less than they have since been found to do. But although Mr. Scott has anticipated him in the publication of various pieces which he had collected, he has been able to fill these volumes with a variety of old Scottish poetical compositions, some of which cannot be accounted inferior to those already laid before the public. With the traditionary poetry he has interspersed some poems of his own, which, however, he has very judiciously distinguished by affixing his name; and we give him much credit for the care with which he has pointed out to us the sources from which his collected pieces have been procured, and the evidence on which their authenticity rests. It seems to be the object of the editor to give to the public the old ballads, such as he found them, in their unadulterated and unpolished state; and if, by this means, some of them are less pleasing to the reader of taste, they however exhibit a more complete picture of traditionary poetry, and of the language and manners of ancient times. All his own interpolations and corrections are faithfully pointed out.

This collection of ballads is arranged under three heads, the tragic, humorous, and miscellaneous. In the former our ancestors seem to have excelled; and even if those of the other classes had been equally ingenious, the deeply pathetic, from the stronger impression which they produce on the mind, are the most likely to be transmitted from generation to generation. The editor gives us a copy of the ballad of "Child Maurice," as it is found in the old folio MS. in Dr. Percy's possession, without any of those additions and corrections which have been made by later writers. Both the language and the fable as they here appear, are very bald and imperfect, and the ballad in this form by no means excites the same interest with the more complete copies from which the tragedy of Douglas was taken. Mr. Jamieson suspects that the edition to which Mr. Home was more directly indebted has not yet been published, but his researches have been able to procure only three stanzas of it, as the state of Mr. Home's health did not permit any direct application to himself.

Among the ballads which Mr. Jamieson has collected from tradition, we extract the following, as it gives a picture of those tragic feats of robbery, which were about a century and a half ago so frequent in Scotland. The freebooter Farquharson, acted in concert with the wife of the Baron of Brackley, who was a man much esteemed in the country:

THE BARON OF BRACKLEY.

FROM TRADITION.

"Down Dee side came Inverey whistling and playing;

He's lighted at Brackley yates at the day dawing.

"Says, 'Baron o' Brackley, O are ye within'

'There's sharp swords at the yate will gar your blood spin.'

- “ The lady raise up, to the window she went;
She heard her kye lowing o'er hill and o'er bent.
- “ “ O rise up, ye baron, and turn back your kye;
For the lads o' Drumwharran are driving them bye.”
- “ “ How can I rise, lady, or turn them again!
Whare'er I have ae man, I wat they hae ten.”
- “ “ Then rise up, my lasses, tak rocks in your hand,
And turn back the kye;—I ha'e you at command,
- “ “ Gin I had a husband, as I hae nane,
He wadna lye in his bower, see his kye ta'en.”
- “ Then up got the baron, and cried for his graith;
Says, ‘ Lady, I'll gang, tho' to leave you I'm laith.
- “ “ Come, kiss me, then, Peggy, and gie me my speir;
I ay was for peace, tho' I never fear'd weir.
- “ [‘ My glaive might hae hung in the ha' till my death,
Or e'er I had drawn it, a kinsman to skaith.]
- “ “ Come kiss me, then, Peggy, nor think I'm to blame;
I weel may gae out, but I'll never win in!”
- “ When Brackley was busked, and rade o'er the closs,
A gallanter baron ne'er lap to a horse.
- “ When Brackley was mounted, and rade o'er the green,
He was as bald a baron as ever was seen.
- “ Tho' there cam' wi' Inverey thirty and three,
There was nane wi' bonny Brackley but his brother and he.
- “ Twa gallanter Gordons did never sword draw:
But against four and thirty, wae's me, what is twa?
- “ Wi' swords and wi' daggers they did him surround;
And they've pierced bonny Brackley wi' many a wound.
- “ Frae the head o' the Dee to the banks o' the Spey,
The Gordons may mourn him, and bann Inverey.
- “ “ O came ye by Brackley yates, was ye in there?
Or saw ye his Peggy dear riving her hair?”
- “ “ O, I came by Brackley yates, I was in there,
And I saw his Peggy a-making good cheer.”
- “ That lady she feasted them, carried them ben;
She laugh'd wi' the men that her baron had slain.
- “ “ O fye on you, lady! how could you do sae?
You open'd your yates to the fause Inverey.”
- “ She ate wi' him, drank wi' him, welcom'd him in;
She welcom'd the villain that slew her baron!
- “ She kept him till morning, syne bade him be gane,
And shaw'd him the road that he shou'dna be taen.
- “ “ Thro' Birss and Aboyne, she says, ‘ lyin in a tour—
O'er the hills o' Glentanar you'll skip in an hour,—
- “ —There's grief in the kitchen, and mirth in the ha';
But the Baron o' Brackley is dead and awa.”

The following is an imitation of the old ballad, written by the author on the foundation of a very imperfect tradition:

LORD KENNETH AND FAIR ELLINOIR.

- " Lord Kenneth, in a gay mornin',
 Pat on the goud and green;
 And never had a comelier youth
 Don, Spey, or Lossie seen.
- " He's greathit him fu' gallantlie,
 Wi' a' his tackle yare;
 Syne, like a baron baird and free,
 To gude green wood can fare.
- " The rae-buck startit frae his lair
 The girsie haws amang;
 But ne'er his sleekie marrow fand,
 An Kenneth's bow mat twang.
- " Frae out the haslie holt the deer
 Sprang glancing thro' the schaw;
 But little did their light feet boot,
 Au he his bow mat draw.
- " The caiper-caillie and tarmachin
 Craw'd crouse on hill and muir;
 But mony a gorie wing or e'en
 Shaw'd Kenneth's flane was sure.
- " He shot them east, he shot them west,
 The black cock and the brown;
 He shot them on hill, moss, and muir,
 Till the sun was gangin' down.
- " He shot them up, he shot them down,
 The deer but and the rae;
 And he has scour'd the gude green wood
 Till to-fall o' the day.
- " The quarry till his menyie he
 Has gie'n herewith to bear;
 Syne, lanelie by the lover's lamp,
 Thro' frith and fell can fare.
- " And blythe he fure, and merrilie;
 I wate he thoct na lang,
 While o' his winsome Ellinour
 With lightsome heart he sang.
- " And weel he mat, for Ellinour
 Had set the bride-ale day;
 And Ellinour had ne'er a fear
 In Bad'nach or Strathspey.
- " And as he near'd her bigly bower,
 The fainer ay he grew;
 The primrose bank, the burn, the bield,
 Where they had been to view.
- " And he had pass'd the birken heugh.
 And clipt and kist the tree,
 That heard the blushing Ellinour
 Consent his bride to be.

- “ And now he raught the glassie lin,
And thro’ the saugh’s-sae grey;
He saw what kithed a milk-white swan,
That there did sport and play.
- “ Fair swell’d her bosom o’er the broo,
As driven snaw to see;—
He shot—o’er true to Kenneth’s hand,
The deadly flane did flee!
- “ A shriek he heard; and swithe a graen
Sank guggling in the wave!
Aghast, he ran, he sprang, he wist
Nor what nor wha to save!
- “ But oh! the teen o’ Kenneth’s heart,
What tongue can mind to tell?
He drew the dead corse to the strand;
’Twas Ellinour hersell!”

The editor translates several pieces from the Danish, which bear a very different character from the native ballads of Scotland. How far the Scottish dialect adds to their effect, the reader may judge from the following specimen:

SIR OLUF, AND THE ELF-KING’S DAUGHTER.

Translated from the Danish.—See ‘Kæmpe Viser,’ p. 748.

- “ SIR OLUF the hend has ridden sae wide,
All unto his bridal feast to bid.
- “ And lightly the elves, sae feat and free,
They dance all under the greenwood tree!
- “ And there danced four, and there danced five;
The Elf-King’s daughter she reekit bilive.
- “ Her hand to sir Oluf sae fair and free:
‘O welcome, sir Oluf, come dance wi’ me!’
- “ ‘O welcome, sir Oluf! now lat thy love gay,
And tread wi’ me in the dance sae gay.’
- “ ‘To dance wi’ thee ne dare I, ne may;
The morn it is my bridal-day.’
- “ ‘O come, sir Oluf, and dance wi’ me;
Twa buckskin boots I’ll give to thee;
- “ ‘Twa buckskin boots, that sit sae fair,
Wi’ gilded spurs sae rich and rare.
- “ ‘And hear ye, sir Oluf! come dance wi’ me;
And a silken sark I’ll give to thee;
- “ ‘A silken sark sae white and fine,
That my mother bleached in the moonshine.’
- “ ‘I darena, I maunna come dance wi’ thee;
For the morn my bridal day maun be.’
- “ ‘O hear ye, sir Oluf! come dance wi’ me,
And a helmet o’ goud I’ll give to thee.’
- “ ‘A helmet o’ goud I well may ha’e;
But dance wi’ thee ne dare I, ne may.’

- " " And winna thou dance, sir Oluf, wi' me?
 Then sickness and pain shall follow thee !"
 " She's smitten sir Oluf—it strak to his heart ;
 He never, before had kent sic a smart ;
 " Then lifted him up on his ambler red ;
 " And now, sir Oluf, ride hame to thy bride."
 " And whaur he came till the castell yett,
 His mither she stood and leant thereat.
 " " O hear ye, sir Oluf, my ain dear son,
 Whareto is your lire sae blae and wan ?"
 " " O well may my lire be wan and blae,
 For I ha'e been in the elf-womens' play."
 " " O hear ye, sir Oluf, my son, my pride,
 And what shall I say to thy young bride ?"
 " " Ye'll say, that I've ridden but into the wood,
 To prievie gin my horse and hounds are good."
 " Ear on the morn, whan night was gane,
 The bride she cam wi' the bridal train.
 " They skinked the mead, and they skinked the wine ;
 " O whare is sir Oluf, bridegroom mine ?"
 " " Sir Oluf has ridden but into the wood,
 To prievie gin his horse and hounds are good."
 " And she took up the scarlet red,
 And there lay sir Oluf, and he was dead !
 " Ear on the morn; whan it was day,
 Three likes were ta'en frae the castle away ;
 " Sir Oluf the leal, and his bride sae fair,
 And his mither, that died wi' sorrow and care.
 " And lightly the elves sae feat and free,
 They dance all under the greenwood tree ! "

Donul and Evir gives a very favourable specimen of the author's abilities, but is too long to be extracted. We could wish that he did not so ambitiously attempt to introduce words which we suspect never to have been very current, and do not occur in the ballads which he imitates.

The "humourous ballads" contain several pieces which are currently in the hands of the Scottish peasantry, as well as some of Lydgate's, and a few by the author himself, which perhaps might not be very proper for the public eye, were they not veiled in an antiquated and grotesque dress. We do not think that he has always succeeded in procuring the best editions of those which he has collected.

Among the miscellaneous pieces of the second volume, there are several very interesting. The editor's edition of the "Lady Jane," must be acknowledged by every reader of taste to have uncommon beauties. We were much struck with the views presented in a letter of the Editor, who, it appears, was already in Denmark before the publication of this work.

Along with a translation from the Danish, which he sends to his friend at Edinburgh, who was entrusted with overlooking the press, he gives him intimations of a very curious field of investigation, presented in a collection of old Danish ballads. He is of opinion, that many of our most favourite popular ballads may be traced to this origin; and that however they may have been altered by the unsteady conveyance of tradition, still their groundwork was ultimately derived from the famous Scalds of the north. One objection to this supposition he answers very ingeniously. From the tales descriptive of slaughter and bloodshed, which have almost exclusively been made known to us as the productions of the Scalds, we are apt to consider all their poetry as of this cast; and so rooted has this association become in our minds, that we can scarcely bring ourselves to believe that these poets of the deeds of death should ever have strung their harps to the gentler scenes of tranquillity and social enjoyment. Yet it is evident that such scenes must have existed, and must have often occupied the thoughts, and called forth the powers of these poets. Before the warrior could drink the nut-brown ale out of the skulls of his enemies, many a scene of happy rural industry must have passed in the various processes which were requisite for the preparation of this ale. The Editor has found a great variety of old Danish ballads of the same cast, and evidently of the same origin with those of our own country; and only wants the patronage of the more fortunately situated, to produce to them in a British garb these curious monuments of antiquity. We trust that his appeal will not be made in vain to the liberality of his countrymen. Mr. Jamieson gives very evident proofs of possessing poetical talents, which might enable him to reach a very superior character to that of a successful collector, or even translator. Some of the songs in which he has imitated, the simple air of those current among the peasants, are very happy. The following imitation of the extemporé working songs, so usual among the peasants of the distant parts of Scotland, is extremely natural, and gives a very just idea of them. It is supposed to be sung by a woman at whose cottage he sought for refreshment, &c. who thus soothed her cow while she milked her for his refreshment.

THE DEY'S SANG;

By the Editor.

" Pbroo, pbroo! my bonny cow;
(Pbroo, hawkie! ho, hawkie!)
Ye ken the hand that's kind to you;
Sae lat the drappie go, hawkie."

- " Your caufie's sleepin in the pen,
 (Pbroo, hawkie ! ho, hawkie !)
 He'll soon win to the pap again ;
 Sae lat the drappie go, hawkie.
 Pbroo, pbroo, &c.
- " The stranger is come here the day,
 (Pbroo, hawkie ! ho, hawkie !)
 We'll send him singin on his way ;
 Sae lat the drappie go, hawkie.
 Pbroo, pbroo, &c.
- " The day is reeth, and weary he,
 (Pbroo, hawkie ? ho, hawkie !)
 While cozie in the bield were ye ;
 Sae lat the drappie go, hawkie.
 Pbroo, pbroo, &c.
- " He'll bless your bonk when far awa,
 (Pbroo, hawkie ! ho, hawkie !)
 And seaff and raff ye ay sall ha',
 Sae lat the drappie go, hawkie.
 Pbroo, pbroo, &c.
- " Sic bennison will sain ye still,
 (Pbroo, hawkie ! ho, hawkie !)
 Frae cantrip elf and quarter-ill ;
 Sae lat the drappie go, hawkie.
 Pbroo, pbroo, &c.
- " The stranger's blissin's lucky ay ;
 (Pbroo, hawkie ! ho, hawkie !)
 We'll thrive like hainit girrs in May ;
 Sae lat the drappie go, hawkie.
 Pbroo, pbroo, my bonny cow !
 Pbroo, hawkie ! ho, hawkie !
 Ye ken the hand that's kind to you ;
 Sae lat the drappie go, hawkie."

Of the working songs of the peasants, curious monuments of a simple state of manners, the author promises a considerable collection, if fortune should smile more favourably upon his future prospects than she has hitherto done. We shall be sincerely happy to find both his hopes realised, and his promises fulfilled.

ART. XIV. *Measures as Well as Men: or, the Present and Future Interests of Great Britain; with a Plan for rendering us a Martial as well as a Commercial People, and providing a Military Force adequate to the Exigencies of the Empire, and the Security of the United Kingdom.* 8vo. pp. 218. 5s. Johnson. 1806.

THIS is a work of most mighty promise. It professes no less than to point out practicable and easy means for bringing

individuals and nations to a state of perfection, and establishing the kingdom of God on earth! It is dedicated to the Duke of Grafton, who is praised for his piety and the superiority of his political talents, compared with those of the ministers who succeeded him. His successors, though they were able "to concentrate charms and splendours equal to those which a constellation of every precious gem of the east can possibly reflect, shining in all the wonderful hues and combinations of colour, and in all the wild effulgencies of the infinite radiations of light, had yet no pretensions to constitute the grand cause of general welfare, that sun of society and nations." This sun, however, it is the object of this treatise to create at once, "a sun which is indispensable to the growth and completion of every produce of general welfare, extends alike to all our public and private interests, and is inexhaustible in its powerful energies, and infinite measures, to perfect and mature them, however great and numerous they may be, whatever various qualities and transcendent excellencies they may possess!" But the design of the work is still more fully explained in the introduction, which in some measure anticipates what is afterwards contained in the body of the work, a practice certainly by no means uncommon, and one which appears to proceed upon the maxim that we cannot have too much of a good thing. It might indeed be said by an indifferent person that we may have a great deal too much of a bad thing, but then what author ever had a bad opinion of his own works? It is beyond a doubt at least that the author of this work had a very high opinion of it; and accordingly he informs us that the first great object which he has in view, is to shew the urgency there is for this very publication; and indeed since it promises to point out the means of immediately bringing about a secure and permanent peace; of discharging the national debt; of putting an end to taxation; of raising the industry and wealth of the country to an unparalleled pitch; and removing all political grievances whatsoever; it must be confessed that any publication which could perform even one half, cannot be too soon given to the world.

To prepare the way for these great improvements, as well as to shew the urgency for this work, the author engages to convince us that we are utterly incapable of understanding his system, or of pursuing our true interests. If this be the case, it is a great pity certainly that he should have taken so much pains with us, and devoted so much of his matchless talents to such a hopeless task. He next promises that his work will prove the validity of the system of measures which he recommends as adequate to save the nation, remove all grievances, and establish a new and complete era of human prosperity and

happiness. Leaving the present ministers out of the question, he asks whether even the late Mr. Fox could produce such a system, to which he makes Mr. Fox answer in the negative, and puts a long speech in his mouth for that purpose. The ministers he thinks will not adopt his system, because it is not their own; and therefore he calls upon the sovereign to support it.

Now one would naturally expect to hear something of the nature of this wonderful system which the author informs us is easy and practicable, though he had before told us that we were incapable of understanding it. But he has only referred us to two works published by a Dr. Edwards, entitled "Peace on Earth," and "National improvements of the British Empire." This, we must say, is rather unfair treatment, first to raise our expectations to the highest pitch by promising us a system which, like a quack medicine, is to cure all diseases, and then to put us off in this manner. Why did he flatter our love of the obscure and marvellous by telling us that the system was beyond our comprehension? Why, our love of the paradoxical by again telling us that it was plain and easy? And why then inform us that he had no such system to offer, but that we must look for it somewhere else? But let us do the author justice. He has dropt a few hints respecting this same system from which some mysterious light may be acquired as to its nature. The grand system of general welfare is comprehended under 12 heads. 1st. Government. 2d. Public Agency, 3d. Politics. 4th. Finance. 5th. Agriculture. 6th. General industry, manual and intellectual. 7th. Commerce. 8th. Mental instruction. 9th. Religion. 10th. Medicine. 11th. Practical jurisprudence, or the law. 12th. Public philanthropy. From these twelve heads it will appear, as our author asserts, that a man may be a great proficient at Newmarket and White's, and yet a most excellent philosopher in general welfare. This is a great discovery, which must render the system immortal. But it may be carried still farther, for a man may be a proficient in picking pockets, and yet a philosopher in general welfare; upon the obvious principle that pickpockets and blacklegs perform their part with great dexterity under the head of "general industry." But in order to carry the system into effect, it is necessary to understand something of the anatomy of the mind as discovered by the author of "Peace on Earth." This anatomy is illustrated by a story. A lady asked the author to what part of the anatomy he could refer the freaks of her child, to which he replied, that they might be traced to the too great indulgence of that part called self-will. The lady was so much struck with the wisdom of this answer, that she instantly became a mental anatomist.

Having thus proved the urgency for his work, though by the bye the system was published before, and dropt some hints respecting its nature, the author proceeds to shew the validity of the system to answer the purposes of general welfare. This validity is clearly pointed out by there being a "meliorative principle" in the mind, as appears from the anatomy.

Under a third and fourth head he then considers what parties ought to be employed in establishing national perfection, and after a great deal of research on the subject, he finds that they are such as have been usually occupied under the twelve divisions of the grand system. Under a fifth head he recommends the combination of religion with the system of general welfare. Under a sixth head he examines the means which different countries have of promoting general welfare, and these are divided into twenty-one parts, which though too long to be mentioned at length, are worthy of the grand system.

We have next a plan for a general and permanent peace, by which, according to the System, we are to give up Egypt, and indeed, as according to our author, Britain has been almost always in the wrong and France almost always in the right, we are it seems to deny Bonaparte nothing. The author moreover gives us a military plan which he has borrowed from Dr. Edwards. He says that Mr. Pitt borrowed the plan of the income tax from this gentleman, and he might with equal propriety have said that Mr. Windham borrowed the military plan, for as far as we understand it, there is some resemblance between this and Mr. Windham's. But like other parts of the grand system, much of it is beyond our comprehension. The work concludes with an address to all descriptions of persons to persuade them to carry the system into effect.

We are very much inclined to believe that this production is from the pen of Dr. Edwards himself, as it is scarcely possible that there could be two human beings capable of conceiving or ushering into the world such performances. Upon this supposition, the modesty with which he speaks of his own works is extraordinary, for he only says that Dr. Adam Smith's *Wealth of Nations* is but a crude speculation compared with his "meliorative system." It has indeed a sort of merit peculiar to itself, of which the reader will be enabled to judge from what has already been said. Certain it is that the author may defy the whole world to produce a work so extraordinary both in point of matter or style.

MONTHLY CATALOGUE.

HISTORY, TRAVELS, BIOGRAPHY, &c.

- ART. 15. *Travels from Buenos Ayres, by Potosí, to Lima. With Notes by the Translator, containing Topographical Descriptions of the Spanish Possessions in South America, drawn from the best and best Authorities.* By ANTHONY ZACHARIAH HELMS, Formerly Director of the Mines near Cracow in Poland, and late Director of the Mines and of the Process of Amalgamation in Peru. 12mo. pp. 247. 8s. Phillips. London, 1806.

This piece is most improperly named the Travels of Helms. These travels do not compose nearly one half of the volume, small as it is; and the information they convey is little, if at all, calculated to satisfy that curiosity of the public, which is at present excited, about the territory of Buenos Ayres. Mr. Helms merely passed through that district, and looked at nothing but the minerals he found on the highway. He went to Peru, to assist in the business of the mines. The only parts of his book, which are of the least value, relate to that subject, and are here left out; so that what is here presented to us, under this pompous title, are a few uninteresting notes, which the man jotted down in the form of a journal, respecting the incidents of his journey.

More than one half of the volume consists of an appendix, furnished by the translator. It exhibits, from recent authorities, a statement of a few of the general particulars, relative to the whole of Spanish America. The jealousy of the Spanish government, in suppressing all communication of knowledge, respecting their American possessions, a sentiment so truly expressive of an ignorant and bad government, has kept us from much information respecting those extensive regions. But it is a very imperfect sketch, even of what is known, that is here exhibited. It is particularly remarkable that hardly any information is communicated, respecting that district, about which at present we are chiefly curious, Buenos Ayres; though the title page diligently takes advantage of that curiosity, and would persuade us that the greater part of the book is occupied with this part of America. What is given us respecting Buenos Ayres is not equal to some of the newspaper accounts which we have seen.

We are pleased to find Mr. Helms bear testimony, even shortly and imperfectly as he mentions the native Indians, to their useful qualities, and their superiority as human beings to what they have generally been represented. The following is his short note on this subject:

"The king of Spain has enacted several salutary laws, with a view of ameliorating the condition of the Indians; but they have either never been promulgated, or by intrigues or artifice, are soon rendered of no avail.

"The Indians are, in fact, the only industrious class of the community. To the labour of these patient drudges we are indebted

for all the gold and silver brought from every part of Spanish America. No European, nor even the Negroes, are robust enough, for one year only, to resist the effects of the climate, and support the fatigues of working the mines, in the mountainous regions. Yet to these good and patient subjects their haughty masters leave, as the reward of their toil, scarcely a sufficient pittance to enable them to procure a scanty meal of potatoes and maize boiled in water."

Of the province of Buenos Ayres, after an account of the rivers and winds, we have the following description of the climate, and productions:

"CLIMATE. The winter begins in June, when it rains much, and the thunder and lightning are so violent, that nothing but custom can prevent one from being terrified at such a period. The great heat of summer is tempered in these regions by a breeze, which is felt towards noon."

"PRODUCTIONS. In the plains there is a scarcity of wood; but to counteract this want there is a vast extent of land fit for the purposes of agriculture. The soil is sandy, with a mixture of black mould. The nature of the mountains on the upper Uruguay, is not known. Helms asserts, that a silver mine has been discovered in them: they produce an abundance of medicinal plants, but no precise description has been given of them. On the side of Montevideo and Buenos Ayres, all sorts of fruits are obtained, and particularly the *durazno*, a very delicate fruit, the tree of which is nearly similar to the European peach-tree, except that its trunk is much larger. The trees which produce this fruit are so numerous in the province in question, that they afford the only wood that is used for fuel; notwithstanding which, no diminution is apparent amongst them. The oxen and horses are found in such numbers, that they require only to be taken by means of a noose, as is done by the Cossacks of the Don, and the peasants of some parts of Italy. There are also wild birds and animals of every species, and particularly jaguars, which are larger here than any where else. The animal called here *hormiguero*, which lives upon nothing but ants, is quite common in the Pampas: it has a very long and pointed muzzle."

"WILD OXEN. The number of wild oxen here is so great, that every year 100,000 are killed solely for the sake of their hides. About twenty hunters on horseback proceed to the spots where these animals are known to herd, having in their hands a long stick, shod with iron, very sharp, with which they strike the ox that they pursue, on one of the hind legs, and they make the blow so adroitly, that they almost always cut the sinews in two above the joint. The animal soon afterwards falls, and cannot rise again. The hunters, instead of stopping, pursue the other oxen at full gallop, with the reins loose, striking in the same manner all which they overtake; thus eighteen or twenty men will with ease fell 7 or 800 oxen in one hour. When they are tired of the exercise, they dismount to rest, and afterwards, without danger, knock on the head the oxen which they have wounded. After taking the skin, and sometimes the tongue, and suet, they leave the rest for the birds of prey."

"**WILD DOGS.** These animals have descended from some of the domestick kinds that have gone astray, and have multiplied to an excessive degree in the countries near Buenos Ayres. They live under ground, in holes, which may be easily discovered by the quantity of bones heaped round them. It may be with propriety supposed that some time or another, when the wild oxen are destroyed, so that the dogs cannot obtain them, they will fall upon men. One of the governors of Buenos Ayres thought this subject so well worth his attention, that he sent some soldiers to destroy the wild dogs, and they killed a great number of them with their muskets. But on their return, they were insulted by the children of the town, who are very insolent; they called them *mataperros*, which means, dog-killers: whence it has happened that the men, disheartened by a false shame, have never returned to that kind of hunting."

"**HORSES.** The horses of Buenos Ayres are excellent; they possess all the spirit of the Spanish horses, from which they have descended, have an uncommonly safe foot, and are surprisingly agile. Their walk is so quick, and their steps so long, that at this pace they equal the trotting of the horses in France. Their step consists in raising exactly, and at the same instant, the fore and hind feet, and instead of putting the latter at the spot where they had just rested the opposite fore foot, they carry it much farther, which renders their motion nearly double as rapid as that of horses in general; while it is much more easy for the rider. They are not distinguishable for their beauty, but their lightness, gentleness, courage, and regularity, may be boasted of. The inhabitants make no provisions, either of hay or straw, for the support of these animals, the mildness of the climate allowing them to graze in the fields all the year round."

The account of the towns, and inhabitants is still more short and unsatisfactory.

ART. 16. *Gleanings in Africa; exhibiting a Faithful and Correct View of the Manners and Customs of the Inhabitants of the Cape of Good Hope, and surrounding Country. With a full and comprehensive Account of the System of Agriculture adopted by the Colonists; Soil, Climate, Natural Productions, &c. &c. &c. Interspersed with Observations and Reflections on the State of Slavery in the Southern Extremity of the African Continent. In a Series of Letters from an English Officer during the Period in which that Country was under the Protection of the British Government. Illustrated with Engravings.* 8vo. 10s. 6d. Cundee, 1806.

"This small collection of letters," says the editor, "was not originally intended for any such purpose, and would never have gone abroad, had not several persons of distinguished taste and abilities, as well as of extensive information, solicited the publication, being convinced that it would exhibit a fund of valuable instruction and rational amusement."——It is always with regret that we differ from "persons of distinguished taste and abilities," but on the present occasion, we are compelled to say that they ought to have overcome

the writer's delicacy so far as to give us his name, 'an article so essential in books of this description that we can recollect no instance of its being omitted: and we must also take the liberty to differ from the Editor, who asserts that these letters were not originally intended for *any such purpose* as publication,* for we really cannot conceive what other purpose they can answer. The information they contain is neither new nor very important; all that is really valuable we had before in Sparman and Vaillant, nor with such helps could the volume have been eked out, if the author had not entered upon a history of the slave trade, throughout the globe, from the earliest accounts to the present time, which is extended through one hundred and fifty pages, or about half the work. Here is every proof, from internal evidence, that such a compilation could not have come from an officer residing on the spot, and writing to an English correspondent who had better materials for studying the history of slavery than the Cape yields.

The truth appears to be, that this is one of those compilations which are called for by every new acquisition of British territory, and which, although generally executed in haste, and with a mediocrity of talent, yet serve to gratify curiosity until more accurate information can be procured. Viewed in this light, and with the exception of the tedious and uninteresting history of the slave trade, the present volume may afford some information, and some amusement to readers of the common stamp, and the prints with which it is embellished may recommend it yet farther.

ART. 17. *The History of Scotland, related in familiar Conversations, by a Father to his Children: interspersed with moral and instructive Remarks, and Observations on the most leading and interesting Subjects. Designed for the perusal of Youth.* By ELIZABETH HELME, Author of *Instructive Rambles, Maternal Instruction, the History of England, as related by a Father to his Children, &c. &c.* 2 vols. 12mo. Ostell. 1806.

This is a summary view of the principal facts in the history of Scotland intended for the use of youth. The narrative is carried on by way of conversation between a father and his children, and the object of the authoress seems to have been to render it as attractive as possible to young people. In this she has tolerably well succeeded. The style is simple and easy, and the moral reflections occasionally introduced rather add to, than detract from the interest of the narration. The ultimate utility, however, of this or any publication of the sort, must in a great measure, depend on the skill and attention of those who have the care of the education of the young persons, into whose hands they are put. The authoress, however, has executed her task in a manner that does her credit.

ART. 18. *Memoirs of the Life and Writings of Isaac Watts, D.D. with Extracts from his Correspondence.* 8vo. pp. 123, 2s. 6d. Williams & Smith. London, 1806.

We are well pleased to see a popular, and well drawn up Life of this exemplary, and laborious Divine, whom Dr. Johnson, with all his prejudice against Dissenters, was constrained to praise. This

narrative affords a distinct view of the man's progress in life, of his deportment as a private christian, and as a teacher of religion. In all points of view it presents a good example. Virtuous, zealous, and disinterested, he was learned beyond the ordinary standard of well educated men, and candid and liberal minded, greatly beyond the ordinary standard of his profession. In the activity and extent of his labours, he has but few rivals. Of the numerous works which he produced, this biographer affords rather a good account. We think it is the best we have seen. But it is by far too panegyric. When he tells us for example that Dr. Watts's treatise on the passions is the best which is yet found in the English language, we smile. Dr. Watts had certainly an enlightened mind, and in more than one instance, has explained philosophical notions with great perspicuity to the young, and those imperfectly acquainted with the subject. But his philosophical acumen was not distinguished. He is one of the most rational of the Calvinistic divines, and hence his sermons have a more practical, and beneficial tendency, than those of the ordinary divines of the same description. But his stile, though easy and perspicuous, is not elegant. This life, we find, is a reprint of that which was prefixed to a recent edition of his practical works.

POLITICS, AND POLITICAL ECONOMY.

ART. 19. *A Plan for Recruiting and Improving the Situation of the British Army. From the Letters of Commentarius. 8vo. pp. 181. 3s. 6d. Chapple, 1806.*

After the innumerable swarm of pamphlets which the late discussion of our military affairs has drawn forth, an essay on this subject would require to be possessed of no common merit before it could have any just claim to the public attention. It ought to be something more than a piece of railing against the volunteers, a few detached hints about emendations among our regular troops, maxims unsupported by argument, and alterations for which the author can give no other reason than that they appear to himself very adviseable. Yet such is the performance which Mr. Commentarius has, at this late period, bestowed upon the public. He is very angry with the volunteers for having, by the rank of their officers, so much *hurt* the feelings of the regular army; he states certain changes in the state of our forces which he thinks would be great improvements; and he seems to be convinced that he has discovered, at length, that military philosopher's stone for which we have all so long been hunting in vain. Of such *plans* it is needless for us to give any detailed account. Amused with the fantastical schemes of men who have never inquired into the subject on which they pretend to decide, and misled by the boyish promises of ministers who had not the courage to execute, if they have the judgment to combine a proper system of military reform, we have gone on from season to season, expecting that our security would be placed on a firm and lasting foundation; yet, at length, while our great enemy has subdued Europe, and is extinguishing the last feeble remains of opposition, we are left still more defenceless than we were, to resist the whole weight of his

power. The man who, by his lofty promises and his extravagant censures, had taught the nation to look up to him for some mighty improvement, has not only omitted, in a manner equally strange and contemptible, the most glorious opportunity which a minister ever possessed; but has even paralyzed the exertions of the people by shewing them the fallacy of their most sanguine hopes, and by insulting and degrading that portion of the community who had endeavoured, by their generous and unrewarded efforts, to supply the lamentable deficiencies of our military establishment. But another opportunity *must* be found for recommencing our plans of military reformation under very different auspices. Bonaparte has conquered Europe, and the fate of Britain cannot be now averted by rhetorical witticisms, or the mean intrigues of ministerial cabals. A military establishment, where economy and vigour are at the same time consulted, is indispensably necessary to the salvation of our country.

ART. 20. *The Political Picture of Europe; or a View of the Conduct of Russia, during the late Coalition, and of her present Intentions and Interests with regard to France.* 8vo. pp. 86. Faulder & Son, London, 1806.

This treatise, we are informed in the preface, was published at Petersburg. It is intended to justify the conduct of Great Britain, and to expose the ambition and villainy of the French government. The style which it adopts is declamation, and its arguments consist of bold assertions. We are ready to believe that the designs of Bonaparte are vast, and that he will scruple at no means to accomplish his ends. But how far this country has adopted a proper plan to counteract his views is a different question. Experience has shewn that her continental coalitions are wholly ineffectual for this purpose. There seem to be in the governments of Germany some inherent defects which prevent them from calling their resources with any effect into action. A nation still hampered by the remaining manacles of the feudal system is by no means a match for a society which has more nearly regained its natural order. Yet the same causes which have given her present vigour to France may also reach to the nations over which she at present triumphs, and endue them with energy to retaliate her present violence and injustice.

ART. 21. *A Dispassionate Inquiry into the best Means of National Safety.* By JOHN BOWLES, Esq. 8vo. pp. 115. 3s. Hatchard.

It is curious to observe how men, often most unwillingly betray a consciousness of their own defects, by an over solicitude to conceal them. Mr. Bowles may write with knowledge, judgment, or energy, but he cannot write *dispassionately*: and of this inquiry, to which he affixes the term *dispassionate*, the character would be precisely expressed by omitting the first syllable of the epithet. The great dangers to our national safety he considers as arising, not from any defects in our military establishment, but from the decay of our religion and the corruption of our morals. We agree with him that nothing can be more dangerous to a state than decay and corruption of this nature, and we are heartily sorry to add that this nation is by no means either so pure in morals or so zealous in religion as were

to be earnestly desired. At the same time, however, we cannot look upon things as reduced to the very deplorable and almost irretrievable condition which Mr. Bowles represents. We believe that the nation possesses at present nearly as much virtue and religion as it ever could boast of at any former period, and that in both of these it greatly excels its neighbours. We are of opinion, moreover, that the measures which Mr. Bowles proposes for the reformation of our deficiency in these respects, would produce consequences very different from those to which he looks forward. We are afraid that a new set of penal statutes, and edicts which bring many things now accounted indifferent into the catalogue of crimes, will have but a sorry effect on the promotion of virtue and piety. If such circumstances as the reading Sunday newspapers, a particular object of abhorrence with Mr. Bowles, be among the terrible signs of our depravation which he has discovered, we must acknowledge that it has freed us from many of the apprehensions which his declamations might have raised; and we must sincerely add that we should account it a more complete sign of degradation in a people, than any he has mentioned, were they to submit to restraints on such innocent gratifications of curiosity. It is by such violent invectives against trifling errors, or things merely indifferent, invectives as violent as if the most atrocious crimes were their objects, that the advocates of religion and morality too frequently injure the cause they labour to defend, and excite ridicule and contempt instead of shame and contrition. How will men be moved by the censures of Mr. Bowles on their blackest vices, when they hear him declaiming with equal violence against reading a Sunday newspaper? As to the means which he has discovered as the best for securing the national safety, we shall only say that this part of the title corresponds about as well with the substance of the pamphlet as that which termed it a dispassionate inquiry.

THEOLOGY.

ART. 22. *Female Compassion, illustrated and exemplified in the Establishment and Superintendency of a Charitable Institution for the Relief of Necessitous Families, in the City of Rochester and adjacent Parishes. A Sermon preached in the Parish Church of St. Nicholas, Rochester, Sunday, Aug. 17th. 1806. By the Rev. CHARLES MOORE, M. A. Vicar. 4to. 1s. Hatchard, 1806.*

It is perhaps sufficient praise, that this sermon is appropriate to the wants and business of the charity which it recommends, and which does honour to the ladies of Rochester. Its object is, to extend relief to industrious and indigent families, by the distribution of clothes to young children: by administering useful assistance to sick and distressed persons; but more especially by contributing to the ease, convenience, and comfort of lying-in-women. No persons can administer such acts of humanity with more tenderness and effect than intelligent females, and Mr. Moore has paid just compliments to the ladies who have particularly interested themselves for the promotion of this new establishment.

POETRY.

- ART. 23. *The Bath Case and Subscription: a Poetical Epistle, addressed to Colonel — M. P. from his friend in Bath, relative to the Projected Improvement of that Elegant City, by converting the Fields, and the back of Marlborough Buildings, into Building or Garden Ground, by the Freeman of Bath.* 4to. 2s. 6d. Cadell and Davies, 1806.

A pleasant *Jeu d'esprit* which will probably be relished at Bath and its vicinity, written in a rambling measure, and with very little attention to rhymes, which at least we expect in light compositions of this kind. *Cinders and windows, declare and far* are inexcusable, unless the *poetica licentia* of Bath be more loosely worded than any where else.

NOVELS.

- ART. 24. *Fireside Stories; or the Plain Tales of Aunt Deborah and her Friends.* By the Author of a Plain Story, &c. 3 vols. 12mo. 10s. 6d. Lane & Co. 1806.

These stories are amusing, and have all a moral tendency. They are related, too, rather more in the language of nature than novels in general, but the author sometimes digresses into reflections that will be thought tedious, and goes round about, when his readers would wish him to go straight forwards. Lady Dorothea's character, in the second story, is not quite consistent. With a mind fraught with the sentiments she is made to express, she could not have sacrificed her son to Miss Stanley. By the bye, in this same story, we meet with *familiarization*; where did our author pick it up? Another small objection we shall state in the shape of *advice* to novel-writers. We allow them fiction in all its extent, but must insist that, for their own sakes, they never meddle with *dates*. According to the most moderate computation (in the Introduction) these events must have happened forty or fifty years ago, yet the parties are made to talk about Mrs. Siddons and Mrs. Jordan!

- ART. 25. *The Castle of Berry Pomcroy. A Novel.* By EDWARD MONTAGUE. 2 vols. 12mo. Lane & Co. 1806.

Although castles generally produce incidents of a similar nature, Mr. Montague has diversified his materials so happily as to give an original air to the principal story, which keeps up the attention and interests the feelings in a manner that is not very common. It may indeed be objected that many of the escapes are not very probable, but probability is an article so little in demand with novel-readers, that perhaps we may as well omit noticing it, unless particularly requested.

- ART. 26. *Dellingborough Castle; or the Mysterious Recluse. A Novel.* 2 vols. 12mo. 7s. Lane. 1806.

This is another attempt at *mysteries*; an unfortunate word, the *will-o'-the-wisp* to novel-writers and novel-readers. How long they mean to follow it, we know not, but it is high time they return to

nature and common-sense. Judging by comparison of this attempt, it is rather below than above mediocrity: the characters are of the common stamp, very slightly sketched, and the *mysteries* such poor efforts "to surprise" as would scarcely deceive a child.

ART. 27. *The Anglo-Saxons; or, the Court of Ethelwulph. A Romance.* By LESLIE ARMSTRONG, Esq. 4 vols. 12mo. 1bs. Lane & Co. 1806.

This work is entitled to little praise for chasteness of style or the fidelity with which the manners are portrayed. But the characters are well drawn and supported; and the story altogether, notwithstanding the great portion of the marvellous which it contains, possesses a considerable degree of interest. It may therefore be amusing, and it pretends to nothing farther.

ART. 28. *The Bravo of Bohemia; or, the Black Forest. A Romance.* By a Lady. 4 vols. 12mo. 18s. Lane & Co. 1806.

If we were to try all works of this kind by the just views which they afford of human motives and actions, there are few indeed that could stand by such a test, and the Bravo of Bohemia would fall among the many. But to avoid the harsh language of almost perpetual condemnation, it is pleasant at least if not proper to have recourse to another standard, which consists in a comparison with the generality of works of this sort. Tried by this standard, the Bravo of Bohemia is entitled to considerable praise. The incidents are well managed, and calculated to fix the attention. The characters though not very prominent, present nothing that is glaringly and unnaturally inconsistent. The Bravo, however, does not at all occupy that principal place in the work that might be expected from the title.

ART. 29. *Monteith. A Novel. Founded on Scottish History.* By Mrs. RICE, Author of the *Deserted Wife*. 2 vols. 12mo. 7s. Lane & Co. 1806.

This story contains a good deal of the marvellous, but it is upon whole much more natural and pleasing than such stories generally are. The sentiments and descriptions are well suited to the several characters, and the incidents altogether are interesting and well put together.

MISCELLANIES.

ART. 30. *The Remarkable Case of Potter Jackson, (Formerly Steward of the Echo Sloop of War.) Giving an Account of the Most Cruel Treatment he received from Captain Licesly, (Commander of the Lord Stanly Slave Ship) and his Chief Mate; by Assaulting, Imprisoning, Putting in Irons, and Cruelly Flogging him: Which caused Blood to burst from his Eyes and Breast, and large Pieces of Flesh to come from his Back, occasioned by the Unmerciful Flogging he received, of Upwards of One Thousand Lashes. Written by Himself. With the Trial, before the Right Hon. Lord Ellenborough, in the Court of King's Bench, Guildhall, London, on Thursday, July 10, 1806; when the Jury returned a Verdict, Five Hundred Pounds Damages!!* 1s. Butters, 1806.

We present this pamphlet to the notice of our readers, not so much because it requires criticism as a literary production, as that

it contains one of those extraordinary facts, which ought to arrest the attention of the public to that nefarious traffic, in which the monster here exposed was an active instrument. Had the particulars not been ascertained in a British Court of Justice, we should have had those who find their gains in that traffic proclaiming aloud that the whole story was a lie, invented and propagated by the hypocritical friends of humanity. This, however, is a case in which the hardihood of denial can have no effect. The facts are substantiated by a legal proof. And let any calm, disinterested man put to himself the question; If a man, who is not represented worse than his fellows, will venture to be guilty of such enormous outrages, in a situation where he is liable to be brought to account before the courts of Great Britain, what are such men not likely to do, when one can only be called before courts, the members of which have but too much interest in screening such villanies from punishment?

ART. 31. *Violet Vale; or, Saturday Night.* By MRS. PILKINGTON. 12mo. 3s. 6d. Dublin, 1806.

One of those pleasing and instructive volumes which will contribute to raise in children a curiosity and desire of useful knowledge that cannot be too soon gratified. The whole is interspersed with a sufficient *quantum* of incident to keep up the attention and engage the affections. The authoress speaks of a second part. She has our consent.

ART. 32. *An Enquiry concerning the Invention of the Life Boat, including remarks on Mr. Greathead's Report of the Evidence, and other Proceedings in Parliament respecting it; with a Description of the Boat, principles of the Construction, &c. &c. To which are added Authentic Documents, never before published, which effectually set aside Mr. Greathead's claim to the Invention.* By W. A. HAILS, Mathematician, Author of "*Nugæ Poeticæ*." 8vo. 2s. Longman, &c. 1806.

The object of this pamphlet, as may be gathered from the title, is to prove that "Mr. Greathead is not the inventor of the Life Boat; and consequently, that the Russian and Prussian monarchs, together with our national body, have mistakenly lavished their bounty on a person who has not the least claim to such munificence." This is a serious charge, and it would appear, has been repeatedly urged in the Newcastle and other papers, but without provoking Mr. Greathead to any reply, or assertion of his claim. It is now brought forward in a more regular shape, and as far as we are able to judge, demands an answer from Mr. Greathead. If he can answer it, the matter may be soon adjusted, but if he cannot, he may depend upon it a sullen silence will not operate much in his favour. We say thus much, presuming that what is asserted in this pamphlet is consistent with truth, and whether it be so, is Mr. Greathead's business. We cannot dismiss the controversy, however, without remarking that we have seldom met with a set of more appropriate names, that the gentlemen concerned have got.—Mr. Greathead obtained the reward and the credit, and Mr. *Would-have* and Mr. *Hope* were the unsuccessful candidates. There is also a Mr. *Underwell* who has been an active person. Surely John Bunyan could not have brought together a better "commodity of good names!"

TO THE EDITOR OF THE LITERARY JOURNAL.

SIR,

Oct. 27, 1806.

IN your review of the new edition of Milton's Prose Works I find the following passage:

"It is much to be regretted, that the service of Dr. Symmons was not required to editorial as well as biographical labours on the present occasion. This reprint is made without so much as a typographical correction from the old edition."

Now, Sir, the fact is, that the new edition was printed from the preceding, the quarto of 1753, because it was presumed to be the best, but I had the folio of 1738 to assist me in correcting doubtful passages: it is so far from being a mere reprint, that I not only corrected all the errors I discovered, which were not a few, and including typographical corrections amounted to many hundreds, but restored to their proper order letters, which from being without date had been misplaced in the former editions: and I may add, that not a sheet was printed off till it had been read and examined by me, except a small portion of the Latin letters, the proofs of which were read by another gentleman, and the new translations, which went through the hands of the translator.

These facts can be attested by the correctors at the printing-offices of Messrs. Strahan, Bensley, and Gillett.

Besides a translation of Milton's Second Defence, which you mention, there has been introduced into this edition translations of his familiar letters.

I am, Sir,

Your humble servant,

J. CHURCHILL.

** This Letter confirms all that it was our intention to state. It could not be supposed that we meant to say, if any word happened to be wrong spelt in the former edition, that the common readers of the printing-office would not correct such typographical blunders. Nor did we think it worth while to be very particular in specifying the translations of a few letters. They were things of a different sort, of the want of which we complained. Notes critical and explanatory might have been rendered highly instructive and interesting; and the system of punctuation ought to have been completely altered. Not a little of the obscurity complained of in the English prose of Milton is owing to the old system of punctuation, which is very inferior to that now in use.*

THE LITERARY JOURNAL.

Vol. II.]

NOVEMBER, 1806.

[N^o V.]

ART. I. *Dissertations on Man, Philosophical, Physiological, and Political; in Answer to "Mr. Malthus's Essay on the Principle of Population."* By T. JARROLD, M.D. 8vo. pp. 267. 10s. 6d. Cadell & Davies, London, 1806.

IN one leading principle relating to population, political writers have for some time been agreed. Subsistence is indispensable to preserve the life of man, the increase of subsistence is indispensable to the multiplication of the species; and the species uniformly multiplies in proportion to that increase. As Mr. Burke emphatically, but somewhat quaintly, expressed it, "Mankind propagate by the mouth."

This principle had been long admitted, before any exact inquiry was made into the various respects in which it bears upon the economy of human affairs. Indeed, no comprehensive inquiry of this nature has ever yet been instituted. At last, however, Mr. Malthus conceived that he had discovered one relation, which, with others, had been greatly overlooked; and from which consequences of the highest importance seemed to him to result. This was—That population has a tendency to multiply faster, than the means of subsistence can be increased.

The force of evidence by which this proposition seemed to be established; and the unexpected view of human society which it opened, have naturally called a great attention to the work, in which that doctrine was published and illustrated with great ingenuity. Hitherto that work has been allowed to make its way in the world without any opposition; and we doubt not has gained a great body of proselytes. The effects which it is calculated to produce are partly good and partly evil. It has contributed valuable services to political science, by opening the way to a more close investigation of the relations which the dependence of population upon the means of subsistence bears to the economy of human affairs. But as the view which is drawn of human society from the leading principles of the book conducts to practical conclusions of the most baneful kind, and even to unfavourable notions of the divine administration, it would be extremely unfortunate should the doctrines it inculcates be allowed to fix themselves in the minds of men.

These sentiments respecting the work of Malthus, which must naturally occur to every man who is pleased to entertain favourable views of the laws of Providence, and of the circumstances in which his kind is placed, seem to have deeply impressed the mind of our author; and to have impelled him, though disclaiming all pretensions to have thoroughly penetrated the subject, to contribute his part to counteract the injurious tendency of the work in question. His expressions, respecting his intentions, are modest and judicious;

"As the theory advanced by Mr. Malthus is new, and as it involves many points of the greatest interest to the Theologian, the Politician, and the Philosopher, it might have been expected that men of established reputation would have favored the world with their remarks; but as hitherto nothing of consequence has appeared, I, who have no name with the public, or any expectation of exciting much attention, have taken up the subject, under the hope, that, by keeping it in some measure before the public, we may at length obtain just and consistent views of it.

"That the present Dissertations are without errors, or that they will reclaim those who have acknowledged their conviction of the truth of Mr. Malthus's theory, I am not vain enough to expect; but should it provoke further attention, and writers of sufficient talents engage in the discussion, no doubt remains with me that the friends of freedom and of man will gain an important triumph."

The perusal of the work will not disappoint the expectations which this sensible address is calculated to raise. The author is a man of information and reflection; he has studied the work of Malthus with care, and applied with ingenuity the stores of his mind to detect its latent errors. He is not a master of the subject; he has not placed the doctrine of population in that clear and satisfactory light which leaves nothing farther to be desired; he has not taken a very comprehensive view of it; he seems not, any more than Mr. Malthus, to have a just idea of the laws of production, on which the doctrine of population so essentially depends; but he has made many sensible criticisms on the different parts of Malthus's Essay; he has produced abundant evidence to satisfy the inquiring mind, that this Essay is very far from invulnerable; and to shew the propriety of scepticism, and suspense of judgment, in regard to that work, till it shall have undergone a complete and philosophical investigation. Till this important examination is made, and a just estimate of the errors and truths in the Essay on the principle of population is presented to the public, such works as the present are of real utility, both as affording materials for that examination, and as preventing the errors from the deep root which they might otherwise take.

In his Introduction Dr. Jarrold gives a distinct and concise account of Mr. Malthus's doctrine. As animated life has a tendency to increase beyond the powers of nature to produce

subsistence for-it, some check must operate upon that tendency. In the case of man, Mr. Malthus says, it operates in a twofold manner; a preventive, and a positive. The first is celibacy; the latter is the starvation of the beings produced, or the incapacity of production in the parents, the consequence of their vices or of their wants. The deficiency of the means of subsistence prevents part of the species from marrying; it destroys by various kinds of misery part of the beings which are produced; it renders others unfit to produce; the vices of mankind, too, partly prevent children from being born, and partly destroy those which are born. And all these causes may be resolved into three, *moral restraint, vice, and misery*, which prevent the world from being filled with inhabitants for whom no provision could be made.

To establish the proposition on which the whole doctrine rests, Mr. Malthus assures us that the rate at which it has been found by experience that the inhabitants of North America have increased by procreation, is a rate which may be reckoned applicable to the whole human race. The American population has doubled in five and twenty years, and even that is not so rapid as the increase might have been, had certain circumstances in the situation of the Americans been removed; Mr. Malthus then concludes that mankind will in every situation double their numbers in five and twenty years, where some, or all of the three checks—moral restraint, vice, or misery, do not prevent.

This conclusion Dr. Jarrold has controverted. He supposes that because Europe doubles not its population in less than 500 years, and because the population of China is at a stand, therefore, the law of increase in America does not hold in these countries. But does America not differ from those countries in the means of increasing subsistence? The author asserts that it does not; but it is an assertion entirely without proof, and certainly contrary to the fact. The facility of increasing the production of food in America is greater than that in the other regions mentioned, in a proportion scarcely inferior to the difference between those countries in the multiplication of the species. Dr. Jarrold, however, produces afterwards a number of facts to show that mankind do not always multiply with equal rapidity, when no check is experienced from the want of subsistence; and that the law of increase in the human species is very different from what Mr. Malthus has assumed. We shall endeavour afterwards to form an estimate of these facts.

Had the author begun his attack on the doctrine of Malthus by an exposition of the conclusions to which it leads, his introduction would have been more popular at least. According to that doctrine there is one way, and only one way, in which the

condition of the human race can be improved; that is, if we can persuade them to abstain from procreation. If they can, by any motives, be induced to proportion the quantity of children they produce, to the means of subsistence provided for them, all may be happy. But if they will give full scope to their powers of generation, and produce more human creatures than can find bread, wretchedness must pervade the species. Now the misery is that mankind have always too little restrained these powers; they seem still as little disposed to restrain them as ever; nor in this respect is there a prospect of any sudden or great change in their dispositions. While this tendency continues, all improvement of the wretched condition of humanity is utterly impracticable. More human creatures are produced than can be fed; the supernumerary portion must be starved to death; such is the horrible doom of nature; and the competition which is produced for that subsistence which is too scanty for all, spreads want with all its train of squalid miseries among a great portion of the species.

This is undoubtedly a new, and a most extraordinary prospect of human society. It harmonizes neither with the general order of nature, nor with any system of duty either sacred or human which has ever been taught to mankind. How unlike the arrangement of a wise and beneficent Providence to implant in any order of creatures a principle so disproportionate to its end! The appetite of hunger stimulates but till the proper quantity of food has been taken into the stomach, and then disappears. It is not in the species, but in a small number of depraved individuals, that any excess in this or in any other propensities of the human constitution is seen. It is in the multiplication of the species, and in this alone, that disorder appears in the laws of human nature; and a principle is given, not to continue the race, but to produce intelligent creatures for the sole purpose of being destroyed; not to answer a beneficent purpose, and then to cease, but to entail pain, sickness, sorrow, and death, on a vast majority of the whole race. We can conceive no species of argument by which such a law of nature as this can be reconciled to the beautiful order which otherwise prevails in the works of God.

If this be the grand source of misery to human nature, how extraordinary is it, that no system of duty, the object of which is to guide mortals to the choice of what is good for them, and the rejection of what is evil, has ever pointed out a limited procreation of children as a virtue! How extraordinary, above all things, is it that the revealed system of duties, in which the Reverend Mr. Malthus surely believes, and in which mankind are in other respects so admirably guarded against the evils to which they are liable, should not have vouchsafed them one single instruction in regard to this, the greatest of all the causes of human misery!

But let us consider for a moment the natural consequences of that precept, to limit the procreation of children, which now for the first time Mr. Malthus has taught. Let us suppose that mankind have attained that degree of wisdom, and self command which enables them to obey the precept completely, and that no more children are produced than can be fed. Who are the persons that must necessarily contribute most to this happy consummation? Who, but the most virtuous? The lower orders and the most vicious among them, will always have the least self command. These will indulge their propensities freely; and of course exceed in their proportion of births. The redundancy, therefore, in this quarter, must be compensated by an additional restraint in another. The better orders of the community must produce fewer than their natural proportion; because the worse orders will always produce more. This distribution is extremely unfair; it punishes virtue and rewards vice; and thus provides for the good of society by very unnatural means. But this is not the only monstrous consequence. It provides for the augmentation of the worst species of people in the community, and the diminution of the best; because in every generation the worst species breed beyond their due proportion, and the best below it. In this course it must soon happen that to compensate the excess of births in the worst species, the better must altogether abstain from breeding; and thus the community, becoming again depraved, is delivered over to its original misery. Such a law, therefore, of human nature, as that which Mr. Malthus states, would condemn the species to hopeless degradation and wretchedness; it excludes the idea of progress in virtue and happiness; and no condition of society can be superior to another. When he writes as if his principle of moral restraint could be so improved as to keep within due limits the multiplication of the species, he writes inconsistently, and without studying the consequences of the doctrine which he has laid down.

What, according to the system of Mr. Malthus, is the duty of every virtuous man in such a state of society as that in which we now live? All will unite in ascribing to that man the highest merit, who regulates his actions most effectually to lessen the quantity of misery, and to increase the quantity of happiness in the society to which he belongs. But in that imperfect state of society in which we live, in which so large a proportion of the community are defective in self command and moral restraint, the grand cause of the misery which afflicts and desolates the community, is the superabundant procreation of children. Every virtuous man, therefore, ought to regard it as his most sacred duty to abstain from adding to this enormous evil, and should with incessant application exert his influence with his friends, and with all those on whom his persuasions

can have any effect, to follow his beneficent example. In becoming the father of a child he must regard himself as becoming the murderer of a fellow creature, and that by the cruellest and most lingering of deaths. Mr. Malthus's doctrine, therefore, requires not only a new system of theology, but a new system of ethics likewise. The old precepts of morality, it is evident are entirely subverted by it; or at least the importance of the new precept swells into so prodigious a magnitude, that they disappear in the comparison.

The next consequences of this new doctrine to which we may advert, are the political. Of these Mr. Malthus seems to have been fully aware; and, what required an extraordinary degree, or an extraordinary kind of firmness, he never appears to have been startled at them. Yet it thence results that between one species of government and another there is no difference; that what we call a good government, and what we call a bad are equally innocent of the sufferings under which mankind groan; that there will be the same quantity of wretchedness in the community in whatever way its public concerns are administered; and consequently that the friend of mankind has no reason for wishing to see one kind of government, any more than another, established in his own or any other country. The author very justly imagined that this doctrine, if established, would completely subvert the speculations in which Mr. Godwin and others had indulged for altering old governments, and substituting new political contrivances and arrangements. "A great part of Mr. Godwin's book," says Mr. Malthus, "consists of an abuse of human institutions, as productive of all or most of the evils which affect society. The consideration of a new and totally unconsidered cause of misery, would evidently alter the state of these arguments, and make it absolutely necessary that they should be either new modelled or entirely rejected."—Entirely rejected, Sir. Let not your modesty injure you by tempting you to insert any palliating expressions, where they are evidently misplaced. Your principle of population is a cause of evil which will ever baffle the efforts of the most beneficent government, and render as full of misery the society in which it presides, as that which is subject to the vilest misrule. For what, in such circumstances, is it in the power of government to achieve? The perfection of government probably would be this; to secure to every citizen perfect liberty to conduct himself and his affairs in his own way, while he is under the most perfect restraint against any infringement of a similar right in his neighbour. But in this state of things which would be necessarily attended with the highest degree of what is called prosperity, the inconsiderate part of the community would be most induced to exceed in procreation; a much greater number of mouths would be pro-

duced than could be fed; the competition for subsistence would extend to by far the greater proportion of the whole people, and spread among them all the miseries of want; severe, and incessant toil, degradation, ignorance, hunger, filth, nakedness, cold, sickness, starvation, and death.

A most important discovery this, for the tyrants, and all the depositaries of abused power among mankind! They may now have the consolation to look upon themselves with all the self-esteem, and inward satisfaction which hitherto has been considered as the portion of the virtuous and the patriotic. Let them regard themselves as in no respect the cause of the misery which preys upon the wretches who groan beneath them. Let every man in power, henceforth, look with callous indifference upon the sufferings of the people; and regulate none of his actions with a view to mitigate them. It would be absurd in him to suppose that his injustice, his cruelty, or folly can be in any respect the cause of the misery they endure. The people will be always equally wretched in whatever manner he behaves; and he is not concerned in any effects which his actions may produce on them.

As this doctrine must deliver the rulers of mankind from all oppressive cares respecting the amendment of political institutions, or the amelioration of the human condition; so it has only to gain general credit among the people to put an end to their complaints of their rulers, and their restless desire of change and reform; and making them sensible that no change can produce them any good, render them as passive, and obedient under the cruellest tyranny as the most lordly masters can desire.

We should truly rejoice with Mr. Malthus at the security which such a political creed would afford us against revolutions, and their alarms; if we did not recollect that, by the same doctrine, revolutions can never possibly do any harm. They cannot, any more than a despotism, add to the wretchedness which ever devours mankind; rather, on the other side, it may be presumed, that carrying suddenly off a great proportion of the community, they must stop the supernumerary mouths by whose consumption it is afflicted, and allow a short respite to the calamities of human nature. By this view of the subject it would appear that a regular succession of revolutions would be the most salutary improvement that human affairs admit of; as it is a much happier destiny to expire by a sudden blow, than to pine away by the slow and tormenting effects of gradual starvation. The more sanguinary too those revolutions can be made, the more beneficent they are. The great curse of the earth, at all times, and in all places, is too great a number of inhabitants; and whatever cuts off the due proportion of them by the most sudden and easy process, is the most productive of human happiness.

But our author having to consider the doctrine of Malthus in this light, proceeds to inquire into the truth of that writer's proposition, "That population invariably increases where the means of subsistence increase, unless prevented by some very powerful and obvious checks." This proposition he regards as implying the grand doctrine of Malthus, that population invariably increases faster than the means of subsistence can be increased. He first remarks how inconsistent this is with the idea of a benevolent Providence. And next, observing that food is given to man as the fruit of his exertions, he says that Mr. Malthus seems, in a great measure, to have neglected this circumstance; he looks to the quantity of subsistence actually produced, and from that he reasons to the maintenance of an increased number of consumers.

This remark is solid and acute. That has ever appeared to us one of the fallacies of Malthus's book. But we are sorry that Dr. Jarrold, who does not appear to have entirely comprehended the weight of his new criticism, has not more judiciously illustrated his objection. His observations on the motives of the farmer bear in some degree upon the question; but they are neither of great novelty nor of great force.

The means which increased consumers contribute to provide for their own subsistence are amply sufficient, he thinks, in certain given situations, to prevent all inconveniences from the multiplication of the species. However, if population goes on doubling itself in 25, or any similar number of years, he seems to be of opinion that a period must arrive when the balance between the production of food, and the multiplication of consumers could no longer be maintained. It is his object therefore to prove that this is not the law of population. But before he proceeds to disclose his own doctrine, he thinks proper to offer some animadversions on the several topics which enter into the argument of Mr. Malthus.

This author enumerates Celibacy, Vice, and Misery, as the checks by which population is regulated to the supply of food. Dr. Jarrold begins with observations on Vice. He is not of opinion that its effects in restraining the multiplication of the species are great. He selects drunkenness, and sexual debauchery, as the two most destructive vices to procreation; and presents on those topics a variety of just, and important remarks, which bespeak no slight attainments in their author, either as a physiologist, or philosopher. The following observations on drunkenness are valuable in a moral point of view :

"Of all vices, drunkenness and debauchery are most common, and most destructive. They are the vices of social dispositions; the concealed rocks on which a bad education precipitates a generous temper. But the disposition which leads to vice, prompts to mar-

riage. • The drunkard marries from a love of society; the debauchee, because he is disgusted at himself and his associates: it seldom happens that a drunkard is a bachelor, or a debauchee unmarried, at the age of forty. Drunkenness, though much too often practised by young men, is seldom carried to that excess which breaks up the constitution, untill the approach of old age has already undermined it. Excess in wine soon deranges the female economy, and occasions sterility; but, happily, the instances are rare. On the other hand, a young man, fond of his bottle, is commonly the father of many children. Drunkenness has not so speedy, nor so extensive an influence in the latter case as in the former. The Americans were, at once, celebrated for drunkenness and for fruitfulness.

“If the body suffers from habitual excess, and the increase of population be slightly checked, by this means the mind suffers much more, and the edge of happiness is sooner blunted. It is a wrong idea we form, when we imagine, if the body be strong enough to resist the effects of intoxication, all its effects are resisted. It is not so. Drunkenness is the vice of social dispositions, but it destroys the social affections: an habitual drunkard cannot love; the warm and generous affection of a husband for his wife, the tender fondness of a father for his child, cease to be felt; this deplorable vice has dissolved the tie, by destroying the sense of it. • A drunkard loses all relish for life with his character in it; his dignity, his happiness, and his public spirit, are driven away by its influence. If he speak of generosity, in his cups, in his sober moments he doubts whether the principle exists in nature.

“A drunkard is seldom the promoter of benevolent actions. Thus the liberal youth becomes a clown: he can now no more rejoice with his friend; he cannot weep with him; his habits have robbed him of the atom of deity that was in him; the mind is dead, while yet the body lives and crawls about on the surface of the earth, without feeling an interest in it: it is a noble mansion, once the abode of hospitality and kindness, now untenanted.

Drunkenness is not a local vice, but is practised in every nation on the globe: the Turks, and all Mahometans, excite it by the use of opium; in China and the East-Indies, distilleries of arrac supply, in part, the place of this drug; in countries blessed with a more moderate climate, the vine is cultivated, and yields a pleasing and more safe delirium; in states rude and uncivilized tobacco, and a variety of roots and herbs, unpleasant in themselves, but possessing an intoxicating property, are eagerly sought after: but by the inhabitants of the north of Europe, all nature is ransacked, that the means of drunkenness may be diversified. The east and the west give up their drugs, opium and tobacco are used and abused in a variety of ways. Distilleries, vineyards, brewhouses, are all impressed into this service: but, notwithstanding, the civilized parts of the north of Europe abound in children.”

To celibacy, likewise, our author thinks that Mr. Malthus ascribes much greater effects in the actual state of the world, than it produces. In the East so greatly do the laws promote marriage, that in China, where the population is supposed to

be stationary, few men, says Mr. Hume, are unmarried at twenty. When closely considered too, it is very plain that the celibacy in Europe cannot have great influence on the rate of increase. The number of bachelors is very inconsiderable; and by far the greater portion of the women at least, on whose age more especially the fecundity of marriages depends, are wedded young. It is to be considered likewise that the lower orders, who form the great body of every community, are never deterred from marriage by a view of the consequences of marriage.

Unwholesome occupations are a species of misery on which Mr. Malthus lays considerable stress; and which our author considers by itself. All occupations which debar the workman from the free use of open air, and more especially those which are at the same time sedentary, abridge the period of life. But the manufactories of cotton and woollen cloth are supposed to be in a peculiar manner the nurseries of disease. This Dr. Jarrolld regards as a great mistake and a prejudice. His observations on this subject, being drawn from experience, and by a man who appears qualified to judge, are worthy of the attention of the public, to whose estimate we leave them :

“ I have attended with considerable care to the diseases of the poor of the town of Stockport, and in that period have not seen fewer than five thousand sick persons, who then were or had been employed in manufacturing cotton, and I have endeavoured to investigate the nature and origin of their complaints.

“ As children are admitted to work at the age of eight or ten years, it might be expected that injurious influence of their occupation would at that tender age be most apparent; on this account I have attended much to them, and I do not scruple to declare, that children so employed are as healthful as those of the poor brought up in great towns usually are, and more so than those that are apprenticed to tailors, shoemakers, or basket-makers: it is true, their countenances are pale and delicate, so are all children kept within doors; their clothes, covered with cotton, give them a forlorn appearance, their health is not injured by their work. What has been said of children applies with equal force to adults.

“ But there is one circumstance respecting cotton factories, which the public, even from the above statement, is not prepared to expect. It is well known that a warm climate is favourable to health, and especially to the health of those whose constitutions are delicate and inclined to consumption; for whom, physicians of the soundest judgment recommend, if a foreign climate cannot be visited, to produce an artificial atmosphere of due heat and of improved salubrity, which is effected by increasing the proportion of carbonic acid gas. What is thus attained with considerable expense and continued care, is the very air, the very circumstance of some of the rooms of a cotton factory, the best of which is the winding room; the air of this room is rendered warm for the accommodation of those employed in it, and receives carbonic acid gas from the fer-

menting flour in which the yarn is boiled previously to the process of winding : Thus health appears where disease was looked for.

"The proprietors of a cotton factory a few miles from Manchester, between three and four years since, engaged a number of children from the workhouses in London and other places, to be employed in their service ; they now amount to nearly 200 : when they first came down, their countenances were sallow, and their whole appearance betokened ill health ; they are now fine, vigorous, healthy children, not one of whom has died, yet the air they have breathed has been that of a cotton factory : and when any are out of health, especially if marks of consumption appear, they are employed in the winding room, and a return to health is anticipated with more confidence than in the most commodious dwelling house - the rooms allotted to other processes are more or less healthy as they are more or less dusty. But I am unacquainted with any process more dusty than the thrashing or grinding of corn, or the dust more injurious. On the whole, cotton factories, as they are now conducted, are not unfriendly to health.

"But it is proper I should give some account of the 5000 sick persons who have applied to me. They were not children, worn down with labour and dying of their hardships, a very small proportion of my applicants were at that period of life, perhaps not more than there would have been had there been no manufactories ; nor have they been men, whose constitutions had suffered by their long services ; but they were in far the greater proportion married women, who, having spent their youth without acquiring a taste or even a knowledge of domestic affairs, pass their time in the most complete ennui imaginable ; to beguile which, various injurious habits are fallen into ; to which, and not to their previous labour in the cotton factories, they owe their frequent need of medicine."

On the subject of unhealthy occupations our author urges a very pertinent question on Mr. Malthus : is the average of human life in America greater than it is in Europe ? Do the people in America, taken one with another, attain to a greater age than the people in Europe ? If they do not, and Dr. Jarrold says he knows of no document which represents the period of life as greater in the one region than in the other, it is very evident that the population in Europe is not restrained by the causes which destroy life ; because it is destroyed as rapidly in America as there. It is by the causes, therefore, which prevent births, not those which cut short lives, whether vice or misery, that the rate of increase is so much lower in Europe than in America.

Dr. Jarrold agrees with Mr. Malthus in the havoc which Misery, from the beginning of the world has made of the human species. But he differs from him widely in the cause. Mr. Malthus considers this misery as the law of nature, inevitably connected with that rate of multiplication which the species have exhibited. Dr. Jarrold regards this misery, as, in every instance, the work of men's own hands, as, in every in-

stance, without any change in the rate of multiplication, within their own power to have avoided. "When," he asks, "did there a war happen that could not have been prevented?—Or a famine that might not have been guarded against?—Pestilence commonly arises out of some act of human folly, or is the consequence of ignorance."

Such is the strain of our author's observations on the outline of Mr. Malthus's picture of human society.

Mr. Malthus, after the analysis of his doctrine, proceeds in a long train of illustration, by shewing how it accounts for the phenomena of population in all the more celebrated societies of whom we have any account. This illustration Dr. Jarrold next proceeds to examine.

The American Indians present the first subject of inquiry. It is easy for our author to shew that the picture generally exhibited of the misery of these Indians, a picture which Mr. Malthus greedily seizes, and endeavours to heighten, is exceedingly overcharged. He next adverts to the account adopted by Mr. Malthus of the vice among them, by which their increase is prevented. The lives of the women are represented as too libertine to favour procreation. It is said too, that the men have hardly any sexual appetite. Thus the women are all prostitutes where they can have no partner in their prostitution: thus a region of the world is found, unlike every other, in which the constitutional temperament of the one sex is at total variance with that of the other! But if it suited Mr. Malthus's purpose to present an exaggerated statement of the circumstances in the state of this people unfavourable to multiplication, it is probable that Dr. Jarrold has passed the proper boundary in the opposite direction.

Mr. Malthus's account of the checks to population among the ancient inhabitants of the North of Europe next occupies the attention of our author. That people Dr. Jarrold conceives to have been in circumstances not materially different from those of the American Indians. We conceive that they had made a step in civilization, but that not a great one, beyond the Americans. Dr. Jarrold shews that in the leading circumstances of their character and situation there is a very striking resemblance. Yet Mr. Malthus, while he represents the situation of the American Indians as the most dreadful in the world, is perfectly delighted with that of the ancient Germans; while he considers the first as beyond all other tribes of men in circumstances inimical to human life, he says "it is difficult to conceive a society with a stronger principle of increase in it" than the German. This is rather too decisive a proof that the view which Mr. Malthus has taken of human society is but a superficial one. The circumstance which seems to have misled him is the multitude of people which issued

from the north to subdue the Roman empire. It was necessary for him either to find, or make a cause to account for this phenomenon. If the people appeared, it behoved him to assume that they had been born and reared in spite of his checks. He seems not, however, to have been well acquainted even with the historical facts in regard to those remarkable emigrations. They furnish no proof of any extraordinary strength in the principle of increase among the Gothic tribes.

The peculiar circumstances of Siberia, the representation at least which we have of these circumstances, arrests the attention of both authors. The soil of this country, we are told, is of miraculous fertility. It produces the finest crops, without either plowing or sowing; the seed that drops in harvest, affords after a single service of the harrow next spring an abundant produce. When the means of subsistence are so plentiful, for what reason is the population so low? Whence comes it that Mr. Malthus's principle of increase does not here exhibit itself in full operation? We agree with Dr. Jarrold that the reply of Mr. Malthus is far from affording a satisfactory solution. "The fertility of the soil," says that author, "is counterbalanced by the little demand for manual labour." But is there little demand for food, Mr. Malthus, when there are more mouths than the food prepared can supply? And if there is a demand for food, and plenty of spare hands, cannot they harrow a piece of ground to make it grow for them. This reply of Mr. Malthus shews a strange ignorance of what is cause and what is effect in regard to the production of food. The demand for labour is never small because there is nothing for the labourer to do; but because nobody is able to pay him for his labour; no one has food to give him for his support till his labour is finished. In all ages, and in every situation the great body of men desire to employ, either for pleasure or profit, as many of their fellow-creatures as they are able to support. The number of those who hoard, either food, or food's worth, is always very inconsiderable. There are certain pernicious political institutions indeed, which throw large portions of territory into the hands of individuals, and give those lordly proprietors certain unnatural motives to restrain the cultivation of the land. By these institutions, however, the same effect is produced as if the fertility of the soil were diminished. By the hands of these overgrown possessors, the earth is smitten with barrenness, and the bounty of Providence intercepted.

In Norway the population does not increase; and Mr. Malthus not finding the operation of the two checks, vice and misery, endeavours to prove that moral restraint has there great influence, and that marriages take place more rarely and later in life than in other countries. Dr. Jarrold shews that the proof completely fails.

To the preventive check, too Mr. Malthus ascribes in Switzerland the principal share in restraining the population. Dr. Jarrold adduces a number of ingenious arguments to shew that neither does it in that country operate more forcibly than in others.

Mr. Malthus is of opinion that when epidemics cut off suddenly a great part of the population in any country, there is a superabundant supply of provisions for those who remain behind, and a great encouragement of marriages. This proposition, he thinks, is confirmed by fact. From the imperfect notions, however, which he possessed, respecting the nature of production, he overlooked the circumstance that the people cut off by the epidemic were the cause of producing their own means of subsistence; and left it just as difficult for those who remained alive to find the means of their subsistence as it was before. Even Dr. Jarrold whose views respecting the production of commodities are not very clear, has shewn that the people cut off have left just as great a void in the demand for labour, as they have left in the quantity of labourers. Every man, even he who supplies labour, is himself the cause of a fresh demand for labour. Man is the sole cause of the demand for labour; where there are no men there is no demand for labour; and wherever the number of men is diminished there is a proportional diminution of the demand for labour. From an examination too of the documents adduced by Mr. Malthus, Dr. Jarrold denies it to be the fact, that a greater number of marriages and births take place in consequence of epidemics.

The remaining illustrations of Malthus's doctrine, pursued by the author through several other nations, Dr. Jarrold now throws together, and makes a few miscellaneous observations on them in a single chapter. It will not admit of an analysis; and consists like those which preceded in shewing what errors Mr. Malthus has committed in applying his several checks to account for the phænomena of population in different countries.

We come next to Dr. Jarrold's own explanation of the phænomena of population.

He supposes that in order to account for the rapid population of the earth after the flood, as well as for that degree of civilization which was early attained, a much longer period of life than man now enjoys, must have been assigned him. We do not think his reasonings on this point of sufficient importance to require that minute analysis which would be necessary to give our readers a just idea of them. The fact we do not dispute; but we are of opinion that all the phænomena of population and civilization may be accounted for, though it were rejected; and of course that the reasonings of Dr. Jarrold in this place are not conclusive.

He next supposes,^u that when it became necessary to limit

the multiplication of the species, the life of man was shortened by the interposition of heaven. He proceeds to inquire if human life is abridged since the time of the Psalmist David, by whom it is described as of threescore years and ten. He observes that the nobility and gentry of this kingdom arrive at a greater age than the lower orders. Sir George Staunton had remarked, in his "Embassy to China," vol. i. p. 74, that "it has been calculated, upon the authority of facts and observations, that, notwithstanding the baneful luxuries in which the European rich indulge, and the disorders of repletion, inactivity and vice, to which they are subject, the mean duration of their lives exceeds by ten years that of their inferiors." This is an observation calculated to suggest some important remarks. Our author is of opinion that 70 years is by no means too high a number to assume as the duration of the lives of the higher orders; and if those of the lower orders in Europe fall short of that period, it is not owing to their constitutions but to their circumstances. He adduces various other considerations to shew that this may be assumed as at present the natural standard of the life of man.

The author offers some remarks on the increase of animals, which do not affect the question respecting population so much as to require any particular notice.

He agrees with Mr. Malthus that if the principle of increase be too strong, and that it would be too strong if it doubled the number of mankind once in 25 years he seems to admit, "it would then not be in the nature of things, that the condition of man should be ameliorated, or his hard lot softened." But it is impossible, he says, from the nature and attributes of God, to suppose that the numbers of mankind should receive their limitation "from the afflictive, cruel, or corrupt means," which Mr. Malthus has assigned. He proceeds therefore to specify the cause, which, in his opinion, restrains the principle of increase.

His theory is this; that according as the intellectual part of man's nature acquires the ascendancy, or is vigorous in its operations, the fecundity of the merely animal part decreases. "As the faculties of the mind," says he, "are unemployed, as the man sinks down towards the animals he is prolific; as he ascends above them his fruitfulness decreases." We shall communicate as distinct an idea as our limits will permit of the evidence by which he supports this hypothesis.

The great influence of the mind on all the functions of the body is set forward, and a conclusion drawn from the numerous cases in which that influence is acknowledged, to demonstrate its influence in the propagation of the species. He states it as a fact that all savages are unprolific; and that just in proportion as they are fierce, vindictive, and cruel. Bruce bore

testimony to this point in regard to some of the African tribes. And Dr. Jarrol himself assures us, that where the American Indians are inured to all the fierce passions of the savage life, they are unfruitful; but where they spend their days in tranquillity they are surrounded with a numerous offspring. In civilized life, he says, nothing is more common than a sudden stop, in consequence of any untoward circumstance which has attacked the minds of the parents, in families where the births were previously numerous and rapid, and where a long continuance was promised of similar events. It seldom happens that an honest man is a parent in the year in which he becomes a bankrupt. The barrenness of prostitutes is well known. Dr. Jarrol cannot see an adequate cause for this in the physical circumstances of their wretched profession; he ascribes it in chief measure to the moral; to that tumult, distraction, and depression of mind, which is their miserable lot. In Otaheite the females, though promiscuous, are not injured in their fecundity. Peasants are of all men the freest from care, and every kind of mental exercise. They are remarkably prolific. This is proved by a striking, general fact; because from this lowest order, all the great drains of the population in every country are made, without diminishing its numbers. All your sailors, all your soldiers, with the exception of a few officers, are supplied by this class. It is they who fill all unwholesome occupations; on whom the burthen falls of all hazardous enterprises; and who suffer the most from famine, disease, and all national calamities. "It is from the cottage," says the author, "the stream has flown which for several centuries has covered Europe with blood; or been wasted at the shrine of folly."

There is no similar drain to the class of merchants and tradesmen, who yet do not multiply. The superior cares to which they are exposed, and the exercise of mind which their situation requires of them, diminish, in his opinion, their fruitfulness. He thinks it the next thing to impossible that any one who has been educated even in this middling class can ever be reduced so far as to supply a gap in the lowest. He may die of want or of a broken heart; but he cannot become a peasant. It is a familiar observation that the higher class is unproductive. But this holds only where superior rank implies superior information. The chiefs of a nation of shepherds are not unprolific. There are several appearances among the lower animals which suggest a similar conclusion. Marriages are not every where equally fruitful, but exhibit in various places a very great diversity. Among all barbarous nations, families are small; every where among the tranquil cultivators of the ground they are numerous. The Mohawk Indians were formerly as barren as other savage tribes; but since they became settled in Canada, their huts abound with children. Villains are

never prolific. But it is very remarkable that many of those whose minds, harassed with schemes, and dreading the consequences of guilt, rendered their constitutions unprolific in their native country; when carried to a land of simplicity, where an honest occupation could alone afford them any means of subsistence, have become the fathers of numerous families. "No people averse to personal labour, are fruitful in children: the savage and the highly civilized are alike in this respect. The Athenians were not prolific; because the Athenians, in their mental occupations, resembled the higher orders in this country. The author again reverts to the fact that the families of the peasants in this country are numerous, and those of the nobles small. Nobility would die out, if it were not recruited by new creations. How few peers can count back three centuries of noble ancestors? Yet noble families are exempt from the checks of moral restraint, or misery as arising from want; and Dr. Jarrod had previously endeavoured to prove that the effects of sensuality on the principle of increase are not of great amount.

After mentioning several curious facts in regard to fecundity, as the return, in some women, of conception at certain regular, but distant intervals, the sterility of Circassians with Egyptians, he observes that distinguished characters are seldom prolific; and that intermarriages of foreigners with the natives of any country are seldom very productive. He then proceeds to say, "that a diversity of pursuits and interests in a married pair of the same nation has an unfavourable influence on their fruitfulness." Women who marry at a pretty advanced period of life, and whose minds have been much occupied with the management of any very interesting affairs have commonly very few children. It is often observed in regard to persons whose minds have been called into more than common exercise, even when they marry before the season of youth is over, that the first years of their union is unproductive, though afterwards when time has assimilated their constitutions to one another, they are not deficient in offspring. "Those marriages are in general the most fruitful, taking the station of life into consideration, that are most tranquil."

Some ingenious observations are made on constitutional diseases; and some of them, as the scrofula, the author thinks, are a cause of fruitfulness rather than of sterility. Indeed he lays it down as a general rule, "that an unsound constitution, in a civilized country, most commonly proves prolific."

He thinks he may lay down as facts, that it is impossible the world could ever be peopled by men of similar constitutions to the nobility of this country, or by savages. The violent exercise of the fiercer passions, harassing cares, or intense thought, are all adverse to the principle of increase. When

the lower orders however become somewhat refined by the progress of knowledge, while they never apply to it with such industry as to overburthen or fatigue the mind, they become prolific. Now in the progress of society it may easily happen, as Dr. Jarrold imagines, that the exercises of the mind which are unfriendly to population, and that tranquillity and ease of external circumstances which are favourable to it, may be so balanced as to render the births and deaths in the community equal to one another. To confirm this conclusion he appeals to the history of the world, and says that in every age the fullest peopled states have increased the slowest, not because vice and misery have more abounded, but because the principle of increase has been lessened. This, he says, is the case in China, where no other cause exists by which we can account for the stand in the population. In Europe, were the condition of the common people improved, their fertility would increase; were that condition more wretched, their fertility would diminish. Population decreases in Turkey, in Poland, and in Egypt; though in these countries there is enough and to spare of the means of subsistence: only the people are wretched.

Before he comes to his conclusion Dr. Jarrold inserts a disquisition on the subject of Providence, the intention of which is to shew that the view Mr. Malthus has drawn of the divine government in this world, is irreconcilable with the perfect attributes of God, and dishonourable to the divine nature. We do not think that the author has been successful in his endeavour to trace up all knowledge of Deity to revelation: we are not of opinion with him that the apprehension of divine power from the works of the creation is not easy and natural to the human faculties: we conceive that for this belief we have the authority of scripture itself, which declares that "The invisible things of God are clearly seen by the things which are made, even his eternal power and Godhead." But we highly approve of many of the remarks which Dr. Jarrold has made on the subject of Providence; and think that he has made good his charge against Mr. Malthus, who in his zeal for his supposed discovery, has attempted to reconcile with the government of God conclusions which do not easily accord with our ideas of wisdom and benevolence. What comparison is there between fennel seed, and the lives of human beings? And how strange the conclusion that because fennel seed is produced in much greater quantity than it grows, it is therefore according to the government of God that multitudes of rational creatures should be born to perish only by misery and vice?

The author concludes that the checks to population, which Mr. Malthus thinks are necessary laws in the condition of man, are not requisite in the government of the world; that they are

called into action by circumstances which are perfectly optional; that they are most experienced under a bad system of government, and least under a good; and, consequently, that they may, in a great measure, be driven from the world.

We think it will be universally allowed that Dr. Jarrold has contributed something of importance toward the elucidation of this interesting question. There can be no doubt among thinking men, that Mr. Malthus has pushed certain views, suggested by some striking facts in regard to population, too far; and has urged conclusions of the most dangerous tendency to the best interests of mankind. At the same time, it is not to be denied that these conclusions are supported by a chain of reasoning which it seems very difficult to break. It appears a supposition highly natural, that if mankind have multiplied at a certain rate in one situation, they will, if no positive check operates, increase at a similar rate in every other situation. But the rate of increase by which they may double their numbers once in 25 years, would in the course of a few centuries produce results so enormous, that this globe would soon cease to afford accommodation to its inhabitants, were they even to be fed by manna rained from heaven. Unless the present system of things therefore be soon destined to come to a period, which no one assumes, then must some means be provided by which that rapid increase of the human species may be prevented. All the question then is about those means.

Mr. Malthus says that those means are three—1. Moral restraint, or the voluntary forbearance to procreate children faster than subsistence can be provided for them. This he considers as the means by which wisdom and benevolence would desire to see the limit wholly set to population. It is a check however, which, during the thousands of years the world has existed, has produced very insignificant effects; and it is evident the species must have made vast progress in improvement before it can be expected to do the business of restriction. The period of this attainment must be the more remarkably distant because the improvement must have reached the very lowest orders of mankind, among whom chiefly, if not entirely, the augmentation of the species takes place. During the immense period in which moral restraint, according to the constitution of this world, produces such feeble effects, Mr. Malthus is of opinion that vice, and starvation, are the only means left by a beneficent Deity to limit the numbers of mankind, who in every age, and in every situation, with hardly any exceptions, are produced in numbers much greater than can be fed.

To escape the hideous conclusions connected with this doctrine, Dr. Jarrold controverts an assumption which Mr. Malthus appears to have thought did not stand in need of proof.

The natural fertility of the human constitution, that author considers as uniform; and, when not restrained by design, as limited only by vice and misery. Dr. Jarrold denies that the natural fertility of the human constitution is uniform; and endeavours to prove that it is limited by far different causes from vice and misery. He has offered a great many considerations to prove that it is dependent upon a certain exercise of the passions, as well as of the intellect; and that means are thus provided for retarding the progress of population, without rendering vice and misery necessary in the government of God. Whether he has produced evidence sufficient to establish it as a law in human nature, that the fertility of the species is regulated by the operations of the mind, it will at least be allowed that he has produced facts which bear strongly upon the point, which demand the application of profound reflection to the subject; and at any rate an equal suspense of judgment with regard to the proposition of Mr. Malthus, that the fertility of the species, when not restrained by will, is modified by nothing but vice and misery.

We have already mentioned that neither Mr. Malthus, nor Dr. Jarrold shew accurate notions in regard to the laws of production, or what regulates the increase of subsistence; and that Mr. Malthus, in particular, has been led into some dangerous mistakes, by his ignorance of the fundamental principles of political economy relating to this subject. In many of his conclusions he seems entirely to have overlooked the circumstance, that it is the labour of man which is the cause of the earth's fertility; and that in most situations it would be as easy for 10,000 men to raise the subsistence of 10,000 men, from the same piece of ground, as for 5000 men to raise the subsistence of 5000. Now, if this proposition be just, and we shall presently see whether it is not easy to set it completely beyond the reach of doubt, a conclusion follows which is fatal to much of the doctrine of Mr. Malthus. If every man who is produced, can by his labour increase the fertility of the earth to the pitch which is necessary for his own subsistence, the species cannot be multiplied too fast. Were the proverb of the common people true, "that God never makes the mouth, but he gives the food to supply it," (an idea of the divine government, very different from that of Mr. Malthus,) it would evidently follow, that want or misery could never be the consequence of a too rapid multiplication of the species. But it thus appears, that God does in fact produce the food for every mouth which he creates, by causing his earth to yield it to the labour of the man produced. The misery of mankind, therefore, has never been owing to any necessity of nature. The individuals who have died for want, have not died because nature had denied them food; the miseries, connected with want

which have inundated the species, have never been produced by the incapacity of nature to provide them subsistence. All these deplorable circumstances have been owing to this; that man has not applied his powers to provide the things necessary to his well-being in the way most effectual for that purpose. What is the reason that he has not? This reason solely, Mr. Malthus, that he has never been well governed. So far, therefore, is it from being true, as you would have us believe, that no government ever has been or could be guilty of adding to the miseries of mankind, and that no government can be more effectual than another in alleviating those miseries; that on the other hand all the train of miseries arising from want, which you represent as including almost all those which are incident to human nature, have been entirely owing to the imperfections of government; and so far is it from being true, that the choice of a government, where your moral restraint is not consummated, is a thing of indifference, that the difference between the highest and the lowest degrees of misery in human society are entirely dependent upon that choice.

We do not think that Mr. Malthus is prepared to controvert this proposition in regard to the production of food, unless at some very high stage, when population and the annual produce of the ground is carried to an extreme point. For he puts it as a supposable case, that the quantity of food raised in Great Britain might be doubled in 25 years; but that it can scarcely be imagined this increased produce could be again doubled in other 25 years; or at any rate that we must some time come to a limit, when this reduplication could no longer take place. Now, if the earth could be made to produce food to man as fast as man could be produced to cultivate the earth, till it had attained a degree of fertility beyond that of Great Britain altogether indefinite, it follows that no misery has ever yet been produced on the earth, whatever may be hereafter, by the incapacity of nature to yield subsistence to the inhabitants. It follows that Mr. Malthus's checks have never yet been called into operation; and that whatever misery has appeared among men, has all been owing to other causes than the excess of population.

Whoever is acquainted with the nature of cultivation will require few words to convince him of the efficacy of labour applied to the earth. No such person will doubt that double that labour which is at present so employed, would do much more than double the produce which is at present reared. The proportion of the species is very small, which at present cultivates the ground, and raises subsistence for all. How much more than the species could consume would they raise, if a much greater proportion of them were employed in agriculture! There are pieces of ground in the neighbourhood of London, so cultivated as to yield, in articles of human food, to the

value of £200 an acre per annum; and that merely by force of human labour. This is a produce ten times greater than that of the ordinary cultivated land of the island, raised by less than ten times the labour, as is evident by the greater rent which these peculiar spots afford: neither are these spots remarkable for their spontaneous fertility; but the contrary. If it should be objected that these gardens, of which we speak, raise luxuries, and that they could not be made to raise an equal value of the necessaries of life; we answer, that by far the greater part of their produce consists entirely of the necessaries of life, as cabbages, and other common herbs for the pot.

Now as it is the law of nature that production from the earth is entirely owing to labour, and is always in proportion to the labour employed, till the annual amount shall arise to a magnitude altogether indefinite, what appearances does nature exhibit from which we can form a conclusion, as to the extent to which this increase of the fruits of the earth may be carried? In our opinion, she affords appearances which indicate that this increase may be carried to an extent to which even the imagination can hardly set limits.

In regard to consumption it is a remarkable fact, that nothing is annihilated. What is consumed is only changed. It appears again in a different form, is ready to enter anew into the process of production, and so forward in perpetual alternation. However great the produce which is annually taken from the earth, it is all annually restored to the earth; and whatever part of it has served as food for animals, returns with powers to increase the fertility of the soil. It is now discovered that the chief part of the food of plants is derived, not from the earth, but from the atmosphere, either in rain or air; and important discoveries have been made in the means of rearing plants by water and air, with little assistance from the earth. It has been lately discovered that a substance, perfectly inexhaustible, is a most potent manure, we mean sea-water. The application of machinery to the cultivation of the ground has yet made very little progress. And of the immense aid which chemistry seems calculated in its progress to yield to the improvement of agriculture, little has yet been derived. In short the considerations are innumerable, which might be adduced to demonstrate the inconceivable fertility which the earth may be brought to exhibit. Our limits compel us to content ourselves with a few unconnected suggestions; but to most men imaginative others will easily present themselves.

The extent however to which the produce of the soil may be carried, is not the only circumstance which deserves to excite our regard in this question. There are other facts which open a view with regard to the multiplication of the species, still more unbounded and extraordinary. By the progress of che-

mical science is discovered what are the component parts of the human body, and these elements are found to exist in some of the most common and inexhaustible productions of nature. Not only water and air, but rocks themselves, are composed of ingredients which go to the composition of the human body. Chemistry has already begun to offer suggestions, with regard to some extraordinary agency which may be derived from water in the nourishment of human creatures. There are many familiar facts, which confirm to a degree of certainty those conclusions. We know already several preparations of food, in which water, with a very small proportion of vegetable aid, is made to produce a nutritious viand. One of the most remarkable that we recollect, is one familiar to the peasants in Scotland. When the husk of the oats which are ground for oatmeal is sifted from the flour, a small quantity of the flour adheres to the husk, which they wash off with water. The whole is allowed previously to remain steeped in the water for a few days, till it has become slightly acidulated. The water is then poured off, carrying with it a portion of oatmeal, but so small as scarcely to affect the consistence of the water. When this is set upon the fire, it gradually thickens; and when it has been well stirred at the boiling point, for a few minutes, it acquires the consistency of a firm substantial pudding, and eaten with a little skimmed milk, forms a meal on which many a laborious task has been performed. Many remarkable facts might be produced from the history of mariners deprived of food at sea, who were enabled to prolong existence for a wonderful time by the aid of water. These facts are so numerous and so well attested, as to prove decisively that water has great influence in the nourishment of the human body, and to suggest what discoveries may yet be made in deriving from it still more remarkable assistance. There are facts of so extraordinary a nature as would seem to authorize the most unlimited conclusions on this subject. We shall produce one, from a quarter so respectable, and so well attested, as to deserve the most serious attention. It is a fact submitted to the Royal Society of London, and recorded in their Transactions. We quote from the new abridgement, by Dr. Hutton and others, vol. viii. p. 616.

“About 18 years before, viz. about 1724, John Ferguson, of the parish of Killmelfoord, in Argyleshire, happened to overheat himself on the mountains, in pursuit of cattle, and in that condition drank excessively of cold water from a rivulet, near by which he fell asleep; he awaked about 24 hours after in a high fever; during the paroxysm of the fever, and ever since that time, his stomach loaths, and can retain, no kind of aliment, except water, or clarified whey, which last he uses but seldom, there being no such thing to be had by persons of his condition in that country during many months in the year.

"Archibald Campbell of Ineverliver, to whom this man's father is tenant, carried him to his own house, and locked him up in a chamber for 20 days, and supplied him himself with fresh water, to no greater quantity in a day, than an ordinary man would use for common drink; and at the same time took particular care, that it should not be possible for his guest to supply himself with any other kind of food without his knowledge; yet after that space of time, he found no alteration in his vigour or visage.

"He is now about 36 years of age, middle stature, with a fair and healthy, though not seemingly robust, fresh complexion: his habit of body is meagre, but in no remarkable degree: his ordinary employ is looking after cattle, by which means he needs must travel four or five miles a day in that mountainous country.

"He uses no tobacco; yet seems to discharge as much saliva as others, who do not use stimuli to provoke that evacuation.

"If we may judge of his insensible perspiration by the softness and freshness of his skin, he is in that respect like other men, and like them sweated with violent exercise; as to the grosser excrements, it did not occur to Mr. C. to inquire about them, but he concluded he discharged none; because the country people, who strongly fancied him supported by supernatural means, would not forget to object this to him, if he evacuated any quantity of gross fæces, with which water is not charged.

"This history of this abstemious person the writer had from Mr. Campbell of Ineverliver, his neighbour in that county, a gentleman of great candour and ingenuity, neither credulous himself, nor anywise inclined to impose on the credulity of others. He had the same account from several others, and confirmed by the belief of the whole country.

"The case appeared very singular, and worthy the notice of men of letters: being an instance to convince us, that a great part of the gross meats which we greedily destroy, is not necessary for the support of animal life; and that there must be some other qualities in the pure element of water, than what have fallen under common observation, since they have supported this man in health and vigour for so many years, and supplied the evacuations necessary in the animal economy."

When these facts are duly weighed, and when we consider that the constituent parts of water are among the most important ingredients of which the human frame is composed, while we reflect on the various important compositions into which water is by chemical science made to enter, we are fully warranted in supposing that this wonderful substance may hereafter be so prepared and managed, as to act a most important part in the nourishment of animals.

These considerations are barely sufficient to afford a faint idea of a chain of proof which might be produced on this subject, and which would, we think, establish beyond controversy the two following propositions; 1, that mankind have never yet been checked in multiplication, by the incapacity of nature to yield them subsistence as fast as they were produced; 2,

that the period is altogether beyond the human view, (such are the resources which nature has afforded to the industry of man) at which it can be supposed that the inhabitants of the earth will be too numerous to derive, by their utmost efforts, from nature, the means of supporting an increase of their numbers.

As the period, therefore, at which the checks of Mr. Malthus can come into operation, is placed altogether beyond our view, it seems to be something worse than idle to employ our minds about the disorders which we vainly imagine the constitution of this universe will then present. We may rest assured that whenever this world is so fully peopled, at some distant period which we cannot calculate, as that the powers of nature are exhausted, and can no longer support the same rapid increase of inhabitants as before, some important provision is made to answer the occasion, without the necessity of such extraordinary agents as vice and misery. The astronomer was justly the subject of ridicule, who threw himself into a panic by calculating that the earth was in danger of being burnt by a comet, whose path comes near to its orbit. When we plunge into the depths of time to torn our imperfect conclusions respecting the distant events of the universe of God, there are few cases indeed, in which we may not be pretty sure that we are committing wonderful mistakes.

At the same time are to be taken into the account those phenomena of population enumerated by Dr. Jarrold, and which, in his opinion, prove that the numbers of mankind do not multiply in the manner which Mr. Malthus represents. If those facts, and others which may be produced, shall establish it to be a law in human nature, that mental exercises, which are both virtuous and happy, restrain the fertility of man, then a check is found to the excessive multiplication of the species, which accords both with the well being of the human race, and with what reason teaches us to believe of the government of God.

ART. II. *A Translation of the Charges of P. Massillon, Bishop of Clermont; addressed to his Clergy; with two Essays; the one on the Art of Preaching. Translated from the French of M. Reybaz; and the other on the Composition of a Sermon, as adapted to the Church of England. By the Rev. THEOPHILUS ST. JOHN, LL.B.* 8vo. 6s. Rivingtons, 1805.

THE character of John-Baptist Massillon, bishop of Clermont, is not unknown in this country. Besides the acquaintance which scholars have formed with his writings, his "Sermons on the Duties of the Great," were translated and published in 1769, by the unfortunate Dr. Dodd. The Charges, however, which Mr. St. John has now presented to the public are of more general importance to the valuable object the translator had in view, and are, perhaps, as likely to promote an at-

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 tion to the duties of the sacred profession as any writings of the kind which we have seen. We should not, indeed, prefer Massillon to Burnet, or to Secker, but he may be very usefully consulted after perusing the "Pastoral Care" and "Charges" which have so long been recommended to the young clergy of our church. Massillon, too, touches upon some subjects but slightly noticed in the others, and with a freedom and warmth excited by neglect and abuses of which the English clergy, we hope, are not yet to be accused.

The Charges here translated, are on The Excellency of the Priesthood—Propriety of Character—Zeal—On being appointed to the Christian Ministry—Reflections on the success of our Ministry—Solicitude for the Salvation of Souls—Solicitude to suppress Vice—Good Example—The Excellence of the Ministry—The manner in which the Clergy are to conduct themselves among men of the World—The prudent conversation and behaviour of the Clergy—The solicitude the Clergy ought to show for their people, when confined by sickness—The pernicious effects of avarice in the Clergy—On mildness and gentleness—The necessity of prayer—On study and knowledge.

As Mr. St. John very properly considered the difficulty, or rather the impossibility of doing justice to his author by a literal translation, he has contented himself with retaining the substance, or really useful part of each discourse, and has, in general, carefully avoided what would have been very offensive to an English reader; the French idiom. By this means the whole appears more cast in an argumentative mould, than when it came from the hands of the original author, and is therefore better adapted to the uses for which it was intended.

It is a matter of some difficulty to select a specimen out of so many as present themselves with equal claims on our approbation. Nothing can be indifferent that concerns the conduct of the clergy, and nothing is here left untouched which may impress upon their minds the important truth, that the welfare of a nation in a great measure depends on the manner in which they execute their functions. Perhaps, the following remarks from Charge X. on "The Manner in which the Clergy are to conduct themselves among men of the world," have as much novelty as any we can select:

"Intended, as we are, to be the salt of the earth, we must, necessarily, mingle with it: we form but one body with the men that inhabit it; and instead of seeking at a distance, a retreat from their vices, we should, as far as lies in our power, preserve them from plunging into any, which might be either dangerous to their souls, or destructive of their peace. But, instead of stemming the torrent of wickedness, which inundates the world, we ourselves are, sometimes, carried away by its force. In order, then, to avoid the evil

to which we are often exposed, we have only to lay down the rules of prudence, and the obligations of Religion. to which we are to conform; whereas, the contempt of them may subject us to danger, and involve us in dilemmas, out of which we cannot easily get extricated.

"The first rule relates to the choice of the persons with whom you associate. For, if the world sees you out of your sphere, at riotous meetings, or with profligate companions, will it suppose you innocent in your mind, and exemplary in your morals? Is it allowable, in a Clergyman, whose reputation is so precious to the Church, and so valuable to himself—since the whole success of his ministry depends upon it—to addict himself to a sort of life, which excites suspicion of his principles, and causes doubts of his innocence? He may declare, indeed, that the secret murmurs, and public clamors, with which he is reproached, are suggested by the malevolence, and encouraged by the envy, of his enemies. But though he should be merely imprudent, by giving rise to suspicions, would he be excusable, in not taking immediate precautions to remove them? It is not, however, sufficient for a Clergyman to be free from impropriety of conduct, he must also avoid the appearance of it. He must not sacrifice public opinion, which is so essential to the character of a Pastor and to the honor of the Church, to a love of unjustifiable amusements, or an attachment to improper company.

"It may be said, are we to withdraw from the society which is the most pleasing to us, from the friendships we have contracted, because some persons may, without cause, represent them to our disadvantage? A prepossession unfavorable to a Clergyman ought not to be entertained. "If eating meat," says the Apostle, offends, "I will eat no meat whilst the world standeth." Let him shut the mouth of calumny, let him respect his own character, and it will obtain respect, even from those, who, otherwise, will have great delight in misrepresenting it through meanness, and wounding it through malignity. He may prevent misrepresentation, by taking away occasion from those that seek occasion.

"Alas! my Brethren, what afflictions have been brought on the Church, not merely by the misconduct, but by the suspicions, to which the want of caution in the Clergy, has given rise! with what humiliating contempt have they not loaded the sacred ministry! and what occasion have they not given to men, to blaspheme the name of God, and to attribute to Religion, the failings of its Ministers? But let us throw a veil over these reflections; let us not renew our grief in the presence of holy men of God, who demonstrate the truth of Christianity, in their discourses, and who enforce its efficacy, by their examples.

"By consequence of the same rule, all intercourse with those who declare, openly, in favor of vice, and set virtue at defiance, is forbidden us; with men, whose only occupation is pleasure, and whose ridiculous boast is, of their irregularity and intemperance, What pretence can a Clergyman offer for being seen in such company? If he is agreeable to them, he participates of their works of darkness; if he gently, and not without hesitation and timidity, disapproves, he is an hypocrite, who is ashamed of himself, and

not of the excess of which he is a witness. What reproach to the Church, and what disgrace to the profession, that a Minister of the Gospel should be a member of an assembly, which derives all its honor from its licentiousness and intoxication: in which he may, perhaps, be reckoned the most distinguished, and may arrive to such an height as to have no competitor!

"You will, no doubt, reply, that all meetings are not of this description; that we find, in our intercourse with men, many of improved minds, and irreproachable morals, with whom we can associate, without endangering Religion, or exposing ourselves to any risk: but you will be pleased to observe, that, in the society of the world, however wise, we there breathe the air of the world, and of its maxims: and that it, insensibly, takes place of that orderly and correct deportment, which the dignity of the ministry so urgently requires: I repeat, that, in living in the world, we adopt that behaviour which the world approves, which is far removed from the simplicity of the Gospel; and that our powerful attachment to it arises from a conformity of sentiments. A certain proof, that the inclinations of the world are congenial with your own, and that you are not in your proper sphere, unless you are celebrating its revels, or sacrificing to its follies.

"But we have, you say, need of recreations, and we cannot be, always, devoted to serious pursuits. Shall a Pastor of the flock, who walks by faith, seek recreations in the midst of the world? And what will he find there, except errors and abuses, which habit sanctions, but which Religion abhors; the Redeemer himself outraged in his maxims, ridiculed in his Ordinances, often in his servants; charity extinct through the prevalence of hatred, and the jealousy of interest; conversation perverted by the whispers of calumny, and the insinuations of suspicion; God either provoked or forgotten; and the whole world become almost as dissolute, as much covered with darkness, as it was before the promulgation of the Gospel. Such is the world! and can a Minister of Christ see it, as it is, without feeling the utmost concern for its ignorance, its blindness, and profligacy? The world can be no other than a vale of tears, in the estimation of a Minister of the Gospel. He observes, with sorrow, the multitudes of Christians who are perishing; their melancholy fate he makes the constant subject of his lamentations and prayers:—how, then, can he rejoice over the ruins and desolation of the holy Jerusalem,—“the city of the living God?”

"What, however, is the most reasonable is, that the Clergy, who plead the necessity of amusements, are, ordinarily, those who have the least need of them, who most neglect their duty, and the employment attached to their vocation. They are indolent Ministers, enemies of study and of meditation, and unfaithful to their calling; who loiter away their time, not to amuse, but to fly from, themselves. Their life consists in an habitual indolence; we see in them nothing serious, not even the discharge of their professional obligations, which are often hurried over, with an air of fatigue, of reluctance, and of indecency; what ought to be their consolation is their trouble; they hasten into the world, where they may forget their profession and themselves together.

"A second rule, no less essential than the preceding is, that our communications with the world be rare; corrupt as it is, it demands of *Us*, virtue without a spot, and piety without a blemish.

"The more indulgent it is to itself, the more severe it is towards us; it watches us, continually, with a scrutinizing and malignant eye; an unguarded expression, the least levity of behavior, becomes, in its judgment, an unpardonable crime; and when, in order to discover greater affection for it than for ourselves, we seem to relax a little from the gravity of our character, nothing escapes its observation. It entreats us to partake in its licentious pleasures; and provided we suffer ourselves to be prevailed upon, it returns our complaisance by abusive calumnies, and opprobrious accusations.

"Thus, my Brethren, we deceive ourselves, by thinking that we gain the esteem and favor of the world, by familiarizing ourselves with it, and by frequently exhibiting our persons at its amusements, and devoting our affections to its pursuits. The more it sees us, the less it esteems and respects us: when, therefore, we mingle in society, let us never forget that we are the Ministers of the Holy Jesus."

From the whole of these discourses, we are, without breach of charity, led to infer that the state of the French clergy was very ill calculated to support the crown by producing a religious and loyal people. If we may judge what was practised from what is prohibited by this zealous diocesan, we are not much surprised that the clergy had lost that respect, with the people, which alone could have interposed between them and the revolutionary fury of those who were equally averse to all religion. Viewed only in this light, Massillon's Charges may be read, we hope with usefulness, by the clergy, and with interest by all who are observers of the silent progress of great changes and revolutions, few of which are produced by the immediate agents, and all, perhaps, may be traced to distant and unsuspected sources. Massillon was not a "preacher of smooth things;" he did not, as some among ourselves, expect to reform his clergy by complimenting them on their zeal, piety, and learning, and abusing every man who ventured to point out what was wrong. Much as he revered the church, he never considered those who intruded into its sacred offices, as men exempt from censure or controul, and this freedom, we may again repeat, ought strongly to recommend his Charges to the attention of our Clergy, who, although as a body they are entitled to the excellent character Mr. St. John has given them in his preface, yet contain among them a proportion of intruders who are much more mindful of the emoluments than the duties of the priesthood.

Mr. St. John has occasionally confirmed the opinions of the venerable bishop of Clermont by quotations from Secker's charges, and by notes from his own pen, which are generally pertinent and sensible. The following from p. 57, written by the translator merits some attention:

"The Prelate eloquently asks, "If many parishes would not say of their Pastors, we will not have this man to preside over us? If the people among whom I have lived, had the choice of the Minister, could I flatter myself that their choice would fall on me?" I may, I hope, without offence, be permitted to observe, that, in the appointment of Ministers, it is greatly to be desired that the people over whom the Pastor is commissioned to preside, should be a person whom they approve. If, knowing his moral character, they justly dislike him; if, when they hear him in the Church, they are unanimous in their opinion, that, from his manner of reading and preaching, their Church and Communion will be deserted; or if, whatever be his qualifications, his voice is so weak that it cannot be heard; ought not every congregation to have the privilege of protesting against such nomination? A congregation cannot be happy in a Clergyman whom they despise; a congregation will never observe, uniformly and seriously, the Ordinances of Religion, under the ministry of a Clergyman, however exemplary his conduct, and excellent his discourses, whose elocution is such as to excite general dissatisfaction; and if the Church be large, and his voice low, it is impossible that those who cannot distinctly hear, should derive any benefit from the discharge of his public duty. It is greatly to be lamented, that there should be in our Church, and in our Church only, such abundant cause of complaint on these topics.

"I would not be understood to mean, that every congregation ought to have the choice of its own Minister. God forbid! for a regulation so injudicious would banish from the Church every good, and introduce into it every evil. But it cannot, surely, be thought, that the security of the Church, and the interests of the Gospel, are promoted by imposing upon a congregation a Clergyman who is not calculated, in almost a single instance, to obtain the approbation, and ensure the affections, of his hearers. An appeal to the Diocesan, not originating in personal pique, in wanton caprice, or in previous attachment to a more popular preacher, but founded on impartial justice, and supported by incontrovertible reasoning, ought to be allowed. And sure I am, the greatest good would result from such a measure to the whole community: the State would receive from it a most powerful support; the Church would acquire such strength, as to bid defiance to the insinuations of scepticism, and the combinations of schism; and Religion itself, by a more general and devout observance of its Ordinances, would be more uniformly practised.

"It would be well if the Second Part of Massillon's Discourse was seriously read by every Patron, before he presents to a Living, and by every Incumbent, before he nominates to a Curacy, whether perpetual or stipendiary."

This is a subject of great importance, but at the same time of peculiar intricacy. Mr. St. John's proposition, at first sight, appears fair and equitable, but it must remain impracticable, unless we proceed a step farther and admit of popular elections, an evil which all supporters of the church most zealously deprecate. Mr. St. John's appears a species of half-

measure, but it would not long remain so. He speaks of "impartial justice," and "incontrovertible reasoning," but where are these to be found in popular elections? The evil, however, is not less to be deplored because the remedy is difficult, and what is here advanced merits the particular attention of *lay-patrons*.

The "Letter on the Art of Preaching, by M. Reybaz," contains some excellent advice on that subject, and Mr. St. John's "Thoughts on the Composition of a Sermon, as adapted to the Church of England," do credit to his good sense, in many respects; but we cannot help thinking that this is one of those subjects on which much good writing has been unprofitably spent. Some are for argument, some for eloquence, and some for a mixture; some adopt the language of scripture for its sublimity and beauty; and some discard it as antiquated. Mr. St. John sees no good in argumentative sermons, as those of Butler, Clarke, Jortin, Balguy, but, if we do not misunderstand him, would prefer the hortatory manner of the French preachers, in which opinion we cannot concur. Without standing up for the particular methods of Butler, Clarke, &c. we may aver, without the least hazard of contradiction, that it is the duty of a clergyman to take care that all his sermons be argumentative, that is, it is his duty to assert the truth in various propositions, adapted to the understandings of his hearers, and to bring his proofs from the Holy Scriptures. We have no opinion of the *manner* of the French preachers, although we have been told wonders of its effects, but they were *visible* effects, which is always a suspicious circumstance, and we have reason to think they were temporary effects, which all eloquence must produce that touches the nerves instead of the conscience. The compliment Louis XIV. paid to Massillon, that he never left his chapel after a sermon, from that prelate, but "discontented with himself," might be a strong argument in favour of pulpit eloquence, if we did not know what then was, and continued to be the character of Louis.

But although we have taken the liberty to differ from Mr. St. John as to the effect of mere *eloquence* in the pulpit, we concur in thinking that more attention ought to be bestowed to a clear, perspicuous, and affectionate manner both of composing and delivering sermons. Yet even this cannot be the subject of *teaching*; if a man is not persuaded in his own mind that it is his duty to do all this, it is in vain to cure him by any system of instructions at college (which Mr. St. John seems to recommend) or by any episcopal or other charges.—It is fortunate, and we are persuaded Mr. St. John will upon due consideration think so, that the gospel was originally propagated without the aid of human eloquence, and it would appear to be the design of its great Founder that it should still be propa-

gated without a talent, which seems to be given to very few of the human race. Let all the learned world be inspected, and how small is the proportion of eloquence in any branch, even those where there are the strongest motives to cultivate it, if it could be cultivated.* Eloquence is as much a gift of nature, as the genius for poetry, painting, or music. It is in vain, therefore, to recommend that to a preacher which he cannot attain, but it is the highest wisdom and the best advice to recommend him to seek for that aid on his honest labours which has been promised since the first commission given to the Apostles; and will never be withheld from him whose only object is the conscientious discharge of his duty.

ART. III. *Feudal Tyrants; or the Counts of Carlsheim and Sargans. A Romance. Taken from the German. By M. G. LEWIS. 4 vols. 12mo. 1l. 8s. Hughes, London, 1806.*

THE public is so well acquainted with the taste of Mr. Lewis, that in whatever appears from his pen an abundant portion of all the ingredients which constitute the marvellous and the horrible must be expected. With the exception of the *spectres* we have here an ample share of this species of mechanism, and therefore, the work does not belie its author. He, however, carries us back to a time and a state of society which gives to the whole some appearance of probability.

The story gradually unfolds itself in a correspondence between Elizabeth, the widowed Countess of Torrenburg, and Conrad, Abbot of Cloister Curwald. From these letters, together with others written by the Countess to her brother, we learn that Elizabeth, young, beautiful, and rich, had been led to the altar by Henry of Montfort, who, happening there to see a face more agreeable to him, threw away the hand of his bride in disgust, and thus stopped the ceremony. The aged Count of Torrenburg had, some time previous to this, been soliciting the hand of Elizabeth, and was supported by her parents. To avoid him she eloped with Henry who deserted her at the altar. Upon this failure the aged Count renewed his suit, and was accepted. Ida, the lady who deprived the Countess of Henry, was the relation of the Count, and, together with her sister Constantia, the heiress of his possessions, consisting of the extensive domains of Torrenburg, Carlsheim, and Sargans. The fascinated husband, however, at his death left the whole to his wife. Elizabeth deliberated whether she should not restore these possessions to the heiresses. To this sacrifice she was strongly advised by the abbot of Cloister Curwald who had been her tutor, while her brother as earnestly dissuaded her from it. The abbot in one of his letters alludes to the noble conduct of some of the former ladies of Carlsheim and Sargans, with a view to induce the Countess to follow their

example. This leads to a request on the part of the latter to be made acquainted with the history of the houses of Carlsheim and Sargans, and she is referred by the abbot to some writings in the possession of the abbess of Zurich. The most remarkable of these she contrived to obtain, though it was necessary to have recourse to stratagem for that purpose, there being some objection to produce them on account of the crimes of some monks which they exposed. Thus finishes what the author calls the first part, where the transactions alluded to are but imperfectly explained, and where we find little or nothing relative to the heiresses. Curiosity, therefore, is still kept fully on the stretch.

The first packet contained the memoirs of Urania Venosta, written by herself. Her father had died while she was a child, and she was educated with the Count of Hapsburg's daughters. Upon the elevation of the Count to the empire she was banished from his court, because the Duke of Saxony seemed to prefer her to the Emperor's daughter. Her uncle, Count Leopold Venosta, had considerable possessions in the neighbourhood of the Rhatian Alps, and thither she removed. Leopold had purchased the possessions of several neighbouring lords whose extravagance had forced them to dispose of them. Among others the chief possessions of the Counts of Carlsheim belonged to him at the time his niece Urania came to live with him. Ethelbert the only remaining branch of that family having failed to repair his ruined fortunes in the service of foreign princes had returned home and immured himself in the ruined castles that were still his own. He carefully avoided all intercourse with Leopold, who courted his acquaintance with the honest intention of aiding him in recovering the estates of his ancestors, if he should appear worthy of his regard. The Counts of Carlsheim had parted with the spot, on which the Abbey of Curwald was situated, only as a pledge. A dispute arose between the monks and their abbot, and Leopold and Ethelbert at last met in order to decide it. Urania accompanied her uncle, and pleaded in favour of the abbot, and Ethelbert with some extravagant compliments to the niece allowed the uncle to decide the matter in his own way. From this time Ethelbert courted the acquaintance of Leopold with as much earnestness as he had formerly avoided it. It happened rather singularly that he twice saved Urania's life. Edith, Countess of Mayenfield was compelled to leave her castle by her bitter enemy the abbot of St. Gall, who was supposed to have poisoned her husband. She was received into the castle of Ethelbert, and protected by him. Leopold saw her and became attached to her, and Urania endeavoured to bring about a marriage. This did not seem to suit the views of Ethelbert, who expressed his surprise that she should promote an arrange-

ment which would deprive herself of a great part of her uncle's possessions. Finding that she was not to be convinced by these arguments he was silent. Ethelbert and Leopold now united their forces against the abbot of St. Gall. They fell into an ambuscade and Leopold was taken prisoner, but was afterwards liberated by the exertions of Ethelbert. Edith, however, had in the mean time been carried off from Leopold's castle by banditti as was supposed. Leopold grateful for the services of Ethelbert bestowed upon him the hand of Urania, and then retired to a distant castle. She soon discovered that both her uncle and herself had been throughout the dupes of Ethelbert, that the dangers from which he had saved her had been occasioned by himself, that he had carried off the Countess of Mayenfield to prevent Leopold's second marriage, and that it was he, who, in concert with the abbot of St. Gall, had contrived the imprisonment of the Count, with a view to make a merit of his release. Urania, after sufferings of various kinds, was at last imprisoned in a remote fortress, where she found Edith and another lady, who it afterwards appeared was the real wife of Ethelbert, by whom she had a son who enjoyed extensive possessions in Italy. This lady perished in an attempt to set fire to the fortress. Urania and Edith were liberated by means of some Helvetian peasants. Leopold Venosta, when he found how he had been imposed upon, marched with his followers to punish Ethelbert. In the mean time Donat, Ethelbert's son, advanced with an armed force to revenge the death of his mother. Urania, in order to free herself from the reproachful situation in which she stood, returned again to Ethelbert with whom the common danger induced Leopold to unite his forces. They were, however, unsuccessful, and both perished. Urania became the prisoner of Donat, but after various hardships was released by the interference of powerful friends, upon conveying to Donat her right to the possessions of Carlsheim, and Sargans. She then retired to the convent of Zurich, and this concludes the second part.

The history of Adelaide, Count Donat's sister, forms the third part. She married Rodolpho of the Beacon Tower, who ended his life on the scaffold for joining in a conspiracy against the Emperor Albert. His wife attended him till his death and then died of grief.

The fourth and fifth parts are composed of the memoirs of Emmeline and Amalberga Count Donat's daughters. These had been destined by their father to take the veil in the convent of St. Roswitha, with the licentious abbot of which he was on terms of great intimacy. They, however, had different views. Amalberga and Count Eginhart of Torrenburg saw and loved each other, and Emmeline had seen and loved Count Herman of Werdenberg. Eginhart, however, was prevented from de-

clarifying himself by his being previously betrothed to Helen of Homburg, a grand daughter of Edith of Mayenfield, and Herman, though he loved Emmeline, thought it improper to choose for a wife one who had been educated in a mansion so licentious as that of her father. Donat for some time kept them in close confinement, but Amalberga contrived to escape and lived among the Helvetian peasants. This affords an opportunity of introducing various particulars relative to the plans of the Swiss for the recovery of their liberties which add not a little to the interest of the work. Emmeline is conveyed to the convent of St. Roswitha which is described as a brothel, and there imprisoned in a dungeon for refusing to listen to the licentious addresses of the abbot. Donat having discovered the true character of this convent sets it on fire, but Emmeline escapes owing to the depth of her dungeon from which she is released by Herman of Werdenberg. Donat had carried off Helen of Homburg and forced her to marry him. He dies by the fall of some ruins in his own castle, and Helen retires to a convent. The memoirs conclude with the marriage of Eginhart of Torrenburg to Amalberga, and of Herman of Werdenberg to Emmeline.

We have next the memoirs of the sisters without a name. From this it appears that a Countess of Werdenburg about a century subsequent to the time of Emmeline had conceived a strong antipathy to the Torrenburg family. She had two daughters, who, provided the Count of Torrenburg should die without issue, would be the heiresses of Torrenburg, Carlsheim, and Sargans. Count Frederick of Torrenburg, however, had two sons whom he wished to connect by marriage with the ladies of Werdenberg. In order to prevent this the Countess concealed her daughters, Ida and Constantia, among some Swiss peasantry. The secret of their birth was not disclosed to them till some time subsequent to the mother's death. A mutual attachment had previously taken place between Rosanna Tell (Ida) and Erwin Melthal a peasant's son who was in the Emperor's service. She learnt that he had been killed in an assault. This young man, however, was the heir to the house of Montfort, and had been concealed in order to avoid the arts of an avaricious uncle who wished to dispatch him in order to secure his possessions to himself. In due time the young man was restored to his title and assumed his real name of Henry de Montfort. On returning to the valley where he had first seen Rosanna he learnt that she was dead. The fact, however, was, that the two sons of the Count of Torrenburg had died, and that he had taken Rosanna and Mary, or Ida and Constantia home, and acknowledged them as his heiresses. About this time the Count paid his addresses to Elizabeth of March. She, as has been already mentioned, preferred Henry of Mont-

fort and accompanied him to the altar attended by Ida. There the lovers recognized one another. Elizabeth knowing nothing of their former history thought herself affronted and married Count Frederick. Ida while flying from the resentment of her uncle, which she had incurred through some mistakes, and Constantia, while on her way to a convent, fell into the hands of robbers who carried them to the Alps. They contrived, however, to make their escape, and lived for some time in a valley at the foot of these mountains. This story forms the subject of the sixth and seventh parts. In the eighth and last part we have an account of the restoration of the possessions by Elizabeth, who retired to a convent, and of the marriage of Ida with Henry, and of Constantia with Conradin, a brother of the Landgrave of Thuringia.

The work has throughout been managed with a great deal of art and ability. By adopting the form of a correspondence, the author was enabled, in a manner perfectly natural, to give a sort of partial view of the subject at the beginning, sufficient to keep our curiosity on the stretch through the whole without completely gratifying it till the end, when a full explanation takes place. The great object is to induce Elizabeth to restore to the legal heiresses those possessions of which misconception and her husband's affection for her had deprived them. The memoirs are properly and naturally introduced as they are sufficiently connected with the subject in two ways. First, they relate to the ancient possessors of those lands of which Elizabeth was mistress, and of which the damsels of Werdenburg were the legal heiresses, and secondly, they have all a tendency to promote the great end in view which is the restoration of the possessions. This point is always kept in sight by the intermediate letters of Elizabeth to her brother Count Oswald of March, to whom she communicates the impression made upon her by each memoir. The first wish of Urania Venosta, she finds, was to be married to Ethelbert. This wish she obtained and was completely miserable in consequence. Elizabeth in reflecting upon this, considers that her case might have been similar if her wishes with respect to Henry had been gratified. Helen of Homburg, she observes, gave up her claim to the Count of Torrenburg because he loved another, though she had an opportunity of asserting that claim by the death of her husband Donat. This was an example for Elizabeth to follow with respect to Henry and Ida. But she still believed both Ida and Henry guilty of treachery and wanton cruelty. This mistake is removed by the last memoir where the history of the damsels of Werdenburg is fully detailed. Elizabeth is thus at last satisfied as to her duty. That duty she performs and the object is accomplished.

With respect to the incidents they are certainly conducted

in a manner which generally keeps the interest fully alive. This is particularly the case with the memoirs of Urania Venosta, where the character of Ethelbert gradually unfolds itself, with those of the daughters of Count Donat, where we have the details of the efforts of the Helvetians for the recovery of their freedom. This part derives no little interest from its connection with real history. But the excesses of the lawless chiefs are carried sometimes to a most marvellous and improbable pitch. The dismal dungeons, dark passages, and "hair breadth scapes" certainly occur too frequently, while "the cunning of the scene" is much too often destroyed by the unmerciful load of miseries which is laid upon single persons. Something, however, must be allowed for the manners of the times.

With regard to the characters, few of them are perfectly natural or very strongly marked, if we except those of Walter Forest, William Tell, and some other Helvetians. Ethelbert and Donat are the same in point of character. They are monsters with scarcely a trace of humanity. They are constantly engaged in the perpetration of crimes, and have no affection for wives or children, or any human creatures except themselves. Count Leopold is an honest, well-meaning, but weak man; Count Frederick of Torrenburg is nearly the same, only weaker and more superstitious. Elizabeth, however, is well delineated. She is open, generous, and noble, without selfishness or treachery herself, and abhorring meanness and treachery in others. Anxious to act as becomes her by those who had most injured her, she determines to find out what is her duty, and having found it is resolute in the performance.

Upon the whole the other works of Mr. Lewis may contain something more brilliant and striking, but we believe few or none of them are so free from objection. The regularity and the interest is worthy of very considerable praise, and little objection can be made to the performance on the score of morality. This negative merit is valuable in Mr. Lewis, as it is what one should not readily have expected. The present work, however, affords some grounds of hope that he may in future continue to deserve whatever approbation ought to be given on this account.

ART. IV. *Hours of Leisure; or Essays and Characteristics*,
by GEORGE BREWER. 12mo. pp. 367. 7s. Hatchard.
London, 1806.

THESE Essays are professèdly written after the manner of Goldsmith. As it is seldom that much can be expected from imitators we began the perusal with no very sanguine hopes of any thing to compensate the trouble. It was with pleasure, however, that we found much in this volume worthy of considerable praise. It is not in works of this sort that we are to

look for any profound, regular, and systematic views of the nature of man, and of the motives and springs of human action. But the various ways in which the vicious and absurd display themselves may be humorously delineated, and exposed in a manner which must strike the most unreflecting, and make a strong impression on the most ordinary capacity. For this reason works of this kind, when properly conducted, are well calculated to be of the most extensive utility. Nor are they less fitted for entertainment than instruction, for wit and satire never appear to such advantage as when directed against vice and absurdity. Mr. Brewer possesses considerable talents for this kind of writing. He seems to have been much in the world and to have studied character with attention. He seizes with some acuteness the objectionable shades in the manners and dispositions of men, and ridicules them with great success. The stories whereby he illustrates the subjects of which he treats are generally well told, and almost always possess a portion of humour and point sufficient to render them agreeable. The following remarks on the method of education adopted in some boarding schools will give a good idea of Mr. Brewer's manner:—

“ Perhaps a philosophical mind could not employ itself better than in the detection of those defects which tend to the misery of mankind; it might awaken some to a sense of their true interests, and withdraw others from their received prejudices. It was a duty of this kind which engaged me lately to pay a visit to two established seminaries for the education of females. The mistress of the first taught in her school, as she herself told me, every thing fashionable; fillagree, and straw work, the tambourine, and the new reel steps; and with great exultation produced her pupils as specimens of her ability: but it unfortunately happened, that every thing took a wrong turn; I fancied in every infant face the outlines of pride, ill temper, vanity, and affectation; and pictured to my imagination her misled children growing up in error, vice, and wretchedness.

“ A few days afterward, a walk to a well-regulated school in the village of Newington in some measure relieved me from the impression which Mrs. Rigadoon's mode of education had left upon my mind: here, from the propriety of manners in the Mistress, I promised myself a real gratification from the sight of her family; nor was I disappointed. On my entrance into the school-room, I imagined myself in a tasteful garden, where, in a rich parterre, the most beautiful flowers were arranged with symmetry and order, and displayed the skill and understanding of the artist who had raised them; youth, health, innocence, and gaiety, were pictured in every face; all was lovely and unsullied. I now felt the advantages of a virtuous education rush upon my mind, and fancied that I saw before me the dutiful daughter, the faithful wife, and the affectionate mother.

“ Happy would it be if parents would cease to encourage those seminaries whose conductors do not mingle the instructions of piety

and reason with the accomplishments of a modern education, and which only serve to fit out a young female mind with vanities and follies suitable to the depravity of the age. But it unfortunately happens in these days, that the ill-judging mother must have her child what she calls *extremely well-bred*; never considering, that to become a truly fine Lady, she must necessarily have a fine understanding, and a virtuous mind.

"One of the most distinguished among the modern *extremely well-bred*, was Miss Artemisa Pullet, the daughter of an eminent poulterer in Leadenhall Market, whose indulgent mamma, a little fat woman, about four feet in height, but big with importance, settled the preliminaries of the mode of education herself with the mistress of a boarding-school at Hackney, and desired particularly that her child should *learn* every thing genteel. Miss had no objection to borrow the peacock's feathers, and astonished mamma and papa with her taste and elegance in dress. True, indeed, Mr. Peter Pullet would sometimes revolve in his mind, over a pipe of tobacco at the *Pigeons*, a public-house, the necessity of her being, as he called it, so *high-finished*, and would sometimes open his mind to his neighbour, Mr. Brisket, the butcher. Being a very sensible man, it was a considerable time before he had become thoroughly reconciled to the name of Artemisa, or even, indeed, before he could properly pronounce it; but his wife had assured him that it was perfectly genteel, and he acquiesced: yet, when vexed sometimes at a bad debt, or a dear market, he could not help muttering to himself indistinctly the words 'fine names—Miss Artemisa,' and 'cursed nonsense.'

"It happened, however, that Mr. Peter Pullet, wisely foreseeing that his accomplished daughter would soon give him a conspicuous place in the gazette, very ingeniously made a transfer of her and her extravagances to his neighbour Mr. Crossgrain, a wholesale woollen-draper, by an elegant wedding, which nearly stripped him of all his stock, dead and alive; so that not even a turkey was left gobbling for food in the cellar.

"Two extraordinary characters were now united in the bands of Hymen. Mrs. Crossgrain, as it might have been expected, had a mind stored with the common rubbish of ignorance and absurdity; pride was her predominant passion, and folly and perverseness accompanied most of her actions. Notwithstanding her boarding-school education, she had a remarkable fluency of bad language, a curious mixture of her mamma's native tongue, and the affected dialect of her Governess; added to this, she had a happy knack of miscomprehension, and was extremely fond of argument.

"As for Mr. Crossgrain, his ideas did not extend beyond a tailor's pattern-card; but he had saved a large fortune, and was now determined to retire and enjoy it. It was not long, however, before he discovered, that in a wife he had bought a piece of goods of which he was no judge, and that his first step toward enjoying himself was a step backwards." Mrs. Crossgrain in nothing resembled himself; he liked his dinner at two o'clock, she liked it at five; he liked apple dumplings, and she had an aversion to them; he loved his pipe, and she insisted that he should never smoke; he was frugal,

and she extravagant. It may easily be conceived, according to this scale of happiness, that Mr. Crossgrain had but few opportunities to enjoy himself: time after time he wished that he had never married, till, as luck would have it, one day his dear Artemisa was thrown out of a one-horse chaise at Epsom races, and never afterwards recovered the fright; a few months only elapsed before he buried half his troubles."

The story of Matthew Merrythought is a tolerably happy illustration of an independent disposition calculated for setting the frowns of fortune at defiance:

"Matthew Merrythought was one of those happy characters who had seen most of the varieties of fortune without murmuring; and though she played him a hundred ugly tricks, he laughed at them all. Nature had been bountiful to him, and his well-set limbs and lusty shoulders bid defiance to fatigue: he had been brought up roughly at a school in Yorkshire, and could wrestle, swim, box, leap, and run better than any of his school-fellows. Matt, who had a clear head, presently acquired some Latin, and was just a tolerable master of his own language, when he was taken from school, and put into the office of Mr. Scrape, the attorney; but Matt, who had an utter detestation to the desk, took the opportunity one morning to decamp without giving his master any legal notice, and joined a recruiting party which happened to be passing through the town. From this hour, Matt used to say, he began to *rough* it; but forced marches and nightly camps only gave a temper and consistency to his constitution that rendered it inflexible to the attacks of climate or fatigue: he never minded the persecutions of wind or weather; and 'let the storm pelt away as hard as it would,' cried Matt, 'I was never afraid to poke out my chin.' Happily Matt's mind took the same disposition, and was presently as inflexible to the effects of inconvenience or disappointment as his body to the injuries of climate. He was naturally so cheerful and comical, that if we could for a moment personify Care, we should imagine him retiring astonished at the risible phiz which Matt always presented to him. Matt's boldness and intrepidity of character soon recommended him to his officers; and he was presently raised from a private to a pair of colours, which he defended so nobly in one of the hottest engagements in the war with America, that he was promoted to a Lieutenancy with the rank of Captain. But these advantages were attended with new difficulties. Matt's pay was very insufficient to support him, for he had a generous and liberal mind, proof against every thing but distress. Matt had now frequent occasions to exercise his fortitude, for he was beset with duns, who attacked him on all sides; but Matt was still found at his post, and scorned to run away; and when he received his money he always paid as far as it would go.

"There is not a character that deserves our esteem and assistance more than the man of good principle, who passes whole days of anxious moments and eager desires to keep his word: such a man carries about him a ceaseless atrophy, and pays a severe interest for the debt he owes.

"Matt was not of this description: he did all he could, and to use his own expressions, was no sooner in a scrape than he got out of it. A creditor of Matt's, who was a professed money-lender, and who had supplied him much to his disadvantage, threatened one day, if he did not immediately make good his payment, to have him sent to prison. Matt shrugged up his shoulders, and looking vastly cunning, asked his creditor What o'clock it was? The money-lender, astonished at his composure, desired to know what he meant by the enquiry. 'Because,' answered Matt, 'just let me put a few things in a bundle, and I'll go to prison directly.'

"Matt had a variety of odd sayings and remarks, which he made use of on any occasion that suited; such as, when he got into a difficulty he always exclaimed, 'I am a lucky fellow! I'm a lucky fellow!' and when he got out of it, 'I told ye so.' Matt was sometimes fond of punning, when he had an opportunity to be satirical; as when he observed, 'that there was but one place in the world where the poor were always sure to find a cordial reception, and that was at the brandy vaults; and that there was only one person on whom he could depend to do any thing for him, and that was *himself*.' If Matt got into company that he did not like, he would exclaim very piteously, in the language of Scripture, 'Why am I constrained to dwell with Mesech, and have my habitation among the tents of Kedar.' And one day being out on a water party, where he was obliged to listen very patiently, for a long time, to the pretensions of a gentleman who assumed to be accomplished in every thing, he took the opportunity of a squall coming on to ask him if he could swim; which question disconcerted the beau so much that he trembled all over, and did not say another syllable till they got to shore. Matt had a great contempt for the tender, delicate sprigs of fashion, raised in the nursery beds of voluptuousness and ease, and used to paint their situation in a very ludicrous manner. 'It is admirable,' said he, 'to see a fine lady caught in a heavy shower, almost sinking with vexation that her hair is put in disorder, her muslin spoiled, and her complexion in danger; while the village girl next her, smiles at the tempest, which can neither affect her pride nor beauty; grateful only that the rain will fill the ears of the wheat and make a good harvest.' Another of his pictures was that of an old debauchee hobbling out of a broken down coach in a cross country road, while some hale fresh-coloured farmer, full of strength and vigour, walks by, and both pities and ridicules the distresses of quality. But the most fanciful of Matt's whims was, his Table of life, as he humorously called it, which he kept, while in London, on half-pay. This curiosity consisted of a sheet of paper divided into different columns, in the following order: Cash debtor, Cash creditor, Creditor by probabilities, possibilities, and expectancies; and debtor by disappointments, temptations, and extravagancies; besides another column for actions at law. 'This,' Matt used to cry, 'is my scale of agreeables and disagreeables, conveniences and inconveniences; by this I can tell, in one moment, the state of my finances and of my mind; and may be made sensible of all my mistakes and follies at a glance. If I have spent too much, I have only to be frugal till matters come round again; and

if I have a surplus, it is very easy to give something away to restore the equilibrium between my pockets and my real wants.' In short, Matt's mind was a kingdom to him in every respect, and his athletic body made him almost an absolute monarch over mischance and difficulty. Matt never cared how he was accommodated; and if he found in his travels that there was not a bed to be had, he would lay himself very snugly in some corner of the room, make up his great coat for a pillow, and sleep as sound as a dormouse. But his hardiness was not merely of service to himself. If a man was drowning, Matt instantly jumped into the water to save him; if the driver of cattle beat them barbarously, he corrected the abuse; if the strong oppressed the weak, his strength was used to counteract oppression: he cared not how far he travelled to serve a friend, and night or day, hot or cold, MATT was always ready, always willing, and gloried in the superior powers that he had to protect or save. Matt had often expressed a hope that he should never linger on a sick-bed; and this wish was granted him; for he died in the field of battle by a ball from the enemy. Matt in his last moments sent for the Chaplain of the regiment, and very gravely desired that he would take the first opportunity to send Mrs. Strasburg, at the snuff-shop in Little Britain, five pounds by way of interest for half a crown which he had forgot to pay her when he left England—'She is a poor woman,' cried Matt; 'and it is the only appeal to the court of conscience that I have to make; and now (said he) you may add up the sum of my adventures, and put death for the total as soon as you please.'

"Such was the end of Matt. Merrythought, who never gave a wound but in battle, who was as brave and good a man and soldier as ever breathed, and who left behind him for the benefit of mankind, this evident truth: that, let a man's profession or calling be what it may, his mind will be a kingdom to him, while he acts with honour, justice, and humanity."

Let it not be understood, however, that we consider these essays as entitled to rank with those of the first merit. The observations are often superficial, and sometimes indistinct and confused. The characters too are occasionally perfectly similar, for instance those of Matthew Merrythought and Jack Easy. We discover no difference in the dispositions. The only distinction is that Matthew is made to act in a greater variety of circumstances. Mr. B. also sometimes fails entirely in his attempts. For instance his "Guillotine, a Fragment," is an attempt to imitate Sterne. Here he loses himself completely, and we are instantly put in mind of the "imitatores servum pecus." His impromptu verses called "The Author's Resource," might have also been spared, as they place his poetical talents in no very favourable light. Taking the work altogether, however, it is an entertaining and instructive performance; and reflects considerable credit upon its author.

ART. V. *Nouveau Dictionnaire de Physique, &c. Paris 1806.*
A new Dictionary of Natural Philosophy, digested conformably
to the latest Discoveries. By A. LIBES, 3 vols. 8vo. besides
a vol. of plates. pp. 1200. 2l. Imported by Dulau and Co.

THE objects of the author of this work have been to present the chief facts and doctrines of Natural Philosophy, in an abridged yet complete manner; to free the subject from a great number of superfluities, with which it has been overcharged; to develop only theories solidly established, and whose utility is now seen and acknowledged; to raise the science to the true level of modern discoveries: and to extend its former limits, which many preceding authors seem to have confined within too narrow a compass.

The work commences with a preliminary discourse, containing a brief history of Natural Philosophy; and this is succeeded by an Introduction, in which it is enquired whether the form of a Dictionary is more favourable than that of a treatise to the study and advancement of a science. The elements intended to communicate the knowledge of a mixed science to others ought to connect together all the facts, and all the principles, so that the student need never rest his conviction on theory alone, but that theory and experiment shall reflect a mutual light on each other. In a Dictionary on the contrary, all the parts are insulated: this form generally admits of longer details; but the advantage of method and arrangement can only be felt as it regards each separate article. The form of a Treatise, then, is most advantageous for learners; that of a Dictionary, perhaps, to learned men, and men of business, who frequently wish to study one article, without recurring to all those which may be connected with it. That the present Dictionary may, as far as possible, answer the purpose of a treatise, M. Libes enumerates in this introduction, the principal articles it comprises, classed under the general heads of Extension, Divisibility, Figurability, Impenetrability, Mobility, Inertia, Gravity, Caloric, Air, Water, Gas, Acid, Alkali, Salt, Light, Electricity, Magnetism, &c. The classification is conformable to that which is adopted by this author in his *Traité Élémentaire de Physique*, a performance which we have not seen.

We think this Dictionary in many respects highly valuable, and that several of the articles display evident marks of the hand not of a compiler, but of a master. The subdivisions of some important articles, such as Air, Electricity, Magnetism, Fluid, are such as exhibit the dependence of doctrines upon the leading experiments with great perspicuity and success. Besides these, other articles, which we are persuaded will be read with great pleasure, are those under the words *Androides*,

Attractions, Couleurs, Congelation, Evaporation, Fluide, Magnetisme, Metaux, Miroirs, Opacit , Refraction du Fluide lumineux, and Thermometre. It will not be expected that we shall attempt to give a detailed account of all that we think important in a Dictionary like that before us: yet we cannot forbear selecting a few of the most interesting particulars.

I. *Attraction*.—This faculty may be exercised in three different ways: between great masses at great distances, at the surface of the earth, and at very small distances between the constituent particles of bodies. In the first case we apply the general term *attraction*, in the second *gravitation*, and in the third *molecular attraction*. By means of one of the laws of Kepler, it is proved that all the bodies which compose our planetary system attract each other; and by combining another of these laws with the motion in the circle, which differs but little from that of the planets in their orbits, our author arrives at this result; that the attraction is in the direct ratio of the masses, and the inverse ratio of the squares of the distances; that is, when those distances are very great. But M. Libes's investigations relative to the *molecular attraction*, are more curious and elaborate. He divides this article into two sections. In the first, where he states the phenomena of chemical attractions, he commences by reducing to three, namely, simple, elective, and complex attraction, the great number of affinities (such as affinity of aggregation, affinity of composition, affinity of dissolution, affinity of precipitation, intermediate affinity, &c.) which have been devised to explain by giving words in current payment, phenomena which were not sufficiently known to admit of a satisfactory explanation. In the second section he endeavours to reduce the molecular attraction to the laws of universal attraction: he does not attempt to demonstrate the identity of the laws, but to shew how probable it is that Newton was right when he suggested that one attraction might be the cause of all the chemical attractions, by shewing that if we assume the inverse ratio of the squares of the distances we may explain all the phenomena of molecular attraction. The author proceeds from the following principles; 1. At finite distances all bodies attract one another in the inverse ratio of the squares of those distances; 2. This attraction is exerted on all the particles of matter; 3. A finite mass may be considered as composed of an infinitude of infinitely little parts, which are the elementary molecular. This third principle is only to be regarded as a limiting principle, since infinitely great, and infinitely little, do not, strictly speaking, exist in nature. From these premises are deduced the action exerted by two bodies, which act at a finite distance. If in the expression of this force we suppose the masses to be infinitely small, we shall find that the attraction of the two molecular is nothing

at a finite distance. It may be opposed to this that in the hypothesis where the *moleculæ* are spherical, and of a radius infinitely small, their volumes would be infinitely little quantities of the third order, and that it would be the same with respect to the attraction of the two *moleculæ*. M. Libes anticipates this objection, and attempts to remove it; *first*, by observing that spherical constituent *moleculæ* are only the result of a gratuitous assumption, which nature appears to disavow, and that the conclusions deduced from thence can be no farther true than the hypothesis on which they rest; *secondly*, even admitting that the particles are spherical, still since a finite mass can only have for element an infinitely small quantity of the first order, represented by $\frac{1}{\infty}$, if the volume be represented by an infinitely small quantity of the third order $\frac{1}{\infty^3}$, the density of that *moleculæ*, compared with the density of the whole mass, must be an infinitely large quantity of the second order, such as ∞^2 ; for then the mass of the particle which is denoted by the product of the volume and the density, will be represented by $\frac{\infty^2}{\infty^3}$, or, $\frac{1}{\infty}$, an infinitely small quantity of the first order. Thus the expression $\frac{1}{\infty^3}$, which represents the volume of a sphere of an infinitely small radius, can never of itself express the mass of an elementary particle, since that would involve a contradiction. It is therefore proved that, the distance being finite, the attraction of two *moleculæ* is an infinitely small quantity of the first order; but if it be supposed that the distance becomes infinitely small without a variation in the law of attraction, that attraction will become infinite.

From hence the author passes to the action of a finite mass, of a cone, for example, with a particle placed at its summit. The extreme particle of the cone has an infinite action upon the particle attracted; and each of the parallel laminæ into which we may conceive the cone divided being finite, and acting at a finite distance, will act in the finite ratio of the inverse square of the distance. Yet will the action be constant because the sections of the cone are respectively as the squares of their distances from the vertex.

M. Libes likewise concludes from his preceding discussion that the attraction which terrestrial bodies exert one upon another is absorbed by the attraction exerted by the earth upon each of them; and that this latter, in its turn, is absorbed by the molecular attraction. Also, that the centre of attraction of a sphere is only placed at its centre of magnitude, so long as the particle attracted is not placed upon the surface of the sphere; without this the action of the particle of the sphere which is in contact with the particle attracted, would be infinite.

and would absorb the attraction of all the other parts of the sphere. To shew that two elementary molecule in contact, ought to exert upon one another an infinite action, while the law of attraction is directly as the masses, and inversely as the squares of the distances, our author's reasoning is simply this: if the masses of two finite bodies which attract each other, were to become infinitely small, the attraction which they would exercise the one upon the other, would experience, in respect of the masses, an infinite diminution. But if those masses, thus become infinitely small, are in contact, their centres will be found infinitely near to one another; consequently the attraction which follows the inverse ratio of the squares of the distances, having augmented infinitely more with regard to the approach of the centres of action, than it has diminished by reason of the extreme minuteness of the masses, the result must be an infinite attraction.

II. *Aurora Borealis*.—M. Libes has proposed a new theory of this phenomenon, which has been already adopted by most of the northern philosophers: this theory may be concisely stated thus. The production of hydrogenous gas is next to nothing at the poles: therefore so often as the electricity is put in an equilibrated state in the atmosphere, the spark, instead of passing through a mixture of hydrogenous and oxygenous gas, as in our climates, passes through a mixture of oxygenous and of azotic gas: it must therefore cause a production of nitrous gas, nitrous acid, and nitric acid, which give birth to ruddy vapours, whose red colour will vary according to the quantity and proportion of those different substances which are generated. These vapours are carried towards the meridian where the air is most dilated, so that they approach more and more towards the spectator; and it is probable their motion may be assisted by a north wind. Sometimes they rise as if to the zenith of the spectator, and then descend again towards the meridian: and a great number of causes may carry the vapours towards the different points of the heavens, whence originate the different motions taken by the aurora borealis, or its several parts. Lastly, the slight detonations which are sometimes heard, depend upon the small quantity of hydrogenous gas which is found in the upper regions of the atmosphere, and which combines with the oxygen to form water.

These principles, at the same time that they account for all the phenomena accompanying the aurora borealis, explain also why it is so common towards the poles, and so rare in the temperate regions; while thunder, which is frequent in the torrid zone, is scarcely ever heard in the polar regions. The disengagement of hydrogenous gas is considerable near the equator, and very little towards the poles: and when we excite the electric spark in a mixture of hydrogen, oxygen, and

azote, its combinations, in preference, the bases of the two former gases: the electric spark ought, therefore, to occasion thunder solely in hot countries, and to produce auroræ boreales alone in cold countries.

Some philosophers have considered the aurora borealis as produced by electric light. They found their opinion on the light which shines in a phial void of air which is presented to an electric machine. But it should be recollected that this effect only obtains in a manner a little perceptible in a vacuum almost perfect; and hence, that according to this theory the aurora borealis must be formed at a very considerable height, which is contrary to the observations of Krafft, and all the other northern philosophers, who have the best opportunities of contemplating this meteor. Besides, if we might suppose that it were formed beyond the limits of the resisting part of the atmosphere, how could we explain the detonations which sometimes accompany the phenomenon. And especially, how could we account for the very frequent appearance of this meteor at the poles (for the aurora australis, is strictly similar to it,) where the electricity is very feeble, and for its non-appearance at the equator, where on the contrary the atmosphere is continually electrified? This argument we shall present in M. Libes's own language, without translation, as a specimen of his manner:

“ Si les aurores boréales ont pour cause le fluide électrique qui s'élève au-dessus de l'atmosphère, il paroît qu'elles doivent être plus fréquentes et plus vives, dans les régions où le fluide électrique est plus abondant, et où agissent avec plus d'activité les causes propres à favoriser son expansibilité et son élévation au-dessus de l'atmosphère; or. 1. Dans l'atmosphère de la zone torride, le fluide électrique est plus abondant que dans l'atmosphère polaire, parce qu'il s'élève sans cesse dans ces régions une grande quantité de vapeurs qui emportent le fluide électrique de la terre, d'après les expériences de Saussure confirmées par celles de Lavoisier. 2. Les causes propres à favoriser l'expansibilité du fluide électrique, et son élévation au-dessus de l'atmosphère, ont plus de force et d'énergie dans la zone torride que dans la zone glaciale: car, dans la zone torride, la chaleur est extrême, et par conséquent l'air très-dilaté. Une chaleur extrême favorise l'expansibilité du fluide électrique, une grande dilatation de l'air facilite son élévation au dessus de l'atmosphère: d'où il suit que les aurores boréales devroient être plus fréquentes et plus vives dans la zone torride que dans la zone glaciale, si elles devoient l'existence à la matière électrique. Si les conséquences sont justes, comment pourra-t-on les concilier avec le séjour exclusif des aurores boréales dans les régions polaires?”

III. *Elasticity*.—There have been many vain attempts to elucidate the phenomena of elasticity. M. Libes has presented an explication which is ingenious, and we wish to give our readers an opportunity of judging how far it is satisfactory. The prin-

principles he assumes, are, 1st. That elasticity supposes a compression effected, whence it follows that this property is evanescent in soft or liquid bodies, whose particles may roll or slide one over another. 2dly. That in the compression of an elastic body some of its particles approach towards, and others become farther from, one another. 3dly. That for the same temperature all bodies have a volume determined by the equality which obtains between the attractive force of the particles, and the repulsive force communicated to them by caloric.

In compression, the attractive force as well as the repulsive force, augments as the particles mutually approach: but the repulsive force increases more than the other; because, in the formation of the body, such as it existed before the compression, the repulsive force only ceased to prevail, when the body had the volume which distinguished it. Hence it follows, that the excess of the repulsive over the attractive force tends to make the compressed molecular return to their former position. The reverse of this is proved in like manner for the particles separated: therefore the body must tend to reassume its pristine form.

This result the author particularises by applying it to an elastic sphere which falls upon a plane, and to a plate of steel whose extremities are made to approach each other. He then explains the particular phenomena of elasticity with regard to tempered metals, springs, &c.

To explain the elasticity of aeriform fluids, it is necessary to consider a new force. In this kind of bodies the repulsive having prevailed over the attractive force, their particles are retained in their mutual position by the pressure of the atmosphere. This force, however, which is constant, makes no change in the preceding results; except that if that pressure be taken away, the molecular of the gas would be separated one from another, until their relative distance reached a point determined by the equality between the attractive force of the earth, and the repulsive force of those molecular.

It is generally thought a difficulty to explain why caloric is elastic. But is it necessary to suppose this? M. Libes says, "Doubtless it is not." It may communicate this property to other bodies without being so itself; and he illustrates his position in this manner:

"When we immerse dry bread in water, the bread becomes swollen, the molecular being farther separated one from another; the water, by penetrating the pores of the bread, communicates therefore to its particles a repulsive force; yet it would be ridiculous thence to conclude that the particles of the water repel one another respectively. In like manner, when a body is subjected to the action of heat, its integrant molecular are separated from one another, because they acquire a repulsive force by their combination with the caloric; yet this phenomenon probably depends, as well as the for-

mer, upon the concurrence of many attractive forces, such as the attractive force of the particles of the caloric, the attractive force of the particles of the heated body for one another; and, lastly, the reciprocal attraction of the particles of the caloric, and those of the body penetrated by that fluid; whence it results that the elasticity of bodies does not presuppose that of the caloric which has given it birth."

Our author, however, does not regard as positively demonstrated the existence of the fluid called caloric; he merely assumes that hypothesis as a mean of representing by numbers the spring of elastic bodies, without affirming it as a thing completely established.

IV. *Electricity*.—Under this word M. Libes has given a very able article, occupying more than 40 pages. It is divided into two sections: the first exhibits the picture, as it were, of electrical phenomena; the second is devoted to their elucidation. The four principal means of generating electricity are, friction, communication, contact, and heat: these are treated in four distinct chapters; in the third of which the author shews that resinous substances have the singular property of electrizing by their contact with all the bodies in nature; and that the electricity developed by the contact is always the inverse of that which arises from friction. The second section of this article expounds the hypothesis of Franklin, Æpinus, and Coulumb in the first three chapters; the two last treat of the place occupied by the electrical fluid, and of its distribution; and have concentrated in one point of view the numerous experiments made on this subject by Coulumb; accounts of which are distributed through several volumes of the *Memoirs* of the Paris Academy.

V. *Thunder-storms*.—Under the word *orage*, M. Libes has given an explication of the production of rain during these storms, which is much less vague than any we have before met with. The torrid zone is the ordinary theatre of these storms; at 40 or 50 degrees of latitude they seldom occur out of the summer season; and near the poles they hardly occur at all. The rain of the storm is accompanied by lightning; and preceded by a period of heat which greatly facilitates the decomposition of water: there must therefore be a great quantity of disengaged hydrogen, which is raised into the superior parts of the atmosphere; and this hydrogen, when passing into the gaseous state, carries with it a great quantity of electricity.

It cannot be doubted, after the experiments of Franklin, that lightning is produced by the electric fluid. But how are we to account for the rain which is formed at the moment when the lightning traverses the air? It can only arise from two causes; either from the water which was dispersed in the atmosphere, and becomes suddenly precipitated; or from the

combination of the oxygenous and hydrogenous gas occasioned by the electric spark. Our author considers these two effects separately. The rain of a storm takes place very frequently without there having been previously any cloud to disturb the transparency of the air: but it cannot be supposed that the water, which is in very small quantity, and perfectly dissolved in the air, can be so precipitated at once as to form an abundant rain. We must recur then, on the contrary, to the electric spark, which, passing through a mixture of oxygenous and hydrogenous gas, must form water, and produce a detonation, which is, in fact, the thunder-clap. This hypothesis explains very well, how there may be lightning without thunder, though there may be many clouds in the air; and why there should be many thunder storms in hot countries, and but few in cold ones; at the same time that it is perfectly consistent with M. Libes's theory of the aurora borealis.

The third volume of M. Libes's work contains a very excellent Index, or "*Table des Matières*," arranged so as to be extremely useful to those who consult this Dictionary: it also contains some supplementary articles, among which there is an important one relative to Friction; and another on the nature of *Phantasmagoria*, which we persuade ourselves will be entertaining to many of our readers:

"The object of the *Phantasmagoria*, is to make appear upon a sash or frame of gauze, or even upon vapours, shadowy figures, whose magnitude and distance may be varied at pleasure.

"Hence it may be seen that there is a great analogy between the *Phantasmagoria* and the magic lantern: only in the former it is necessary that the lines should run over a much greater space, and that the instrument may be susceptible of approaching to, and receding from, the frame of gauze, in such manner that each luminous pencil may be painted there in a single point. The following is the construction of the machine.

"In a square box a lamp is placed, the luminous rays proceeding from which are reflected by a conical mirror towards an orifice made in the box. At this orifice is placed a tube blackened within, and composed of several tubes which slide one into another, like those of a pocket telescope. This tube is furnished with two bi-convex lenses of about 5 inches diameter; one of these is fixed, the other is at the outer extremity of the tube, and is separated from the former in proportion as the tube is lengthened by the aid of a hooked lever situated along the tube between the lamp and the lenses. A groove is properly adapted to the tube destined to receive transparent figures: lastly, the box rests upon a table moveable on four wheels that slide in two channels perpendicularly to the frame on which the images are depicted.

"It is manifest that we may augment or diminish the dimensions of the images, and consequently make the spectre appear more or less near to the spectator, by separating farther, or by bringing nearer together, the two lenses; but then the focus of the diverging rays

which proceed from the same point of the transparent body will be no longer upon the frame : we must therefore cause the machine so to recede or to approach that the two motions being duly combined the image may be distinctly formed.

"These *Phantasmagoria* are furnished with a great number of transparencies, in each of which several changes may be made by slackening their springs : thus it is that we may change at every instant, the form, the magnitude, and the distance of the spectres, as they appear to the spectator.

"What we have said hitherto relates only to the images of transparent figures. To obtain those of opaque bodies, first place the gauze and box, at the distance of six feet one from the other, and adapt to the orifice of the box an apparatus of two tubes furnished with two bi-convex lenses ; an opaque body, such, for example, as a medal or a picture, is attached to a little support posited in the middle of the box ; the lamp and its supply of air situated in one of the foremost corners of the box, illuminates that object, and the reflected rays crossing the lenses proceed till they trace the image upon the gauze, with an amplification which is in the ratio of the distances.

"If the image be not distinct, it must be inferred that it is not at the focus ; but it may be adjusted in three different ways: 1. By moving the box towards or from the gauze. 2. By moving the object nearer to, or farther from, the lenses within the box. 3. By slowly moving the tubes to cause a variation in the distance between the lenses."

It is hardly to be expected that in a work of the extent of this Dictionary, we should find nothing that we disapproved. Thus it has happened that in the perusal of some articles we have been much disappointed at the paucity of information : this was more especially the case with the articles *Pompe à vapeur*, *Pompe d'incendie*, *Projectile*, *Vents*, *Plonger* and *Plongeur* ; the latter article gives no account of the improvements in diving and diving-bells since the time of Halley. Again, the table of the variation of the magnetic needle (given under the title *Variation de la Boussole*) is no farther extended than it was by Halley a century ago, except by enumerating the results of 5 or 6 observations made at Paris since 1798.

We were also in some instances vexed at being referred from one place to another, and after all not meeting with the information we needed. Thus, from *Ecliptique* we turned to *Obliquité de l'Ecliptique*, where we learned that this obliquity varied periodically ; and on conforming to the directions of *Voyez Nutation de l'axe de la terre*, *Voyez Précession des équinoxes*, we could ascertain no more ; for neither the extent of the oscillation, nor its period, is pointed out. In like manner, we were rather struck to find this information under the article *Balance de Roberval* : "A species of lever where equal weights are in equilibrio, though they appear situated at the extremities of unequal arms of a lever. See LEVER." But on consulting that

article, as well as those relative to *Machinas, Equilibrium of Machines*, &c. we could learn nothing more respecting the Balance of Roberval; so that whether it is or is not similar to the well-known balance devised by Desaguliers for a similar purpose, is not in our power to determine.

Another just cause of complaint is this author's manifest prejudice against Englishmen: scarcely any of their recent discoveries are placed in the front ground, if they are even mentioned. Under the word *Thermoscope*, there is a description of an instrument by Count Rumford exactly similar to Mr. Leslie's *Differential Thermometer*; yet no attempt is made to ascertain who is the real inventor, though M. Libes can scarcely be ignorant that this is a point in dispute. Again, there is no mention of Mr. Leslie's experiments and conclusions under the head *Calorique rayonnant*, though they are certainly much more valuable and important than any of those mentioned, as made by Pictet, Saussure, and Rumford. Farther, in the article *Acide Muriatique* in the Supplement, the author takes care to mention the supposed discovery of *Pacchioni*, relative to the radical of this acid; but takes no notice of the independent, if not prior, discovery of Mr. *Peele*, of Cambridge, to the same effect: though Mr. *Peele*'s pretensions *must* have been known in France, at least six months before the printing of M. Libes's Supplement.

Lastly, we can scarcely help expressing our indignation at the freedom with which this and many other French authors alter the orthography of English surnames. It is an abuse for which no colourable apology can be assigned, and against which every enlightened man in Europe ought to set his face. From a variety of frenchified names of English authors, we shall only select those of *Docteur Athoowd*, *Bukuer*, *Cawendisch*, *Cottes*, (Traducteur de Newton,) and *Wedgood*: as the annual period for the solution of enigmas is just returning, we shall beg to propose these as exercises for our readers.

ART. VI. *The Miseries of Human Life; or the Groans of Samuel Sensitive, and Timothy Testy. With a few Supplementary Sighs from Mrs. Testy. In twelve Dialogues. A New and improved Edition. sm. 8vo. pp. 332. 8s. Miller. London, 1806.*

IT was said by Johnson of *Gulliver's Travels*, that when you had once got the idea of great men and little men, the business was all done—but this is detracting too much from the merit of that work; as nothing but the peculiar sarcasm and irony of Swift could have proceeded happily with so strange a plan.—But the assertion that even one original idea is sufficient to form the basis of a whole book, is supported by the evidence of the *jeu d'esprit* before us. The whole merit of "the Miseries

of Human Life" may be said to consist in the title—that imagined, the rest naturally followed.

The Miseries here treated of are to be classed amongst those disasters, which, as Rochefoucault observes, are more calculated to excite merriment than commiseration. Had the author of this little volume kept such a thought as the above in his head continually, he would not have inserted among his ironical distresses such serious accidents as breaking a tooth short off at the stump, or losing a £50 bank note. He, who could laugh at such misfortunes of his neighbour, deserves to be hooted himself. Besides this fault of misplaced ridicule, which frequently occurs, all the dialogue, or connecting part of the book is written in a style of the most flat and heavy stupidity—a pompous, prosing verbiage, overloads the insignificance of the thoughts; and a display of common-place quotation is made, by the assistance of preconceived stories to introduce these scraps of Latin (chiefly of Virgil, which the author we understand translated, not that we understand his (Beresford's) translation of Virgil) and to vary the dull monotony of the conversation between the characters. Having gone through our more unpleasant duty of exception and censure, we shall allow that a good deal of broad-grinning humour is to be met with in the instances of ludicrous misery, and shall select some of them for the entertainment of our readers; premising that, as they are, generally speaking, accidents which have happened to every one, so the same or similar reflections have been frequently suggested by them to other persons. The lucky hit of Mr. Beresford lies in his having first made his misery public.

As the plan of the book is not worth following, and the dialogue of the Sensitive and Testies wholly uninteresting, we shall consider the jokes as a sort of supplement to Joe Miller, and fly from one to the other in the same irregular manner that we should pursue were we reading that facetious collection. The public favour which has been extended to "The Miseries" is assuredly some proof of their merit, but although—

Interdum vulgus rectum videt, est ubi peccat,

and if the success of this last performance of the Merton Fellow should induce his readers, (as is often the case) to recur to his former neglected translation of Virgil, Mr. Beresford will have reason to wish that he had never succeeded as an author, but had let his—

"Four-footed patt'nings shake the trem'lous plain"

(*Quadrupedante putrem sonitu quatit ungula campum*) in utter silence, and deep oblivion. Nay, he would not have urged his "Horses" on, at such a furious rate, in the Song of the Sun, or have talked such abominable nonsense as he did in that unintelligible farrago of absurdity, could he have conceived

that any book of his would ever acquire such celebrity as "The Miseries of Human Life."

We shall number the instances according to our own choice.

FIRST MISERY.

Those parts of the entertainments at Astley's or the Circus, which do *not* consist of pranks or horsemanship.

SECOND MISERY.

In a college hall—sitting at dinner on a bench nailed to the floor, and this at such a distance from the table (nailed down also) that you feed in the position of a tower, just beginning his stroke.

We will suggest to our author an additional misery of dining in a college hall—viz. the conversation.

And as we are upon the subject of additional miseries, we will set down a few more that just occur to us; by way of showing how easy the task of fancying absurd distresses will be found to those who try it; and of illustrating our remark that the sole merit of this book lies in the original idea.

1ST ADDITIONAL MISERY.

Reading such a book as Beresford's Translation of Virgil.

2d ditto, Reviewing it gratis.

3d ditto, Riding a cross country on a snowy winter's evening the shortest way to a friend's house—double post and rail enclosure since your last visit.

4th ditto, Vainly endeavouring in a small boat to overtake a packet which has set sail without you—very heavy sea—your clothes on board.

But the two last miseries are perhaps too serious for laughter, and our own observation will condemn them. We will subjoin two more.

5. Going into a strange bookseller's shop, and asking how a certain work (your own) has sold?—Answer. Better than could have been expected, Sir.

6. Dining at a friend's house in London, and among the party unexpectedly meeting a creditor, to whom you have just sent a procrastinating letter to be put in the post at Edinburgh.

It may be urged indeed, against the last misery, that so callous a debtor would not feel the distress, and that if he did feel it, it would be too great for ridicule. There are very few uneasinesses that are the just subject of mirth—therefore a legitimately ironical misery is difficult to be discovered. Let us recur to our author.

THIRD MISERY.

Setting a razor on a sandy hone.

FOURTH MISERY.

Loudly bursting three or four buttons of your tight waist-

coat, the fastenings of your braces, and the strings of your pantaloons behind, in fetching a deep sigh!—dead silence in the company at the moment of the melancholy explosion.

FIFTH MISERY.

The moment in which a *misgiving* comes over you that your servant has clandestinely assisted you in wearing out your tooth-brush!

SIXTH AND LAST MISERY.

"In the room of an inn to which you are confined by the rain, or by sudden indisposition, the whole day, finding yourself reduced to the following *delassemens de cœur*;—and first for the *Morning*:—examining the scrawled window-panes, in hopes of curious verses, and finding nothing more *piquant* than 'I love pretty Sally Appleby of Chipping-Norton.'—'Sweet Dolly Meadows!'—'A. B. G. M. T. S. &c. &c. dined here July the 4th, 1739.'—'I am very unhappy. Sam. Jennings.'—'Life at best is but a jest.'—'Wm. Wilkins is a fool;'—with 'So are you,' written under it.—'dam pit,' &c. &c. together with sundry half-finished initials scratched about.

"Then for your *Evening* recreations:—After having, for the twentieth time, held a candle to the wretched prints, or ornaments, with which the room is hung, (such as female personifications of the Four Seasons, or the Cardinal Virtues, daubed over, any how, with purple, red, and raspberry-cream colours, or a series of half-penny prints, called 'Going out in the Morning,'—'Starting a Hare,' 'Coming in at the Death,' &c. or a Jemmy Jëssamy lover in a wood, in new boots, but without spurs, whip, horse, or hat, with his hair full dressed, on one knee, in the dirt, before a coy May-pole Miss in an old-fashioned riding dress; both figures being partly coloured, and partly plain, or a goggling wax Queen bolt upright in a deep glass case, among the minikin pillars of a tawdry temple, wreathed with red foil, tinsel, and green varnished leaves—or the map of England, with only about four counties, and *no* towns in it, worked in a sampler by the landlady's youngest daughter, 'aged 10 years,'—or a little 'fat plasterman on the chimney-piece, with his gilt cocked hat at the back of his head, and a pipe in his mouth; being the centre figure to a china Shakspeare and Milton, in Harlequin jackets, at the two extremities—after getting all this by heart, I say, asking, in despair, for some books; which, when bought, turn out to be Bracken's Farriery—three or four wrecks of different spelling books—Gauging made easy—a few odd vols. of the Racing Calendar—an *abridged Abridgment* of the History of England in question and answer, with half the leaves torn out, and the other half illegible with greasy thumbing—An old list of Terms, Transfer days, &c. with Tax Tables, &c. &c.—in each of which you try a few pages, nod over them till nine o'clock, and then stumble to bed in a cloud of disgust."

After this very ample specimen of the better parts of this performance, we must in justice to ourselves select a few examples of the faults which we have already noticed.

The quotations in the title-page are absurd enough—merely exclamations selected from the Hebrew, Greek, Latin, Italian, French, and English languages—but what shall we say to the following sentence in the preface?—"I am, as it were, ambidexter in misery; being no less exquisitely alive to your grosser annoyances, or tangible tribulations, than to those subtler and more elegant agonies," &c. &c.—Oh! incredible stupidity!

Some of the best miseries are those which are represented by drawings—such as having a choice out of a number of wretched pens—which are exhibited to your view with the most fantastically miserable slits—or two candles guttering down upon a card table—or a double-fanged tooth, and the idea of its being drawn by instalments. All these instances illustrate the remark of Horace:—

Segnius irritant animos demissa per aures
Quam quæ sunt oculis subjecta fidelibus—

and we will venture to assert that no reader was ever so much amused with the observations as with the pictures in this volume. We except the frontispiece, which is as stupid as the dialogue.

To conclude our critique—*Ne quid nimis* would have been a good warning to the author of this book, but, instead of extracting wisdom from this proverb, he turns it into a miserable pun. For instance, a sailor squirts his quid over the gown of a lady with whom Testy is walking. Testy cries out, *ne quid nigh miss!*—Ohe! *jam satis est.*

The author has evidently been accustomed to travel in stage-coaches, to see not a little of vulgar company, and by his allusions to the miseries arising from a conscious want of courage, he appears to partake of the better part of that virtue, viz. discretion. In another sense of the word, he is however defective in discretion; he should have confined his *Miseries* to the common room at Merton, or, perhaps, have given them to the bed-maker to light his December fire.

ART. VII. *More Miseries!! Addressed to the Morbid, the Melancholy, and the Irritable.* By Sir FRETFUL MURMUR, Knt. 12mo. 5s. Symonds. London, 1806.

WE foresaw the accumulation of *Miseries*; the author, indeed, of this new absurdity, seems conscious of the necessary, though far from useful consequence, and apologizes thus awkwardly for his catchpenny nonsense—

Woes cluster—rare are solitary woes,
They love a train—they tread each other's heel.

"One fool makes many" would have been a better motto to "*More Miseries.*"—They are printed in the manner most easy and lucrative to an author—namely much margin and little

text; large letters for little sense. We suspect them to be the debut of a school-boy imitating Mr. Beresford. Many of the Miseries are suggested by school accidents, and others are below the reach of the second form at Rugby—for instance,

Taking home a sixpenny damson tart full of juice, in your hand, wrapped up in a thin piece of whited-brown paper; carelessly bruising the crust, and turning it sideways as you go along. The following is much better.

Being nervous, and cross-examined by Mr. Garrow. The shortest "Miseries" are generally the best.

A thick short man waltzing with a very fat tall woman.

Having relieved a distressed object seeing him WINK to another vagabond.

Saying a good thing without hitting—a rare misery.

Walking upon Woburn sand with a wooden leg.

Being requested to say something to entertain the party—we might add—the attempt and failure.

LAST BUT ONE OF MORE MISERIES.

Having so flaccid a cheek that the parish barber who shaves you is obliged to introduce his thumb into your mouth to give it a proper projection; cutting his thumb in this position with the razor,

LAST MISERY.

Jumping in a sack at a fair, with a mad bull upon the ground. In candour we must add one more last misery.

A keen sportsman attending his second wife to the grave, and seeing the melancholy procession springing a brace of partridges as it enters the church-yard.

We have thus fully afforded the present volume a chance of recommending itself to our readers—but we think the subject worn out, and wish that the author and his imitators—servum pecus—would be content with having hinted the thought, and would now leave the public to find out fanciful miseries for themselves. We deprecate the "Comforts of Human Life," which, it is threatened, are in the press.—We are afraid they will prove the great discomfort of the Reviewers. These Comforts are promised with a curious frontispiece elegantly coloured, and it is said that they will be uniformly printed with "More Miseries"—if so, they will be printed in a shape of the grossest imposition, when the whole might be contained in a twopenny christmas-carol form. As to the frontispiece of the book before us, it is beneath censure. One Misery more, though against our intention, we must turn upon the author. He says the following circumstance is dreadful.

Expecting a remittance, and receiving a stupid set of anonymous verses by the post—what will our reader think of expecting the Lay of the Last Minstrel, and receiving the Mise-

ries of Human Life? or of reading the last-mentioned book through regularly, or, horror upon horror! reading it twice? The image of distress we have conjured up is too horrible—and looking at “More Miseries” once again, and feeling the author to be silly enough for any female, we must exclaim,

Infandum, Regina, jubes renovare dolorem,
and shut the book with a mixture of disgust and contempt.”

ART. VIII. *An Introduction to the Study of Moral Evidence, or that Species of reasoning which relates to Matters of Fact and Practice, with an Appendix on debating for Victory and not for Truth.* By JAMES EDWARD GAMBIER, M.A. Rector of Langley, Kent. 12mo. pp. 175. 3s. 6d. Rivingtons. London, 1806.

ALTHOUGH a considerable period of the usual course of a liberal education is devoted to the study and practice of reasoning, yet that reasoning is for the most part purely scientific. It is such as is founded on demonstrative evidence. The mind that comprehends generally relishes this species of reasoning, because it is pleasant to contemplate necessary truths. But if the mind, involved in the contemplation of abstract and speculative truths, neglects the study of such reasoning as relates to the common occurrences of life, there seems to have been but little gained. For the occasions on which the former shall be requisite may be but few, while those that require the latter are continual. And if men are ignorant of the principles on which moral evidence rests, their judgment and their conduct must frequently be erroneous. It was the “having observed persons of ability and education delude themselves as to the truth of facts of importance to their moral conduct by applying to them principles of reasoning unsuited to the case,” that moved the author of the present work to the discussion of the subject. If men will require demonstrative evidence where moral evidence only is attainable, it is just as absurd as if a mariner were to refuse to take advantage of the light of the stars, because it is not equal in splendour to that of the sun, while at the same time it is of equal importance to direct him in his voyage. If moral evidence is not so decisive as demonstrative evidence, it is at any rate sufficient to influence and to regulate men’s actions and belief. And the fact is that they are constantly influenced by moral probabilities. We are not however quite convinced with Mr. Gambier, in his preface, that it is absolutely necessary to study the nature of moral evidence professedly, even in order to be able to regulate our conduct well by means of it. Because we think that men acquire this capability from habit in the same manner as children learn to speak their mother tongue without any particular effort of study. There may be advantages however in attending to

the study of it, and for this reason Mr. Gambier's undertaking is a laudable one; having for its object the elucidation of moral or probable evidence.

The subject is divided into five chapters—1st, On the Nature of Moral Evidence wherein it differs from Demonstration—2dly, On the different Kinds of Demonstration with Observations on the Weight of each—3dly, General Directions relating to Moral reasoning—4thly, Special Directions relating to each Kind of Moral Evidence—5thly, Of the Kinds of Evidence of which different Subjects admit.

Moral evidence is said to be that species of proof which is employed on subjects directly or indirectly connected with moral conduct.—If this is intended to be merely a description it is liable to no particular objection. But if it is intended as a definition of the terms, then moral evidence is rather inaccurately defined to be a species of proof employed about moral conduct, because the term defined ought never to occur in the definition; for if it does the reader requires a second definition to elucidate the first. But the circumstances in which moral evidence differs from demonstration are stated with sufficient accuracy, and will be found to exhibit a very distinct view of the subject. In the following extract some of the most striking distinctive characters will be found.

“ Demonstration is employed about abstract truths, and the necessary relations of ideas. The subjects of moral evidence are matters of fact, and the connections whether constant or variable which subsists among things which actually exist.”

“ In demonstration it is not necessary to consider more than one side of a question; for if by a demonstration justly conducted, any proposition is proved to be true, it is of no consequence what may be urged against it. But in moral evidence there are generally, if not always, arguments of some weight on both sides.”

“ Demonstration does not admit of degrees; for certainty is the only assent, which can be produced by it: but moral evidence may produce a variety of degrees of assent, from suspicion to moral certainty. For here the degree of assent depends upon the degree in which the evidence on one side preponderates, or exceeds that on the other. And, as this preponderancy may vary almost infinitely, so likewise may the degrees of assent. For a few of these, though but for a few, names have been invented. Thus, when the evidence on one side preponderates a very little, there is ground for suspicion, or conjecture. Presumption, persuasion, belief, conclusion, conviction, moral certainty, doubt, wavering, distrust, disbelief, are words which imply an increase, or decrease of this preponderancy. Some of these words also admit of epithets, which denote a further increase or diminution of the assent.

“ Moral evidence admits of an accumulation of proofs, and each independent argument increases the weight of evidence on the whole. Thus the testimonies of concurrent witnesses serve to increase the credibility of each other; and the evidence of circum-

stances may confirm that of the witnesses. But demonstration admits of no accumulation of evidence; for one just demonstration as effectually proves the truth of a proposition as many. If recourse be had to another, it is only to ascertain that the former includes no false step, but has been regularly and correctly conducted, and not to supply its defects; for if it be defective, it is no proof at all, but a mere fallacy."

After these and a variety of other observations, illustrative of demonstration and moral evidence, the inferiority of the latter is acknowledged, and the great liability under which it labours of being perverted to the worst of purposes, owing to the probabilities which may exist on both sides of a question, by which the mind is apt to be left in doubt, and of which the crafty as well as the skilful writer or orator does not fail to lay hold. This, together with want of accuracy in the terms employed in treating of such subjects as moral reasoning is applicable to, constitutes its chief defects. But there are defects which seem insurmountable. While probabilities on both sides continue, doubts will always be apt to remain in the minds of such as are not well qualified to judge and to decide; and while the human mind remains what it is, there seems to be an utter impossibility of ever introducing into the language expressive of our moral ideas the same precision which has been introduced into mathematical language; because the ideas themselves are changed according to the changing circumstances in which men may happen to be placed, and because the combinations of simple ideas are not to be expected to be uniformly the same in different minds.

For these or for similar reasons, Mr. Gambier urges the necessity of directing the mind to the study of the principles upon which the weight of moral reasoning rests; and proceeds in his 2nd chapter to treat of the different kinds of moral evidence with observations on the value of each.

The kinds of moral evidence here enumerated are Experience, Testimony, Induction, General Notoriety, Report, Tradition. These are what have been denominated external evidences, which if they exhibit not a division of the subject, making each altogether distinct from the other, exhibit at least a division which is perspicuous and convenient. The nature of experience and of testimony in particular is very well illustrated, and the conditions necessary to make testimony good. This was no doubt considered as being of the more importance, from the facility with which it may be applied to the evidences of the Christian religion.

The nature of internal evidence is next considered under the head of *Analogy* and *Probable inferences, drawn from facts or from premises*, from which we think the reader may derive a very good view of the subject.

The object of the general directions, relative to moral reasoning, is 1st, To qualify us for the examination of questions in moral evidence—2dly, To determine whether we ought to engage in the discussion of a question—3dly, To regulate the discussion of the point in dispute—and lastly, To determine the weight of any single argument or the probability of any event. Besides these the author gives us also some general directions for the regulation of our choice in cases of doubt, of which the following is a specimen :

“ To determine whether it be prudent to engage in the pursuit of any proposed object, we should first consider, whether success in its pursuit be uncertain, or subject to no reasonable doubt. If that success be a moral certainty, then our decision must be made by a comparison of the importance of the object, with the trouble and expence of the pursuit. But, if it be uncertain, then the consideration of the probability of success must be combined with that of the importance of the object, and these two together must be compared with the trouble and expence of pursuit. In general, too, another consideration is necessary. Since one object can seldom be pursued without relinquishing another, a judgment of the value of the object to be relinquished, must be formed in the same way, and the comparison of the two must direct our determination. In like manner, the value of two or more objects proposed to us, out of which one is to be chosen, may be ascertained and compared, that we may decide which is to be preferred. For instance, should a man be in doubt whether he should bring up his son to the bar or to agriculture, he should consider, on one side, the rank and fortune which successful counsellors usually obtain ; and combine this consideration with the probability of success. As this probability is very small, it reduces very much the value of the expectation to be reasonably entertained. . From this value he should make a suitable deduction for the expensive education for the bar. On the other side, he should consider the fortune usually acquired in farming, and should combine this fortune with the probability of success ; and then make a suitable allowance for the very little expence incurred in the education of a farmer. The superior rank of the one may be considered as an equivalent for the more agreeable occupation of the other, and therefore, both may be neglected. The result of the consideration would, perhaps, be that the superior fortune and dignity of the one, was more than compensated by the superior probability of success, and the small expence in the other.”

The special directions are very numerous and very minute, but calculated to be of considerable utility in ascertaining the value of any particular species of evidence.

The chapter on the kinds of evidence of which different subjects admit, is followed by a conclusion and appendix, *On disputing for Victory and not for Truth*, which contains indeed a great deal of good advice ; but we are afraid that the vanity or warmth of the disputant in the impetuosity of debate, grasping at the reputation of meriting the palm of eloquence, and

instigated by popular applause, will still be apt to call in to his assistance the aids of sophistry where he can, cloaking the defects of his own argument, and impeaching the validity of his antagonist's, even to make the worse appear the better reason. But if the good advice should not be followed it is not the author's fault. He has at least done his part to remedy the evil; and we recommend his instructions on this, as well as on the other topics which he discusses as being well worthy of a diligent perusal.

ART. IX. *The Letters of Cr. to to Eminent Men. Second Edition.*
pp. 307. 7s. 6d. Symonds. 1806.

THE liberty of the British press is the great cause that liberty remains among the British people. It is rare to find either princes or ministers so much philosophers, so completely superior to the common yearnings of ambition, as not to extend their authority, and diminish the chance of opposition, whenever they can with safety. Were the freedom of a nation to depend upon this rare contingency, upon the moderation and virtuous forbearance of men in power, it would never outlive its century, but perish with the generation in which it arose. Yet there are no institutions which may not be infringed, no laws which may not be trampled upon by those who possess the power of the state, if they are left without controul. There must be some efficient check to restrain them within the prescribed limits; and this check, according to the British constitution, is the force of public opinion, and the danger that this opinion, if trifled with, will bring down punishment as well as shame on the offender. Yet without the undisturbed freedom of the press, neither could the delinquencies, which it is calculated to prevent, be made generally known, nor its condition be effectually communicated to those whom it ought to overawe. While vague and uncertain private rumours with regard to the pernicious schemes of men in power would fail to excite timely alarm among the well-informed, judicious, and weighty part of the community; men, from not knowing that public delinquencies excited the same indignation in others as in themselves, would either repress their sentiments within their own breasts, or utter them with diffidence and reserve: and great state criminals, little moved by these low, faint, partial murmurs, would proceed in their encroachments without shame or apprehension. A bold, independent, active press, that freely circulates the actions and intentions of men in power, and the animadversions to which they give rise, is the only efficient instrument by which public opinion can defend those rights and that liberty with which it is entrusted.

Great obligations have been repeatedly due by the British

people to patriotic individuals, who, in a series of letters inserted in the public newspapers, have explained the state of their affairs, and the disasters which they had to apprehend. The effects which the animated, pointed, and energetic letters of Junius had in stopping short the attempts of unprincipled ministers, and in diffusing a proper spirit of timely resistance to encroachments, were strongly felt at the time, and will not be lost to future generations. But the varying circumstances of succeeding years, and the different characters of succeeding ministers, require a perpetual repetition of such admonitions, a new examination of the political measures of the day by the standard principles of good government. Such is the task in which Crito has, for some years, industriously employed himself, as proper occasions occurred. With regard to the merit of his compositions, if we compare them with those of Junius, which he seems to imitate, we shall be obliged to weigh in the balance vague declamation against pointed sarcasm, a wordy and clumsy heaviness against terseness and elegance, and roundabout ill-defined propositions against concise and striking maxims; and we must finally conclude that our author wields the sword without the arm of Scanderbeg. But if we compare him with the other political letter writers of the day, he will rise greatly in our estimation: we shall allow him to display more common sense, a greater appearance of impartial honesty, and, occasionally, even more force than his competitors. If we judge of him from the reception which his writings have met from the public, our opinion of him will not be less favourable. His letters have been widely circulated and read with much approbation; and some publisher has found his interest in collecting and presenting them to the public in a collected form.

But it is not so much our intention at present to examine the style or particular propositions of the letters before us, as those great principles by which the author proposes to judge of men and manners: principles which are held to be the standard of public conduct by a large party in the nation, and, from their usual union with other popular tenets, are hailed as the genuine foundations of our constitution, and the true maxims of our liberty. That these should be well understood and duly appreciated, is evidently of infinite consequence to all proper judgments on public affairs, since, if the standard be false, our measurement must always be wrong.

I. One of the great constitutional objects at which, in the opinion of this author and many others, a virtuous representative of the people ought to aim, is to procure a reform in the modes of election. An universal suffrage, or something very near it seems to be considered as the most certain means of procuring wise and able legislators, and consequently of en-

sureing a redress of all our grievances. Now we conceive that this question, like many more respecting our constitution, has been greatly confounded by referring, as the only infallible standard, to the practice of a rude and barbarous age, when the principles of legislation were little understood, and no one mode of procedure regularly adhered to. Since it was fixed by an act of Henry the Fifth that the qualification of a county voter should be forty shillings a year of freehold property, and since the depreciation of money has been at least tenfold since that period, it is hence concluded that the qualification of a voter should, in conformity to the *spirit* of our constitution, be raised to twenty pounds a year of freehold property. But, on the other hand, it is urged with no less truth, that this act was itself an innovation on a still more ancient practice, by which every man who came, seems to have been at liberty to poll; and that consequently the *original* English constitution sanctioned universal suffrage. Such is the endless uncertainty in which we are involved by appealing to precedent rather than to reason; and if we enquire a little more attentively, we shall find that the British constitution, still very far from being brought to perfection, gives its sanction, both in letter and in spirit to the most opposite modes of suffrage. In the counties of England, a voter must possess a freehold of forty shillings a year; in Westminster, the people enjoy almost universal suffrage; in most of the other English boroughs, the members are chosen by the corporation; while, in the Scottish boroughs, they are elected by the magistrates. Nothing, in short, can be more confused and contradictory, than the modes which our ancestors have handed down to us for the election of representatives; nor can any solid and efficacious plan of reform ever be derived from their rude and disjointed practice.

But if we attend to the dictates of sound reason, we shall be able to fix a criterion sufficiently definite for general practice. It is evident that the affairs of the nation will be best conducted when the legislators are most wise and able, and least biassed by any improper motives, and that they are likely to be so in proportion as their electors are most capable to judge of their qualifications, and least liable to have their voices misled by improper influence. Hence it follows that the right of election should, if possible, be thrown into the hands of that part of the community which is at once the best informed and the least dependent. The difficulty, however, is to find some palpable, undeniable, permanent criterion by which this portion of the people may be discriminated; nor is it easy to discover any other that can be substituted for the usual one of property. It is to be presumed that those who possess an hereditary fortune will receive suitable education; that those who derive a considerable income from their own

talents must be possessed of considerable judgment and ability ; and that both the one and the other are above many temptations to which the more needy and ignorant part of the community are exposed. Hence it seems to be the regulation dictated by sound reason, that all who possess above a certain annual income should vote at the election of our representatives. To make any distinction on account of the sources from which the income is derived, would be absurd, especially in this manufacturing and commercial nation, where a large proportion of the most active, enlightened, and independent inhabitants possess no landed property whatever. Nor is it necessary to fix the rate of requisite income very high in a country where education is reasonable, where the industrious so readily meet with employment, and are so liberally rewarded. It is no less necessary to prevent aristocratical combinations than the undiscerning ignorance of a mob ; and perhaps all purposes might be sufficiently well served by admitting to the right of voting only those who had paid to the income tax as it is at present levied. We do not mean to recommend the perpetuity of this obnoxious tax, in order that a proper standard of suffrage might always be found : we only hint that an income of this magnitude would probably be a proper qualification for voting. Such we conceive to be a far preferable manner of adjusting the right of suffrage, than appeals to the rude and confused practice of barbarous ages.

II. Along with the question respecting the qualifications of the electors, our author joins another, relative to the qualifications which should be required in a representative ; and strenuously argues that the representative ought on all occasions to obey the voice of his constituents. For the proof of this maxim, history is again referred to ; and because it appears that the knights of the shire were originally persons hired by their several counties to attend in parliament for the purposes of representing their grievances, and deprecating the demands of the court for contributions, that therefore the members of the house of commons should still look upon themselves as merely deputed for the same purposes, and holding their seats by the same tenure. But, on the other hand, it may be urged with no less truth, that the constitution and functions of the house of commons are now so completely different from what they were at the period when the practice now mentioned prevailed, as to preclude us wholly from drawing any inference from the one to the other : that even then no express injunctions were given to the knights of the shire what course they were to pursue ; and that when their functions became more extended, our more ancient history affords no instance in which the constituents attempted to controul the parliamentary conduct of their representatives.

But instead of referring to our confused and imperfect records, and to the transactions of the commons before their pretensions were understood, or even their interference in questions of general politics admitted; let us observe what restrictions, in the present state of things, reason would, in respect to this question, impose upon the representatives of the people. Why is the power of enacting, repealing, and amending laws entrusted to a certain number of delegates, rather than exercised by the inhabitants of the empire at large? Because it would be impossible to disperse the requisite degree of information among so great a body of people: because the greater portion of them, besides being incapable of deciding on the interests of the nation from ignorance, are too much occupied with their own private affairs to bestow the requisite time, attention, and deliberation on those of the public: because, in many questions of the most urgent importance, great inconvenience and danger would arise from the delay that must intervene in collecting the opinions of a multitude so numerous and widely scattered. But all these evils, which are avoided if the representative be considered as a person deputed by his constituents to consult, in their stead, on the affairs of the nation, would be incurred, if the representative is looked upon as the mere organ of his constituents, no less than it no representation existed. The people would still have to assemble, to debate, and decide, on questions concerning which they could be but very partially informed, and which they had neither the knowledge, nor the leisure, to comprehend thoroughly, and weigh maturely. On the other hand the benefits of the representative system are palpable and great, when we consider the people as selecting from themselves the person whom they account best qualified, from his knowledge and abilities, to legislate for his country; a person who, from his attendance at the seat of government, his access to all the best sources of information, his presence at the debates of his colleagues in the representation, his perpetual attention to these objects, may be able to ascertain the real merits of every question and give a wise decision.

III. With respect to the duration of parliaments, we agree as completely with Crisostom and his friends, as we differ from them in regard to the preceding question. We can see no reason whatever for concluding that septennial or triennial parliaments give greater stability to the government than if they were elected annually. Even supposing that the great body of the electors were disloyal, the government would not be secured by putting off the period of election, unless we suppose that the people, by some accountable magic, suddenly become very good subjects for a few weeks once in seven years, and that this conjuncture could not take place once in every year.

The direct and unavoidable consequences which result from septennial, or even from triennial parliaments, are that the secure possession of a seat in the legislature, for such a period, affords opportunity for maturing intrigues and executing schemes of private ambition at the expence of the public; that hence it becomes an object with the unprincipled to employ large sums of money, and other undue means of influence, to procure a seat; that the members, depending upon those arts for a return, become devoted to their own private interests, and regardless of securing the applause and gratitude of their constituents by a diligent and patriotic discharge of their duty; that even the representatives of the most independent places, where money and personal influence have least effect, are neglectful of their duty during the first years of a new parliament, and merely bestir themselves a little to procure the favour of their constituents when a dissolution is apprehended. Such are the natural effects of septennial parliaments; effects which must always procure them a large and firm body of partizans among the indolent, the selfish, and the unprincipled. On the other hand, by means of annual parliaments, all these and many other evils of the representative system would be avoided, while all its benefits would be far more fully reaped. As a seat in parliament would afford less opportunity for maturing private schemes of ambition, the unprincipled would have less temptation to employ bribery and other corrupt means to attain it; as they would therefore trust less to these undue means, they would have to depend more on the affections of their constituents; and as each member would be returned to his constituents at the end of every session, and while every step of his conduct was yet fresh in their minds, he could expect no quarter for his tergiversation or indolence. The morals of the people would be less debauched by the cabals of candidates, their voices less swayed by improper motives, their representatives more discreetly chosen, more upright, and more active.

IV. In regard to the question whether the holders of places under government ought to be chosen representatives of the people, we must acknowledge that the ideas of Crito and his friends appear to us altogether wild, and irreconcilable to the constitution of our government. Unless the members of the administration be members of parliament, it is impossible that the legislature can be presented with a full account of the measures and intentions of government, or that the nation should see public affairs fully discussed, and the arguments on both sides fairly urged. One of the great advantages of our parliament, one of the greatest bulwarks of our political freedom, would thus be destroyed. The method at present pursued, of sending back to their constituents those who are appointed to offices, seems to be all that can in reason be required.

We may here take occasion to remark upon much undeserved obloquy which has often been thrown on very upright and meritorious individuals, from confounding the idea of mere well-earned salaries with that of largesses. There is much in the honour, much in the influence possessed by the members of our administration; but even these, conjoined with their pecuniary emoluments, are not more than an adequate recompence for devoting their labour and time to the business of the nation. It may indeed be urged that their exertions are often remiss, that they really do not earn their wages: but from this we are not to infer that these wages are excessive, but that there are not due provisions to keep the labourer to his task. * Lessening the wages would certainly not have this effect. It is folly therefore to speak of the active members of the administration as if they enjoyed the good things of the government without giving the public any thing in return. This censure ought to be applied, and to be applied exclusively, to that vile fry of sinecure-holders and pensioners, those useless blood-suckers of the nation who prey upon the vitals of the industrious part of the community, and give them nothing in return but the example of their indolence, pride, and profligacy. Nothing ought to be more deprecated than confounding this useless and pernicious class of men with those who labour earnestly for the general interests of the community. Nothing can so much dishearten the active minister, and consequently injure the country. When the degenerate and meritorious are thus sure to be confounded in an indiscriminate censure, the just objects of public indignation easily escape their deserved shame, from being classed with those whose desert all the wise and moderate must acknowledge.

Such are some of the principles by which Crito judges of the opinions and conduct of political characters. As we differ from him widely in regard to some of these principles, we must also differ from him in his decisions which hinge upon them; while, on the other hand, we agree with him in his censures where ours are in unison with his principles. It is a matter much to be lamented that the standard by which the conduct of men in power ought to be tried, is left so vague, so indefinite, so confused. As long as this continues to be the case, it is impossible that our decisions with respect to men and manners can be more correct. The most meritorious servants of the public must be liable to gross misrepresentation and unjust censure; the most patriotic remonstrances must often be treated as the restless and turbulent effects of faction. He who should endeavour to explain, and reduce to a consistent arrangement the real fundamental principles of the British constitution, would confer an incalculable benefit both on the people and the government of his country.

ART. X. *Fifty-three Discourses containing a connected System of Doctrinal and Practical Christianity, as professed and maintained by the Church of England; particularly adapted to the Use of Families and Country Congregations. By the Rev. EDWARD BRACKENBURY, A.B. Vicar of Skendleby, in the County of Lincoln, and formerly of Lincoln College, Oxford, 2 vol. 8vo. 15s. Rivington. London, 1806.*

THE discourses of which the present work consists "were drawn up by the author with a particular design of imprinting upon the minds and hearts of his appropriate congregation, a connected system of doctrinal and practical Christianity;" conceiving it to be the best means of communicating to his hearers that knowledge which is able to make them "wise unto salvation." The advantages likely to be derived from systematic arrangement were certainly a sufficient motive to induce Mr. Brackenbury to attempt to introduce it into his discourses. For if the mind is to be at all influenced by the communication of truth, it is likely to be influenced the most when truths of a similar kind are represented in a connected view, so as to reflect mutual light on one another. This is sufficiently plain with regard to science in general. But with regard to the knowledge that is able to make us wise unto salvation, arrangement is perhaps of less utility than in most other subjects. For if it were at all necessary, or even in any considerable degree expedient, we think it would have been adopted in the Scripture itself. We do not however mean to condemn Mr. Brackenbury's attempt. We mean only to say that it may perhaps be of less utility than he seems disposed to expect, even allowing the arrangement to be good. For in the private families and country congregation, for the use of which his discourses are meant, we are not sure that the beauty or force of arrangement is likely to be either perceived or felt. The mind that has not attained to a considerable degree of cultivation is not capable of comprehending generalities. It comprehends particulars, but it cannot combine them; nor can it even be made to comprehend the utility of combination. We are afraid therefore that Mr. Brackenbury's arrangement must have been altogether lost upon his country congregation. Let us now see what this systematic arrangement is.

In the Introduction, which is a sort of table of contents, we find that the author's plan is—first, To treat of the existence and attributes of the Deity—secondly, Of the work of creation—thirdly, Of the original state of man and of the fall—fourthly, Of man under the old covenant—and fifthly, Of man under the new covenant. We have not found these given as the general divisions of the work, but we gather them from the enumeration of particulars. This arrangement is his.

torical, but we can scarcely call it systematical, unless it turns out in detail to be something different from what it is in the general outline.

The first topic treated of is *the existence and attributes of the Deity*, which, considering the extent and difficulty of the subject, the reader may perhaps be somewhat surprised to find discussed in the compass of one short discourse. It affords a strong proof of the author's power of compressing; but it has not on perusal afforded us a very high opinion of his powers of ratiocination.

He assumes it as an incontrovertible axiom that the existence of a God is proved by the works which he has made, and adds that if such a Being exists it follows that this Being is a necessary Being, and "the author of his own existence!" Now if the inference involves not a most palpable and manifest contradiction, we are ready to confess that we do not know what a contradiction means. It supposes in the first place that there was a time in which the Deity did not exist; for if the existence of the Deity is the effect of a cause that must have been the case. And it supposes in the second place, that the Deity existed and acted before we did exist; for if the Deity was the cause of his own existence then that must have been the case also. The cause must exist and operate before the effect is produced. Our author's inference therefore gives us but a very indifferent opinion of his talent for metaphysical disquisition. And we have discovered that he is not only a bad metaphysician, but a metaphysician of a bad memory. For in the short compass of three pages in which he is labouring hard to make this abstruse and perplexing subject very clear, he flatly contradicts himself. In order to prove the eternity of God he argues thus: "That which had *no cause* had no beginning, and that which had no beginning is eternal. Time which is a duration that hath beginning and end, is appropriate to man and *other visible creatures*; but eternity, of which there is neither beginning nor end, is the attribute of God alone." Here it is plain that the existence of the Deity is represented as being uncaused, while in the outset of the argument He is represented as being the cause of his own existence.

The subject of Mr. Brackenbury's second discourse is the doctrine of the Trinity. This is at least as difficult of comprehension as the doctrine of the existence of a Deity. The author therefore very wisely waves all argument on the subject, and contents himself with stating the doctrine as contained in the articles of our church, and the expressions of Scripture on which it has been founded.

The next topic that requires any remark is *The creation of man and his original innocence*. As this is a subject on which there is very little said in Scripture, the opinions of commen-

tators must consequently be very conjectural. Mr. Brackenbury however affects to be very much in the secret, and talks as if he had been present on the occasion, and seen all that happened; describing with a great deal of minuteness the powers and endowments of the mind and body of man in his state of original innocence. As the reader may perhaps wish to know what man once was we shall transcribe part of Mr. Brackenbury's account.

“ At man's first creation, God endued him with all intellectual perfections requisite for a reasonable creature, which he had formed for his own glory; with all natural endowments too, appropriate to the constitution of his being, and with all moral excellencies adapted to the end of his creation. His soul was pure, holy, divine; his body rightly organized to minister to its superior faculties. His mind was void of prejudices, his heart unoccupied with false principles, his understanding capable of knowing and comprehending truth when distinctly proposed to it; and his memory tenacious only of good. The first ideas of things were imprinted on his mind by the finger of God? and these served as the basis and rule of his judgment. His will was also free to an extent, only not infinite; being filled with a supreme love of God, and a natural propensity to all goodness. His appetites and passions were under an immediate subordination to reason, and properly adapted to the preservation and perfection of his being. They were equally estranged from all immoderate desires, as from a supine lukewarmness; they coveted nothing but what was truly desirable, an intimate communion with the divine nature, and an eager thirst after the supreme good. They suggested desires only in conformity to the will of God, without any sense of remorse or compunction. Whilst every natural, intellectual, and moral faculty thus harmonized in the breast of Adam, his bodily organs contributed no less to the perfection of the great masterpiece of the Almighty Creator. This was in all points necessary: for man, being compounded of body and spirit, and capable of an infinite variety of actions, sensations, and passions, which depend upon and result from the union of body and soul, could not be called ‘upright,’ in a natural as well as moral sense, if his body had not been partaker, in its degree, of that fitness of parts and disposition peculiar to such a state. A disorganized body would have impeded rather than succoured the operations of the mind. It would have been a perpetual source of disorder and distraction, instead of a state of perfect harmony and innocence, in which all the parts of the human frame were in unison. The body, therefore, had a conformation, health, and vigour assigned it in all parts, internal and external, naturally adapted to the laws of union with the soul. In that state Adam might be considered of himself, as a microcosm or little world, called forth into existence with all the perfection of natural beauty and symmetry, in which no want or redundancy could be found. No mists of darkness or ignorance could arise to eclipse his understanding, nor any storms of passion to transport his soul. The present incessant struggle betwixt the flesh and the spirit had then

no room to exert itself, but the powers of each were always in a state of reconciliation and amity. Such was the original state of harmony and union betwixt the body and soul of man.

If man was so very perfect and holy, and divine, and so very obedient to the dictates of reason and duty, the only thing wonderful is that the fall ever happened. That man was innocent at first cannot be doubted; for how could he be otherwise before he had an opportunity of acting. But innocence without temptation implies no moral excellence in man. It is to no purpose to tell us that man's memory, in his original state, was tenacious only of good. It could not well be tenacious of evil when it knew no evil to be tenacious of. The probability is that the natural powers of the human mind were much the same before the fall as they are now; and the ground of the probability is that when man was tempted he fell. And yet writers will still continue to idolize the original state of man, without being able to shew in what its excellence consisted beyond that of the innocence of a child. His mental imperfection is proved by the fallibility of his nature, and by the facility with which he was induced into temptation. And who can shew that natural evils would not have happened if moral evils had never existed? The human body required, even in the days of human innocence, the support of meat and of drink as it does now, and it cannot be proved that some accident might not have occurred to deprive it of the use of both. It was composed also of the same materials of which it is composed now, and must therefore have been liable to similar accidents. If Adam in this boasted state of innocence had happened to fall into the river Kiddekel would he not have been drowned; or if the fragment of a rock had happened to tumble down upon him would it not have crushed him to atoms? The general laws of nature were the same as they are at present. Trees grew, and rivers ran, as they do now.

After the discussion of the subject of the fall of man, on which the opinions of the author are very orthodox, we are presented next with a discourse *on Providence*, to shew that man was not yet abandoned to despair, although by his disobedience he had both incurred guilt and merited punishment. On this subject the author discovers his usual ability in solving difficulties and unriddling mysteries. With regard to Providence he not only elucidates the subject in as much as concerns the present state of things, but he seems to have got a peep extraordinary into the regions of futurity itself. He has discovered that the church triumphant has no need of providential care; because it remains unchangeable like the sun in his meridian splendour. But the church militant on earth requires it, because like that feeblér lustrary, the moon, it is always changing its outward appearance. These reasons have certainly the

merit of originality, but we cannot say a great deal in favour of their force. They put us in mind of the answer of the Irishman, who being asked which he thought we were most indebted to—the sun or the moon, replied—Why to the moon certainly, for the sun gives us light only in the day when we have no need of him; but the moon gives us light at night when otherwise we should be in the dark. So if any one were to ask Mr. Brackenbury which exhibits the greatest display of providential care, the church triumphant or the church militant, the reply would, of course, be the church militant upon earth; because the church triumphant remains unchangeable and has no need of providential care, while the church militant upon earth which is always changing, exhibits it in the strongest light. We are inclined however to think that this unchangeable state of the church triumphant exhibits one of the strongest instances of providential care that can possibly be given. For if not, then you may just as well say that the motions of the sun and moon and other heavenly bodies, exhibit no evidence of providential care, because they are always uniform. For we never heard that they have been observed to deviate from their course above once or twice; and even then if they did not go on as usual it was not their fault.

Another doctrine of great importance is the doctrine of *original sin*. This is also treated in a very orthodox manner, and the guilt of Adam's transgression laid as usual upon the shoulders of his posterity by imputation. But we may be allowed to ask by whom this imputation is made? We find no higher authority than that of creeds and articles; for the language of Scripture seems not to countenance any such imputation. Ezekiel, who will be allowed to have understood the subject at least as well as modern commentators, declares that "The soul that sinneth it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." This is certainly as explicit as could well be wished, and yet the doctrine of imputation still maintains its ground. By way of consolation however Mr. Brackenbury at last acknowledges that we are not to suffer eternal death for the sins of Adam, but only temporal evils and temporal death, and with this interpretation we suppose his readers and auditors will be very well satisfied.

One of the first consequences of the fall is said to be the forfeiture of all the supernatural gifts with which man was at first endowed. But how could man possess supernatural gifts at first. Whatever his endowments were they were natural to him in his original state. Supernatural gifts are only such as mankind in general are not found to possess; but as this comparison could not be made when there existed but one pair, there was consequently no room for supernatural gifts.

On the subject of *universal redemption* Mr. Brackenbury's sentiments are very liberal and consolatory, and as far as we are able to judge perfectly consistent with the tenour of Scripture. For as by the offence of one, judgment came upon all men to condemnation; so by the righteousness of one, the free gift came upon all men to justification of life. If this is thought to afford a proof of the imputation of Adam's original sin to all mankind, it affords also a proof of the imputation of the righteousness of Christ to all mankind; so that the one balances the other. Original sin therefore is, in effect, nothing.

On the subjects of *Justification, Sanctification, and Adoption*, with which the first volume ends, we still find a little of the mysticism of the schools; but they are subjects which it is perhaps impossible entirely to divest of mysticism, and therefore we make no particular remarks upon them. The first volume has been doctrinal; the second volume is chiefly practical, being for the most part an exposition of the Decalogue. We are sorry to find however, in the very outset of this exposition, that "the law of God exacts of us an obedience which we neither have, or *can*, or do perform." But we should like to know how this want of ability is to be reconciled with the accountableness of man; and with the continual exhortations to active obedience with which the Scripture abounds. If man's inability is invincible how shall his punishment be just—and if that inability exists how shall we reconcile to it the following declaration: "If thou dost well shalt thou not be accepted? and if thou dost not well sin lieth at the door."

We have only to remark further that if the discourses are 'not overloaded with argument they' are at least full of piety; and if the style is not ornamental it is at least perspicuous. The discussion of the different subjects however is in general too brief to be satisfactory; and too many topics are crowded into one discourse. We have not been able to perceive any thing like systematic arrangement, although that seems to have been one of the chief objects of the author. There is a sequence of discourses but not a system; for the subjects are generally connected by no better link than that of—Having in my last discourse considered such and such a subject, the next thing to be done is to consider such and such another. Indeed it could not well have been otherwise, for the system does not seem to have been thought of when the discourses were made, but the discourses were first made and then glued up into a system. Hence we meet with none of those general and comprehensive views of the subject which a system should present, nor with that order and arrangement of parts on which it should be founded. The author specifies and examines particulars, but perceives not their relation to others. Consequently in the marshalling and arrangement of the different parts of his subject, system is not to be expected.

ART. XI. *Charles Ellis; or the Friends: a Novel, comprising the Incidents and Observations occurring in a Voyage to the Brazils and West Indies, actually performed by the Writer, ROBERT SEMPLE; Author of "Walks and Sketches at the Cape of Good Hope. 2 vols. 12mo. 9s. C. & R. Baldwin. 1806.*

MR. SEMPLE appears to have taken Smollet as his model in the construction of what may be called the fable of this novel; and in delineating his most prominent characters it is not too high a compliment to say that he has frequently reminded us of that writer. The natural simplicity and occasional gay humour of his language are likewise circumstances in which he appears to have had an eye to the Roderic Random of Smollet, as the character of Seabold is a naval sketch evidently in his manner, but without the extreme vulgarity and licentious language with which he deformed some of his most masterly sketches.

Charles Ellis, the hero of this novel, is a young man educated in retirement, instructed in the best principles of moral conduct, but possessed of a mind ardent and somewhat irresolute. He is conducted from the peaceful valley in which he was born, to the dangerous metropolis, and afterwards encounters the vicissitudes of a long voyage, on a mercantile object, during which his character has room to display itself in many interesting situations. The villain of the piece is a London sharper who has intruded himself into the confidence of the Ellis family and friends, and is the procuring cause of most of the mistakes and misfortunes which embarrass the hero, and in some measure obscure the native goodness of his character. This villain, by the way, the author tells us, he has drawn "line for line from the life," which is more than in a novel we either expect or demand, and we think the character (however strange it may seem) would, perhaps, have appeared more consistent, if the author had employed a little fiction. A real scoundrel is but a sorry fellow any where, except at the Old Bailey, and there we have no objection to his being drawn "line for line," in more senses than one.

Without entering into a detail of the adventures of Charles Ellis, which would serve only to anticipate the reader's pleasure, we shall content ourselves with noticing, that, in addition to the train of incident with which love and its disappointments furnish every well-written novel, we have much curious information respecting the West Indies, America, &c. the result of actual observation. As we can detach a passage from this, without injuring the continuity of the story, we have no doubt that our readers will form a good opinion of the author's discernment from the following character of the Americans,

which coincides with much that we have heard from those who have visited that people, and who are at the same time attached to their form of government:

"My dear Sir,

New York, —.

"I wrote you fully from the Danish island of St. Thomas's, giving you an account of my arrival there, as also of the death of my dear father, which want of time and opportunity prevented me from doing at St. Christopher's. Since my arrival in this country I have been so much employed in travelling about, that I have done no more in the way of letter-writing, than to send a simple notification of my measures to our commercial friends in London; but as it would be unpardonable in me to leave this part of the world, and most probably for ever, without transmitting a single testimonial of regard to my best surviving friend and instructor, I sit down to give you my opinion respecting the country, from which I now write to you, and its inhabitants: I may say, indeed, of the inhabitants alone, having seen but little of the former, and that in a season wholly unfavorable. I know that you used to take great pleasure in such descriptions, and, however defective the present may be in many respects, it will at least possess some merit in your eyes, as being totally free of partiality or prejudice.

"In the first place, then, notwithstanding the identity of their language, and a general similarity of manners and customs to those of England, the Americans are already distinguished by modes of expression, by a gait, and by looks peculiar to themselves. I have seen many of them in the West Indies, and in company with Englishmen, and to me it always seemed that there was almost as marked a difference in the external appearance of the two people, for such they must now be considered, as between those of England and France. There is something in the air and physiognomy of a newly arrived Englishman, which distinguishes him nearly as much in the streets of New York or Philadelphia as in those of Paris.

"In their dress, and the interior of their houses, they are the exact counterparts of the English, as also in those notions of domestic delicacy and cleanliness which I believe to be peculiar to us and our descendants, above all other nations on the face of the globe. But in their conversation, I found a woeful deficiency compared with that to which I had been accustomed. The sole topic in the towns is trade, and in the country, the price of grain and spirits. A general and liberal topic is seldom started, and never far pursued. After dinner the men smoke their cigars, and spit about the room in presence of the ladies, who remonstrate in vain against this uncivilized custom. It is said to have taken its rise from the idea of the smoke of tobacco being a preventive of the infection of those terrible fevers which have so lately desolated the sea coast towns of America — However that may be, the practice is universal: I have seen boys of ten years of age smoking in the streets, and at the bottom of their play-bills, it is particularly mentioned that no cigars will be allowed in the theatre.

"The well-informed men of this country, who are mostly lawyers, have in general a very dictatorial air, and manner of

speaking. They feel the superiority which liberal pursuits give them over the mass of their fellow-citizens; but unless they derive some profit from these pursuits at the bar, this feeling is likely to be their only reward. Their literary attainments are of no use to them in private life; the natural consequence is, that they either renounce them, or contract no small degree of contempt for all the world except themselves. Even in some men of their best families, both in public and private life, I could not but observe a certain precise and defined mode of expression, a kind of polite insolence of manners and address, which announced a marked consciousness of their own superiority. There seems to mingle in the character of their first classes, a great deal of that spirit which we find too frequently in our neighbours the Irish—that false honour, which is as it were constantly sore and afraid of being touched, and which, lest it should be suspected, is always prompting a man to superciliousness, and a manner which seems to say ‘Will you fight me?’ at least thus it appeared to me.

“Taking the Americans generally, it may be said that there is no such thing as polite literature amongst them. The builder of an improved saw-mill would be treated with more attention than a poet of the first order—and, were such a one to arise amongst themselves, England would be the first to acknowledge and proclaim his merit, and America would tardily follow in bestowing some applause upon her own son. I do not think this sufficiently accounted for by the natural and political situation of the country, as there is beyond doubt a numerous and respectable class of men in it who have sufficient leisure for liberal studies. It unquestionably arises from there being already in existence, in the language of the country, first rate models of every species of literature. The same reasons which prevent in England, and in all other nations, a second Milton, Dryden, or Pope, from arising, produce the same effects through all the regions of literature in our former colonies. Still, as I have said, even this does not sufficiently account for the fact. England still continues daily to produce numerous classical and valuable works. Why then do not the Americans contribute something toward the stock of our common language, especially as they no longer wish to consider Milton, Dryden, and Pope, as their countrymen? On political topics an American is particularly fond of descanting, especially when they relate to his own country. He tells you that the population of the States is already upwards of five millions, that in twenty years more, it will be ten, and that in less than a century, it will amount to at least an hundred millions of souls. Already he grasps in idea all the continent to the northward of the Isthmus of Darien; and tells you with great self-complacency, that the time is not very distant when the United States shall rule the destinies of the globe. I own these lofty words are pleasing to my ear, pronounced in my own language, and by a race of men, who, in spite of their teeth, are Englishmen. But I sometimes take the liberty of doubting their future supreme influence in any other part of the world but their own. There, no doubt, by the mere weight of an accumulated population, they will in time break down all the barriers with which the policy of distant nations would

find them there in. But a people that trust to the mere increase of numbers for importance, can never be truly great. If they are not powerful, energetic, public spirited, and high minded, with a population of five millions, will they be so with fifty? Alas! nations do not improve in these virtues as they grow older. This mode of talking they have however borrowed from their friends the French, who are constantly crying out what a population! we are thirty millions! we are the Great People! But England is truly Great with a third part of that population.

"They are also very fond of talking of their liberties, and their detestation of slavery, and give themselves infinite merit on this score, saying, 'Our right arm has gotten us the victory.' In vain I tell them, that it is impossible for a tyrant to exist in a country in the present natural situation of North America, and that a small population over such an immense territory would elude the firmest grasp like quicksilver. In vain I appeal to history as a confirmation of the fact, how much individuals are formed by peculiar circumstances, and that the men who have lately gained such renown in Europe, had they been born in America, would have remained for ever unknown: that Pichegru would never have risen higher than to the command of Fort Oswego—Jourdan still have kept his shop in Broadway—Moreau still stuck to the bar—and Buonaparte have been the captain of a ship, or a famous builder of saw mills. At all this, they only laugh or shake their heads; but reasoning with them on the subject is wholly useless.

"My own opinion of the United States is, that they form three divisions as to their manners and modes of thinking, namely, the Northern States, where the men are in general cool, steady, and determined; in a word, the English character completely—the Pennsylvanians, or quakers, who preserve their uniform character of lukewarmness—and the Southern States, where their mouths are foaming with the word 'Liberty,' and their houses and plantations are stocked with negro slaves. Thus you will observe the Pennsylvanians, or lukewarms, divide the two extremes of their political, as completely as the Alleghany Mountains separate their natural world. But this curious subject, were I to pursue it, would lead me far beyond the bounds of a letter, and for fear of tiring your patience I shall make but one remark more.

"In generosity and warmth of feeling the Americans are remarkably deficient. Hence the cold rule of three maxims of Benjamin Franklin, are held amongst them as the ultimatum of human wisdom in the direction of life. But nothing displays this coldness in a stronger light, than the manner in which they talk and act respecting England. They seem to lament that they cannot obliterate every trace of their having derived their origin, their language, their manners, their laws, their religion, and their love of liberty, from that country. To hear their conversation, a stranger would be apt to imagine that they sprang, like the sons of Cadmus, all armed from the ground, provided instinctively with a love and a knowledge of order, of equal and just laws, and of civilized society: or, without going so far, that their fathers found all these blessings on the American shores—that they gathered liberty off the bushes with

their hickory nuts, and laws from the ground with their squashes and pumpkins. If an American visits England, it is with no affection for that country. He may be instigated by the desire of gain, or by curiosity; but the wish of seeing the land, and the tombs of his forefathers, forms no part of his object. He would just as readily visit France or Italy, perhaps much more so. When he sees the white cliffs, on the summits of which his ancestors have often stood in arms, no long train of generous emotions is awakened in his breast—and he feels no regret when he bids them adieu for ever. For my own part, were there a tradition in our family that my ancestors came from Thibet or Mount Caucasus, my constant wish would be to visit that spot. But this is a feeling which an Anglo-American knows not.

"I promised not to tire your patience, but as my paper still allows me room, permit me, my dear Sir, to state what I conceive to be the reason of this indifference, and so frequently of this rancor, toward their mother country. It appears to me to be simply this, that under their separate name and character as Americans, England is the only country from which they have sustained defeats, and of which they can boast some trophies. Did England still keep up her animosity, which on the contrary is long since and for ever extinguished, she would only class the Americans with the rest of her enemies. Any victories that she might gain, would only be a simple trophy added to many more, and her defeats would not give her more pain than those which she has already experienced from other nations. But the United States have felt all the horrors of defeat, and all the joys of success, from Great Britain alone, and hence I conceive arises that rancor, which, in my opinion, forms the greatest blot in their character.

"Perhaps also they are like an untoward youth, who cannot conceive himself man enough while his father lives, without he shews to all the world how much he can disregard or despise him. In the course of ages, when the temples, the palaces, and still more, the liberties and laws of Great Britain shall have fallen into decay, all animosity being then extinct, the American traveller may visit our island, and sigh over their ruins. But Heaven long preserve us from a pity, that is only to be excited by the downfall of the noblest monuments that have ever yet been reared by the talents, and cemented by the blood of freemen."

We cannot dismiss this Novel, as a Novel, without adding that although there are many marks of haste, and the conclusion is somewhat hurried, the author appears to have talents which might be very honourably employed on this species of composition, if he chose to devote the time necessary to correct and to finish. He has many genuine and affecting touches of nature, his style is easy and flowing, totally uncorrupted by the bombast of modern novel-writers, and his sentiments are consistent with a morality that is not only pure but practicable.

ART. XII. *A new and appropriate System of Education for the Labouring People; elucidated and explained, according to the Plan which has been established for the Religious and Moral Instruction of Male and Female Children, admitted into the Free School, No. 19, Orchard-street, in the City of Westminster: containing an Exposition of the Nature and Importance of the Design, as it respects the General Interests of the Community: with Details, explanatory of the particular Economy of the Institution, and the Methods prescribed for the Purpose of securing and preserving a greater Degree of Moral Rectitude, as a Means of preventing Criminal Offences by Habits of Temperance, Industry, Subordination, and Loyalty, among that useful Class of the Community, comprising the Labouring People of England. To which are added, concluding Observations, on the Importance of extending the System generally, under the Aid and Sanction of the Legislature.* By P. COLQUHOUN, LL.D. 8vo. pp. 93. 2s. 6d. Hatchard. London, 1806.

OF the various useful and patriotic subjects which have employed the pen of Dr. Colquhoun, none so deeply affects the interests of humanity and of the nation as this. In the advertisement which the author has prefixed, he says, that "If the impressions which may be conveyed through this medium shall produce a disposition on the part of the legislature to accomplish the great object of a National Education for the Children of the Poor," he will consider himself as amply repaid.

The first reflection which here strikes the contemplative reader respects the statement of the extraordinary fact that we are still without a national education for the children of the poor; that England, which boasts the superiority of her laws, the unparalleled excellence of her constitution, the unequalled advantages of her people, should have made no provision for saving the children of those people from the baseness and miseries of ignorance. It is truly remarkable that England stands a solitary example in Europe of this disgraceful fact. We, doubtless, in this proposition consider Ireland as forming part of the English empire. This is a circumstance so wonderful, considering the unquestionable advantages which the lower orders have hitherto enjoyed in this country, beyond any other, that one is puzzled to account for it. It is observable that in Christian countries, the establishments for education have always been appendages of the church. It is to the zeal of the church, rather than to the patriotism of the legislature that they have in most instances been owing. During the dark ages the institutions which were connected with the Roman Catholic religion were very imperfect, and the minds of a small proportion of the people of any rank were exalted even by the first elements of education. But when the light of the Reformation began to shine, the singular

zèal which the Protestants displayed in communicating the benefits of education to the whole body of the people, roused the Catholic church, to afford, in self defence, similar advantages to those of her communion; and provisions of more or less efficacy were established all over the Continent for educating every class of the people. Scotland, which received the Reformation from Geneva, adapted the foreign model, which was there established, to her own particular circumstances; and erected a plan for the education of the lower orders, which has been in the highest degree efficacious, and had the most salutary influence upon the character and conduct of the people. The church of England is the only one which has entirely neglected this most important interest; and the people, under her jurisdiction, are left, as far as she is concerned, without so much instruction as to read their bibles. With all our respect for our established church, and it is very high, we cannot deny that this implies a heavy condemnation. What is the importance of pulpit instruction, an exhortation to the grown man of thirty minutes length once in a week, for which his mind has received no preparation, and to which it is not attuned, compared with the temper to which it is formed by an early acquaintance with letters, even in their elements; with that turn for sober thought, for order, and decency of life, which is so naturally and generally infused by the discipline of letters? The fact is; that without this preparatory education, preaching is calculated to be of very little utility. The minds of the people are not in a situation in which they can be interested by it; the greater part of them will not repair to hear it; and even of those who do few will be instructed. In these circumstances the public teaching of religion becomes little better than an idle ceremony.

So obvious, and unspeakable are the advantages of good education to the body of the people, and so miserable, and undeniable are the disadvantages which necessarily attend a bad one, that we really know no reasons which can be urged in favour of a good education but what must appear perfectly trite. This is one of those extraordinary cases in which all men are equally wise; because the evidence is so powerful as to strike with sufficient force even the least instructed of mankind. It may be said that some men think the lower orders are better without any instruction. But these form no exception. They conceive a selfish interest in the ignorance of the lower orders; and we know that views of interest can counteract any evidence. How often do we see it make people believe that despotism is better than liberty; that wealth is better than honesty; and power than patriotism.

Yet, however visible the pernicious effects which must arise from abandoning the lower orders to ignorance, we do not

think it was unnecessary in Dr. Colquhoun to rouse the attention of his countrymen to this important subject, by a display of the abominations which we now witness. Let the nation reflect upon the following details :

" The criminal offenders committed to the several Gaols of England and Wales, for trial at the superior judicatories, in the year 1805, are detailed from authentic documents as follows :

		Males Committed	3267		
		Females Idem	1838		
		Total	4605		
CRIMES.				CRIMES.	
Sedition	4	Felony and Piracy	7		
Murder, in which is included 27 Females, for the Murder of their Infants	53	Arson, or House Burning, &c. .	13		
Manslaughter	56	Burglary, and House Breaking ..	136		
Cutting and Maiming	21	Highway Robbery	63		
Shooting at	14	Horse Stealing	65		
Sodomy, Bestiality, and attempts at	15	Sheep Stealing	71		
Rape, and attempt at	38	Stealing Cows and Pigs	38		
Forgery	36	Larceny, or Stealing from House and Person	3555		
Idem of Bank Notes, and uttering, and having	28	Receiving Stolen Goods	137		
Coining	15	Fraud and Conspiracy	94		
Uttering Bad Money	108	Bigamy	23		
Carried over	388	Returning from Transportation ..	15		
		Brought over	4217		
		Total	388		
SENTENCES, &c.				Total	
				4605	
				68	
Death	350	EXECUTED			
Transportation, 7 and 14 years ..	595	For Murder	10		
Imprisonment, above 1 and extending to 3 years	128	Cutting and Maiming	1		
Imprisonment, 1 year and under ..	1552	Shooting at	1		
Whipping and Fines	105	Rape	5		
Tried and Acquitted	1092	Forgery	6		
Discharged, no Bill being found, and by Proclamation	730	Ditto, and uttering Bank Notes ..	7		
Discharged to serve in the Navy and Army	53	Coining	3		
		Arson	2		
		Burglary	15		
		Larceny in Houses	2		
		Horse Stealing	7		
		Sheep Stealing	5		
		Highway Robbery	4		
		Total	68		

" But, however shocking these details of human turpitude may appear, they fall far short of the mass of criminality which afflicts the country, since in this exposition a small proportion only of the minor offences are included, which are generally cognizable by the Sessions and inferior courts of judicature.—In order to ascertain with precision the extent of the turpitude, the Calendars of the General and Quarter Sessions, and their Gaol Deliveries, and also the convictions, commitments, and discharges of Magistrates in the

Metropolis, and other populous towns must be taken into the calculation. When the general aggregate is contemplated, nothing can exhibit a more shocking picture of human depravity. But even this is not all, since it is well known that of the number of at least minor criminal offences which are committed, perhaps not one in a hundred, or perhaps a much larger proportion (from the lenity of the sufferers, and a dread of becoming prosecutors) ever come under the cognizance of magistrates although actually detected, while those, where the offenders are never discovered at all, are infinitely more numerous.—As an instance of this, there are at least 3500 Receiving Houses, or Old Iron Shops, besides a multitude of other receptacles for the same purposes in the Metropolis alone, and yet only 137 have been tried in the superior judicatories in all England and Wales, for receiving Stolen Goods: although perhaps ten thousand small articles unlawfully obtained are purchased in the course of a day. In fact, were it practicable to estimate with perfect accuracy the whole mass of turpitude and acts of criminality committed in the course of a single year, the number of offences as well as the extent of the mischief would excite the utmost astonishment, while it exhibited a unelancholy and alarming proof of the growing depravity of a considerable proportion chiefly of the inferior orders of society, who in many instances are entitled to commiseration and pity, because they have been left without instruction to follow the impulses of unruly and ill directed passions, stimulated by bad examples, and unrestrained by the least sense of religion or moral virtue.

“Hence it follows that so many useful subjects are lost to the state by premature death on the scaffold, by transportation, at an enormous expense to the country, and by being rendered idle, useless, hardened and depraved, from the evil habits they contract in gaols.—Hence it is that so many females become prostitutes and thieves, and that 537,139 adults under 60 years of age, and free from bodily infirmity, were in 1802 chiefly supported in, and out of workhouses, at the expense of the Public, whose industry might have been rendered extremely productive to the nation, had not their vices and dissolute manners, by generating idleness and profligacy, thus rendered them nuisances instead of blessings to their country.”

He brings forward another remarkable circumstance in our national state to prove the miserable effects we sustain from the ignorance of the lower orders:

“The records of Parliament show that upwards of one million of individuals, in England alone, are either wholly or partially supported by the public at large; a very considerable proportion of whom are reduced to the state of paupers, from profligacy of manners, producing infirmities, often originating in a bad or immoral education, or in consequence of never having had the advantage of religious or moral instruction in their early years.

It appears from the Parliamentary returns, that in 1803, there were 191,914 of the children of paupers, from 5 to 14 years of age, permanently *relieved* (besides those occasionally assisted, which are

equally numerous) by the parishes in England and Wales; and that the whole number educated in schools of industry were only 21,600, most of whom must be very imperfectly taught, when it is considered how incompetent to the task the chief part are, who take upon them the duty of teaching the youth of the poor. When it is further considered also that out of a population of 3,872,980 men, women, and children, permanently resident in England and Wales, no less than 1,040,710 have been relieved in, and out of work-houses, at an actual annual expense, *applicable to the poor alone*, of £1,257,905—! the importance of giving a right bias to the minds of the rising generation is an object of the very first importance, since it is but too evident that the great increase of criminal offences, as well as habits of idleness, and the corruption of morals among the inferior classes of society, and the consequent heavy and increasing burden of supporting and assisting such an unexampled proportion of the population, besides the loss of their labour to the community, can be attributed only to a general inattention to the religious education and moral habits of the children of the lower classes of the people."

Such are some of the deplorable effects, which in the estimation of this observant and sensible author, we are to ascribe to the ignorance of the poor.

We next advert to a fact, which were we more sensible to the interests of our country, and less engrossed with our own, would make a deeper impression upon us than all the victories of Napoleon. Dr. Colquhoun states it as his opinion, and gives reasons to prove, that the condition of the lower orders in this country has been for some time on the decline; and that they are now brought into a situation in which their labour is too often inadequate to the support of a family, and perfectly unable to afford the expence of educating their children. We had lately the testimony of Mr. Rose, nearly to the same effect, in his pamphlet on the poor laws; and we trust that the leading people of the nation, since they are so tardy in being struck with the fact, will at least be struck with the testimony of two such unexceptionable witnesses; and turn their earnest attention to one of the most infallible proofs that can be exhibited of a declining country. Our author says:

"When it is considered that the price of almost all articles of the first necessity have nearly doubled within the last sixteen years, and that the wages of the bulk of the day labourers, in most parts, have not kept pace with the rapid and unexampled decrease in the value of money, it is clear to demonstration that that useful class of the community, called the labouring people, can scarce under such circumstances, find the means, in many instances, of supplying even food and clothing for their children: much less are they able to pay school wages, especially where the families are large."

Let us not, knowing such a fact, and knowing also, that nearly one man in every five of the lower orders is a parish pauper, be deceived with boasts respecting the prosperity of

our taxes. The misery will be extreme, and the spirit and patriotism, together with the happiness of our people, irrecoverably gone, before we shall feel the decay of the country in the taxes. To this fatal boundary however it will come at last; and then, too certainly may it be feared that the season of cure will be passed. We mention not the strange principle of estimating the prosperity of a country, not by the happiness of the people, but by the burthens they can be made to bear.

Berkeley, Bishop of Cloyne, in his celebrated *Querist* asks, "Whether a people can be called poor, where the common sort are well fed, clothed, and lodged?" And we may undoubtedly with the same reason ask, whether a people can be called rich, where the common sort are ill fed, clothed and lodged?

This extraordinary and deplorable fact, Dr. Colquhoun brings forward for the purpose of proving that aid ought to be given to the poor in the education of their children: and that schools, wholly or in part supported by the wealthy, or by the Legislature rather if this can be attained, should be established at convenient distances for every part of the kingdom. Now this is, in fact, a proposal for giving additional charity to the poor. But is not Dr. Colquhoun of opinion that too much charity is already given to the poor? Does he not think that the £4,267,965, annually applicable to the poor alone, ought to be diminished rather than increased? Why is not part of this prodigious sum applied annually to maintain a school for the children of the poor in every parish? And why does not Dr. Colquhoun call upon the rich, and upon every person of influence to use his utmost endeavours to accomplish this great improvement? Dr. Colquhoun seems to be of opinion, that were the poor better educated, there would be fewer demands upon the workhouse, and that the charity yielded to support the schools which he recommends would diminish what is exacted from us by the parish. Now we allow that this observation would have considerable force, did not the poor's rate hold out temptations which must counteract the education you propose. The disposition to idleness and pleasure, which prevails over so many persons of the best education, will always prevail over a great proportion of the lower orders, in spite of the best education which their condition permits them to receive, when all the most powerful motives to industry and frugality are withdrawn.

Now we are disposed to think that Dr. Colquhoun has not reflected sufficiently in how extraordinary a degree all the most powerful motives to industry and frugality are withdrawn from the lower orders in the present unwholesome state of our country. In the first place the poor's rate removes that powerful motive to industry and frugality which arises from the fear

of want during sickness, or old age. With a great proportion of the lowest sort, on whom education has taken the least effect, this is the chief consideration to work on their minds. Even those who are aided by more refined principles have their ardour kindled, and their industry fortified in no slight degree by the same powerful inducement. But what we have next to observe is the most unheeded and the most dismal circumstance in the case. The lower orders are then in the most happy condition, and the most beneficial to their country, when they are not dependent upon the very lowest of motives; when their industry and frugality is not solely inspired by the fear of want; but when they are actuated by some elevation of mind, when they dread the ignominy of dependence, and labour to save themselves from the disgrace of common charity. It appears to us that one great end which Dr. Colquhoun proposes by the education which with so much earnestness and philanthropy he recommends, is the elegance and dignity of mind we have here described, and from which so many admirable effects naturally flow. But let us consider the circumstances of the case. A man exerts himself to keep above the level of the sordid and dependent, when he can surround his condition with some few of the elegancies which may gratify his taste. His pride, and all his aspiring sentiments then receive some food, and he puts forth his utmost efforts to gratify them to the highest. His labour then becomes his delight; the honoured source of his highest enjoyments. To a man thus elevated, the thought of himself or his family becoming dependent upon common charity is intolerable; and he will practice the severest industry and economy to secure himself against that disgrace. Contemplate a different condition of the labouring man. When he has exerted himself to the utmost that his strength will endure, he is barely able to afford to his family the necessaries of life. In humble and sordid appearance he cannot make them differ even from the objects of common charity. His pride is extinguished, and his spirit broken; and the finest motive to industry and frugality gone. It is a fact in human nature, that no man labours with pleasure for the bare necessities of life; it is a matter of sordid constraint, and he willingly sneaks from it as often as he can. Besides, he can never lift himself above the occasion for common charity. The very best days of his youth and health barely sufficing for his maintenance, sickness or old age he knows must infallibly bring him and his family to the workhouse. When this is the case, how natural is it for him to say, what imports it if we go there a little sooner, and get rid of the intolerable drudgery which I now sustain?

In these circumstances, it is too visible to every rational inquirer, that all the most powerful motives to industry and frugality among the common people are withdrawn; and that it is

absolutely impossible education can produce any sensible effects. Education is of great importance in making the lower orders improve to the highest advantage the favourable circumstances in which they are placed. But the iron fetters of the last stage of necessity are too strong to be broken; and in this soil no human virtue can take root. Whatever Britain has sentiments either of patriotism or humanity in his breast must grieve to think that such is now the condition of our once favoured country. "When it is considered," says Dr. Colquhoun, "that the price of almost all articles of the first necessity have nearly doubled within the last 16 years, and that the wages of day labourers have not kept pace, it is clear to demonstration that the labouring people can scarce find the means of supplying even food and clothing to their children." p. 71. The force of these degrading circumstances to depress, and brutify the mind, must counteract all the effects of education, and render sloth, drunkenness, and dishonesty incurable among the people.

How commonly do we now hear among virtuous men, who have long carefully attended to the circumstances of the lower orders, lamentations that the sentiments of this class of people have degenerated; that now the idea of disgrace in being cast upon the parish is almost lost among them; whereas formerly it existed in great strength. Is not this a striking proof that the circumstances of the lower orders have degenerated? that they are now reduced to that state of sordid necessity which excludes all ideas of pride and independence; and with these the best motives to industry, frugality, and all the other virtues of their station? While this is their situation vain will be all our attempts to improve them by education. But restore to them the means of preserving their independence by exertion, and of gratifying in some degree their sense of elegance, and their pride; and you will then restore to them their shame at the workhouse; you may then talk of improving their education with some reason. They are in a situation then in which education will produce the happiest effects.

What is the cause of this extraordinary change in the situation of this country? We may answer in one word, The Taxes. This is literally and emphatically the truth; though it is a truth which, as yet, will make too few converts. While the forms of our government, and the laws of our constitution remain unchanged, the taxes have altered the whole economy of society in our land. They have diminished the rewards of industry, destroyed thereby the virtue of our people, and render it impossible to sow the seeds of morality among them. To analyze the operation of the taxes, and shew, by demonstration, how they produce this effect, would require a very long discourse. A shorter process we think may give satisfaction.

on the present occasion. Let any one produce another cause that can be assigned. The effect is allowed on all hands. The situation of our people is more unfavourable than it formerly was. This is matter of acknowledgement to every man in the nation. We ask what is the cause? Our laws remain the same: the rights of the people are unaltered; the produce of the country is not diminished but increased. The taxes alone can be assigned as the cause of so alarming an evil; and will any man deny that they are adequate to produce the effect?

Such are the reflections which on the proposal of Dr. Colquhoun to expend fresh sums in charity for the education of the poor, have forced themselves on our minds. To us they appear established by evidence so strong, that it is beyond all dispute. And if they are well founded, surely they deserve the most serious attention of every thinking man in the nation; and a combination of all their most vigorous efforts to provide the speediest remedy for so dangerous a case. Thinking, in this unhappy situation, that to set on foot a plan for the education of the poor is to begin at the wrong end, and that no plan for their education will be successful while their circumstances remain the same; nay being convinced by a wide experience, that inadequate, and mistaken attempts at cure, in cases of this sort, tend to conceal the real nature of the disease, and to postpone the use of the true medicine, we can only applaud the present performance for its design, and for some very good devices to facilitate the communication of knowledge to the lower orders, when their circumstances shall be more favourable. We shall, for this reason, content ourselves with a very slight outline of the plan of Dr. Colquhoun's school. Any thing more is not required, on another account, that it is the same plan nearly, with that which was described in a late publication by the Rev. Dr. Bell, formerly Superintendent and Director of the Male Asylum, at Madras, in the East Indies, and now Rector of Swanage in Dorsetshire.

The first peculiarity in this plan of education is the making of one part of the pupils the tutors of the rest. The best instructed in each class are made to perform the most laborious part in teaching the others. Beside the ordinary teachers, a monitor is appointed for each class, who is the most advanced and trust-worthy of the class, and who has a superintendence over the teachers themselves. The province of the master and mistress is to direct the machine in all its parts; and it is pretty evident that where the powers employed are so irregular and imperfect, very much must depend upon the superintendence. However, there is no doubt, for it has been proved by experience, that skilful management can in this way produce wonderful effects.

To aid the master and mistress in accomplishing the objects

of their trust, certain rewards are appointed for good behaviour, to be distributed by the visiting committee of the persons who support the school. When any boy or girl has merited this distinction, a ticket is given him by the master, and according to the number of these which he is able to present on the visiting day is the premium bestowed upon him. For the discouragement of misconduct, on the other hand, a book is kept, denominated the *Black book*, in which is recorded every instance of bad behaviour, and this is submitted to the same committee, by whom the culprit is reprimanded in the manner conceived to be most effectual to stamp an impression on his mind.

The children are taught their letters by forming them on a slate with a pencil; which is found to shorten remarkably the time requisite for learning them. The slates, for cheapness, are refuse slates procured where new buildings are erecting, and they are ground smooth by the boys.

The school is divided into eight classes for reading, in the following manner:

"*The First Class* is confined solely to the alphabet, A, B, C, &c. each pupil having a tutor farther advanced to instruct him, and facilitate his progress in learning the letters. A knowledge of which, by the assistance of the slate, and by marking the letters, is very soon acquired, with the aid of a superintending monitor, who ought to have the letters of the alphabet, on pasteboard, suspended from his neck.

"*The Second Class* is limited to pupils exercised in words of two letters, with the same assistance, each marking the letters on the slate, and then giving the sound.

"*The Third Class.* Idem of three letters

"*The Fourth Class.* Idem of four letters.

"*The Fifth Class.* Idem of five or more letters.

"*The Sixth Class* reads, in rotation, the Psalter, New Testament, and other appropriate books of instruction, aided by tutors and a superintending monitor.

"*The Seventh Class* reads the Old Testament, and other books of instruction suitable to their progress, with the same assistance.

"*The Eighth Class*, which comprises the best readers, are exercised under a fit monitor, in reading, in rotation, portions of Scripture, also well-selected books, suited to their progress and to their future pursuits in life, with a view to fix in their minds, strong incitements to religion and virtue; to truth, honesty, peaceable demeanor in society, industry, sobriety, subordination and loyalty."*

To save books in teaching the children to spell, the principal words introduced into spellings books are printed in large let-

* In reading, the pupils read lines, or sentences, and sometimes paragraphs, in rotation, in a slow and deliberate manner, the previous instruction in progressive spelling, prepares them for thus reading one after another in the same book, by which much expence is saved, and the destruction of a number of books prevented, by *thumbing* and otherwise.

ters, pasted on pasteboard, and hung up in their sight; and one of these cards suffices for 20 boys. After a certain proficiency they are required to write words, which are pronounced to them, on their slates; and afterwards to spell extempore.

They are likewise taught to write on their slates; and by the plan here proposed reading and writing go hand in hand. It is found that both are thus acquired much more expeditiously, and the expence of pens and paper is saved. A short time before leaving the school they are permitted to write on paper.

The method proposed for teaching Arithmetic is the same with that of Mr. Lancaster, practised in his celebrated school in the Borough, and explained in his book, entitled *Improvements in Education*, published in 1805. Unless where the boys shew an extraordinary capacity, it is not proposed to teach them beyond the first four rules of arithmetic. For this branch the school is divided into the following classes:

"The 1st Class, is taught the combination of figures, which they write on their slates, as dictated by their monitor.

2 Class Addition—which is written also on the slate, as dictated by the monitor.

3 Class Compound Addition	Idem
4 Class Subtraction	Idem
5 Class Compound Subtraction	Idem
6 Class Multiplication	Idem
7 Class Compound Multiplication	Idem
8 Class Division	Idem
9 Class Compound Division	Idem
10 Class Reduction	Idem
11 Class Rule of Three	Idem
12 Class Practice	Idem"

"To each class is allotted a proper sum or exercise according to the arithmetical rule which they are practising at the time. The sums applicable to each class (which for convenience ought not to exceed 12) is written upon a board with chalk, or upon a card with ink, which is either suspended from the wall, or placed in such a position as to be seen by each respective class. The monitors who superintend, have previously ascertained what the result of each problem or example ought to be, whether in *Addition; Subtraction, Multiplication, Division, Reduction, the Rule of Three, or Practice*. After the task is complete in each class, the result is called out by each pupil, and those that are correct take precedence of the others. In cases where many mistakes occur, such pupils are required to return to their primary mode of instruction until they are rendered more perfect."

It is a principal object in the school to adopt all practicable means of stamping a sense of religion, and morality, upon the minds of the pupils; particularly, (it is repeatedly and industriously stated) *in strict unison with the established church*. We like Mr. Lancaster's plan much better, in which they are taught only those great lines of Christianity which are common to all

churches. Those parents who disapprove of the church of England are here subjected to a strong motive for keeping away their children from such schools. This indeed is the less to be regretted that the Dissenters have been far more exemplary than the Church in providing schools for their young; and are in most places independent of those institutions where religion and morality are taught in *strict unison with the established church*; taking care, with a similar spirit, to have religion and morality taught in *strict unison with their own church*.

With obedience to the church it is likewise a primary object in this institution to teach obedience to the king, and all who are in authority under him. Nothing certainly can be more useful; but one is tempted to smile at the extraordinary diligence with which the intention of teaching these precepts with peculiar zeal, is here set to view.

There is nothing so unusual in the modes of instruction, in regard to this important particular, as to require any detail.

In regard to the girl's school, the only difference observed is in suiting the moral instructions to the peculiar circumstances of their sex; and in superadding the more useful of the female works. The girls are employed in keeping the school, and other rooms clean, in making and mending their own clothes, in plaiting straw, knitting, and other operations.

The author calculates that, on a scale of 500 pupils, the greatest aggregate expense, including schoolmaster's salary, books, prizes, medals, pecuniary rewards, rent of school-house, &c. can scarcely, on this plan of education, exceed ten shillings a year for each pupil. The comparison which he subjoins of the expence, at which the charity children in London are educated, presents a most remarkable contrast.

"Of the 6000 parish charity children which are annually assembled at St. Paul's, it may be fair to presume (as many of them are not fed, though all are clothed) that in the teachers' salaries, school rents, stationary, books, and other expenses, according to the old mode of education, they cannot cost less on an average, including their clothing, than £10 a year, making an aggregate of sixty thousand pounds. This sum would give nearly the same species of education to 120,000 instead of 6000 children, upon the plan of the Westminster Free School."

This is a very fair specimen of the manner in which public money is applied in many more instances than this, in this most prodigal country.

ART. XIII. *Original Poetry.* By a Member of Christ College, Cambridge. pp. 108. 3s. Ostell, 1806.

TO write verses is not an unprofitable amusement for youth: while it exercises the taste and the imagination, it gives a command of language which cannot perhaps so readily be other-

wise attained. But although boys may rhyme, it may be far from proper for boys to publish. When this dangerous step is once taken, the only chance which their reputation has for escaping serious and untimely injury, is that their crude, and undigested effusions will never be perused by a discreet and friendly world. The method of publishing *anonymously* is a still greater safeguard; it prevents the fatal secret from circulating beyond a narrow circle of acquaintances, and when the author in time discovers that he has done a silly thing, he may still have the comfort left that his indiscretion is known to few.

In this view, though Mr. — has been guilty of publishing, yet he deserves commendation for his prudence in withholding his name; and so much do we admire this instance of discretion, that we refrain from displaying our own intelligence by publishing it.

Whatever may be our opinion of the poetry we may infer from the title-page that the youth has promising parts. The unassuming title of *Original Poetry* has in it much ingenuous simplicity and modesty; yet there is even here something of the cunning of the serpent mingled with the simplicity of the dove, for we find that a portion of this original poetry consists of *translations* from Boufflers and other French writers.

The poems are, as might be expected, principally amatorial. The author is a true poetic lover; that is, he fancies himself in some wild, odd, unaccountable state, and utters the most extravagant things in nature to prove that he is over head and ears in passion. For example, to prove his ineffable admiration of his mistress, he thus writes of her mouth:

“ Her mouth to describe, I freely confess”
 No language or thoughts can I find:
 Can I its infinite magic express,
 To finite expression confin’d?”

But this is nothing to the idea insinuated in the following lines, of shutting up his mistress, like a rabbit, in a box, with merely an air-hole through which he, and he alone, may occasionally peep at her:

“ I would not for worlds, one being should share
 The thoughts I could glean from one look !”

Perhaps the following thought is as “sublimely bad” as to eclipse even that of the rabbit-cage:

“ My faithful fancy still will stray
 O’er all thy charms, by love reveal’d;
 And to its wand’rings ev’ry day,
Ubiquity itself must yield.”

So love-struck is our young bard that he relates to us amours in certain parts of the creation where no one would expect to

find them. His account of an intrigue between a Butterfly and a Violet exceeds any thing even in Darwin, and equals the Loves of the Triangles. From this beautifully romantic story, an extract may gratify our readers of three feet high, (if any such we have,) who have just learnt that birds, beasts, fishes, and trees could, in times of yore, hold an eloquent conference together:

"The VIOLET and the BUTTERFLY."

A TABLE.

- "THE radiance of a noon-tide sky
Diffus'd its genial pow'r,
When, ever gay, a Butterfly
Address'd each blooming flow'r :
- "From plant to plant, the gaudy swain
Inclin'd his careless flight ;
No insect beau appear'd more-vain
Of all his colors bright :
- "To myrtles, pinks, he flutter'd love,
To ev'ry flow'r he met :
Anxious to please, and yet to prove
An errant male coquet.
- "But as he roam'd the gay parterre,
In search of something new,
He spied a Vi'let, fresh and fair,
Who round her fragrance threw :
- "How soft thy skin ! thy breath how sweet !"
Exclaim'd the artful fly ;
'No words can paint, no tongue repeat,
The charms that strike mine eye !
- "Ne'er did I view a form so fair,
Such lovely modest grace !
No rival bee shall here repair
To rob me of this place."
- "Hold, king of flies !" the Vi'let cried,
'Nor thus my feelings wound ;
Your flirting have I not espied
With ev'ry flow'r around ?'
- "Such keen reproofs for ever hush !"
Replied the summer beau ;
'Thy lover now, with shame I blush ;
That thou my guilt should'st know.'
- "Ah ! can a Vi'let then aspire
To raise her thoughts to you ?
Can he whom heliotropes admire
Her humble favor sue ?"
- "By Flora's altar, yes, I vow !
Thy charms, sweet modest flow'r, •
Have fix'd a heart, which ne'er till now
Obey'd a female's pow'r."

" ' Yes, to my charmer I'll disclose
The triumph she commands ;—
An assignation with a rose,
This day my will demands :

" ' But roses, pinks, all, will I leave,
No longer will I rove ;
The proud auricula shall grieve
In envy at our love."

" The Villet now with pleasure views
Her royal beau once more ;
His ebon horns, his gilded hues,
' His wings embroider'd o'er :

" With cautious skill the rogue prepares
The blushing flow'r to lure ;
Success rewards his flirting cares—
His conquest proves secure."

Our author seems to be of opinion that love justifies not only the want of common sense, (an opinion too well established to be now disputed) but even the want of rhyme as well as reason. Could no ingenious Cantab have helped his lame friend to a crutch, when he saw him thus sprawling in the mud :

" You ask me, Rosa, if my love
Could stand a fair ordeal ;
And fear that it at last may prove
A passion but ideal."

The author affects not only to be sentimental but witty, and here and there an epigram is interspersed to give the volume a relish ; as, in certain hungry plum-puddings, we have seen half a dozen of raisins buried amidst a load of flour and suet. As our readers have by this time much need of a *bonne bouche*, we shall in mercy to them select the best plums, wishing heartily for their sakes, that they had been better :

To Miss Arabella B— —, a Member of the Blue Stocking Club, who, in Bathing at Brighton, mistook a Sea-Gull for a Swan.

" DEAR Arabella ! sure your classic mind
Misdid your judgment, once so true,
When you on Brighton's shores, a naiad kind,
Expos'd your naked form to view.

" I know some wicked fellows have believ'd,
The bird in your mistake might share ;
But though a gull, he was not so deceiv'd,
To think that you a Leda were."

EPIGRAM.

" ' My wife is a jilt !' Thomas cries in a pet,
And loudly proclaims it at ev'ry one's door ;
Without half its sense, like the Royal Gazette,
Tom only confirms what was rumour'd before."

EPIGRAM.

"In a legal Assembly, this query was made—

'Why should we to the widow a jointure secure?'

The answer thus follow'd—'Tis a fair premium paid,
Some remembrance at least of her spouse to insure.' "

Epitaph in a Country Church-Yard, upon a Village Bassoon-Player.

"Here lies poor Hodge! whose honest clay

No art, save that of music, knew;

Who blew out all his life away,

And yet who liv'd by blowing too."

Thus we have culled a few of our author's beauties for the entertainment of the public. We trust that he will hereafter spare us an effort so very painful and so shabbily rewarded.

MONTHLY CATALOGUE.

POLITICS.

ART. 14. *A Letter to the Right Honourable the Earl of Moira, on the Accusations brought against his Royal Highness the Prince of Wales, by Mr. Paull, with notes Critical and Admonitory. In which the Character and Principles of Mr. Paull and Sir Francis Burdett are examined, and their origin and tendency briefly elucidated.* 8vo. pp. 102. London, 1806. Jordan and Maxwell, 3s. 6d.

This is a performance of that nature, of which we have, to the misfortune of this country, by much too many. It is a mere party effusion, displaying an unusual degree of the malignity and dishonesty, which too frequently characterize such productions. It is a piece of adulation addressed to one set of men, and a piece of abuse directed against another set; and observing neither measure nor decency in either case. It is more characterized than any thing which has lately fallen into our hands, by that infamous spirit which denounces as traitors all those who venture to find fault with any man in office; a spirit which has gained a most alarming ascendancy in this country, and which has only to become general to put an end to the British Constitution and liberties, in a twelve-month. The propagators of this doctrine are the only traitors to their king and country whom we know of in the land. This advocate of arbitrary power has in our opinion spoken treason against the constitution. He has advised the suspension of the liberties of the people, in order to carry on the war against Bonaparte. Let his words be distinctly weighed, and see if it is merely by inference, that he thus teaches.

"However salutary a rigid scrutiny into the conduct of those in power may have been in former times, and however congenial it may be with the spirit of English liberty, it is impossible to doubt that the exercise of this otherwise enviable privilege at the present juncture, may not be highly prejudicial to our national independence; and, if so, most assuredly still more to our national freedom.

"The circumstance of our being at war with a lawless and gigantic power, which not only menaces our trade and commerce, but our very existence as a nation, is sufficient to indicate the danger of the too unrestrained use of all our privileges. It is to be feared, indeed, that their temporary suspension, like that of the *habeas corpus* act, may be found a salutary measure, before that our arms succeed in overwhelming the French hydra."

That this borders upon treason to the constitution, let any one who doubts reflect what he would think, should an author propose to suspend the powers of the king during the war with Bonaparte; a proposal just as likely to forward the end as the other. Is it by reason of the liberties of the people that Bonaparte has overrun with the rapidity of forced marches, the kingdoms of Italy, Austria, and Prussia? Or is it undeniably by reason of their want of liberties?

The doctrine taught in this abominable tract, tends to no other conclusion than the establishment of an oligarchy in this country, to the ruin both of king and people; and whoever wishes well to either cannot set his face too zealously against it.

THEOLOGY.

ART. 15. *A Defence of the established Protestant Faith. A Sermon, preached in the Parish Church of St. Mary, Newington Butts, in the County of Surrey: October 19, 1806. Being the Sunday following the Interment of the late Right Rev. the Lord Bishop of St. Asaph: with an Appendix, containing a Sketch of the Life of the Bishop. By ROBERT DICKINSON, Curate and Lecturer. Published at the request of the Congregation. Fourth Edition. 8vo. pp. 40. 2s. Rivingtons. London, 1806.*

We have little praise to bestow upon this sermon, though the title page informs us that it has reached a fourth edition before it has come into our hands. We have scarcely found the doctrine of persecution so unblushingly taught in any production since before the beginning of the last century. We are persuaded that the man's words will surpass all expectations of our readers; and therefore we shall transcribe them:

"Schism, according to Bishop Bramhall in the 16th century, signifies, 'a criminous scissure, rent or division in the Church; an ecclesiastical sedition, like a mutiny in an army, or a faction in a state.'—It is truly lamentable, that neither the miseries which we have already felt, nor the signal mercies we have from time to time received: neither the calamities which have hung over us, or the common danger which we may yet be in, should abate and allay the passions and heats of the opponents to the Established Church, and engage them to unite with us in peace and communion; on the contrary, there are those who stand aloof from us, bid us defiance, and entertain themselves with a hope of a most dreadful change; reviving and spreading abroad old heresies, and zealously propagating new ones. This alludes to the number of conventicles which surround us, one of which is bold and new, the persons employed teaching doctrines that were never heard of before, and on the front of the building appears in conspicuous letters, 'THE HOUSE OF GOD.' Had our blessed Saviour been upon earth and passed by, be-

possibly would have entered in, as he once did into the Temple, and scourged them out for a den of thieves. It is much to be wished that such delusions may be speedily restrained by the power of the magistrates; and their public influence abolished by the authority of parliament."

Whoever differs from the established church is an heretic, in the worst sense of the word. Hear again to this purpose Mr. Dickinson himself: "Religious strife is fostered in the tempers, interests, and passions of those, who shew themselves to be disturbers of order and promoters of heresy, who if they acted agreeably to reason and conscience, would find that their hopes of better edification or a nearer way to heaven, than what our church teaches, are ill founded, and cannot be a counterbalance for the natural mischiefs which spring from separation and schism. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words—these be they who separate themselves, sensual, having not the spirit."

Hear too his formidable account of the tendency of the diffusion of all dissenting doctrines. "Should they ever be able to root up our faith and plant their own, the consequences must be dreadful; our Church and State would both be laid in ruins." Is not this bestowing designs upon a man's antagonists, with a liberal hand? Thank God, the Church of England has Defenders of a different stamp from this! We should suppose this man to be a recent apostate from Popery, of which religion it was long a part to ascribe all the blackest of vices to those who opposed it, and to extirpate them by fire and sword. Yet it is melancholy to think that this bigoted and ignorant man is a preacher in one of the most celebrated churches in the immediate neighbourhood of the metropolis.

ART. 16. *A Discourse occasioned by the Death of the Right Honourable Charles James Fox, delivered at the Unitarian Chapel in Essex-street, October 12, 1806. By THOMAS BELSHAM. 2nd Edit. 8vo. 1s. pp. 36. Johnson. London, 1806.*

This is a piece of panegyric, charged to the very utmost that the writer's language or imagination could carry him. The strain of the sermon may be pretty well understood by the text, which he applies literally, and without the smallest abatement to the object of his eulogy: "And the counsel—which he counselled in those days was as if a man had enquired at the oracle of God." We cannot help transcribing the following note, appended to the very first sentence of the sermon, as it shews so fine a talent for the selection of important information:

"The Right Honourable Charles James Fox was born January 13, 1749, and died September 13, 1806. He was buried in Westminster Abbey October 10. The funeral procession was one of the most grand and impressive which was ever exhibited in this country. It was attended by all the cabinet ministers; by a great number of members of both houses of parliament; by the electors of Westminster, and the Whig club; and by many respectable individuals, some of whom came from very distant parts of the country to pay the last tribute of respect to this venerated patriot. The streets,

from Mr. Fox's late residence in the Stable Yard to the Abbey, were lined with an immense concourse of spectators, who all behaved with the utmost propriety and decorum; and whose solemn deportment and dejected countenances expressed, in the most unequivocal language, the emotions of their hearts."

The first part of the discourse is employed in apologizing for introducing the subject into the pulpit. The apology is that Mr. Fox, besides being a wonderful patriot, was a great friend to religious liberty. The next part is a character of Mr. Fox, which shews nothing but the blind admiration of the writer; for it is equally deficient in discrimination and style: Some of our readers, however, may be pleased to read it:

"To an extraordinary natural capacity improved and embellished by a liberal education, and to a quickness of apprehension which instantly seized every object that was presented to it, and which with incredible facility developed the most intricate problems, this great man added a memory richly stored with the treasures of science and literature, and well fraught with historical and political knowledge. He was profoundly versed in the history, and the constitution of his country. He perfectly understood its external relations, its connection with foreign powers, its political and commercial interests, its financial resources, its military and naval strength. He was well acquainted with the history, the strength, the policy, the separate and relative interests and views, of those states which once constituted what has not been improperly called the great republic of Europe, and upon the just equipoise of the political power and influence of which, the liberty, safety, and prosperity of the whole was supposed to depend; and, in a word, he was ignorant of nothing which was necessary to constitute the consummate statesman. To this was added an extent of views, a comprehension of mind, and an energy of character peculiarly his own. All these were combined with a philanthropy which originated in a natural goodness of heart, improved and extended by historical knowledge, and personal observation, of the inestimable blessings which result from civil liberty, and from a wise administration of government, and of the miseries which accrue to mankind from unjust wars, from tyranny and persecution, and confirmed by generous exertions in defence of the injured, insulted and oppressed; so that what was originally nothing more than a natural bias of the mind, became by degrees a moral principle, and grew up into a fixed habit of universal, active, and disinterested benevolence.

"His eloquence, that divine eloquence, which astonished and captivated the world, consisted, not in pomp of diction nor in melody of sound; not merely in a happy selection of expressions, though the best and the most appropriate which the language could supply, spontaneously offered themselves to his use; not in dazzling the fancy with brilliant imagery; not in bewildering the understanding with plausible sophistry; not in flattering the prejudices of his hearers, nor in exciting false hopes or groundless terrors to render them blindly subservient to party-purposes—to such unworthy artifices his manly spirit disdained to stoop. His eloquence was of a nobler kind. Plain, nervous, energetic, vehement; it

simplified what was complicate, it unravelled what was entangled, it cast light upon what was obscure, and through the understanding it forced its way to the heart. It came home to the sense and feelings of the hearer, and by a secret irresistible charm, it extorted the assent of those who were most unwilling to be convinced. And to crown all, this astonishing eloquence was uniformly exerted in the cause of liberty and justice, in defence of the oppressed and persecuted, and in vindicating the rights, the freedom, and the happiness of mankind."

"Political discrimination was another characteristic of this illustrious man. In questions of the utmost difficulty and delicacy, and of the greatest importance, such as have occurred in the present age beyond any former period, his penetrating mind hardly ever failed to distinguish with the greatest accuracy the right, the honourable, and the useful; and to steer an even course between opposite and perilous extremes. He was the friend of reform, but of temperate and peaceable reform. He was the advocate for peace; and had his counsels been pursued, they would probably have ensured universal peace: but it was his avowed principle that even peace might be bought too dear; when it was purchased at the expense of the honour, the liberty, or the safety of the country? Tyranny in every shape was the object of his implacable aversion; but he was equally an enemy to licentiousness and anarchy, and was a zealous supporter of the authority of the law as the only security of rational liberty; and in all the turbulence of the times, he seldom, if ever, failed to observe that temperate and guarded medium in which true political wisdom consists.

"And to these splendid talents, this extraordinary man added an unaffected simplicity of manners, the characteristic of true greatness of soul, and an amiableness of disposition, which won the hearts of all who were honoured with his personal acquaintance."

Next follows a short sketch of his political life, containing eulogies on his parliamentary conduct during the American war, from that time till the breaking out of the French revolution; during the heat of that revolution, and till the day of his death. This like all the other panegyrists of Mr. Fox, keeps a prudent silence on his conduct, during the few months of his last administration, and only tells us of the great things which he revolved in his mind. For our own parts, we think that these few months gave the lie to all the antecedent professions of Mr. Fox; and afforded ample proof that he meditated nothing but the consolidation of his own power, by making sacrifices at the expence of the people, to all those who were able and willing to aid him in this design.

POETRY.

ART. 17. *The Alexandriad. Being an Humble Attempt to Enumerate in Rhyme some of those Acts which distinguish the Reign of the Emperor Alexander.* 4to. 3s. Westley, London, 1805.

This title might lead us to expect an epic poem, had not the author very properly prevented such an error, by explaining that it meant no more than "An humble attempt to enumerate in rhyme

some of those acts which distinguish the reign of the Emperor Alexander." The character of that prince undoubtedly gains considerably by a comparison with that of his predecessor, and the disposition which he has shewn to encourage learning, to promote commerce, and to loosen the bonds of the peasantry, certainly prove that he is not destitute of wise and benevolent views; yet this character is not without its shades. His insisting that the Russian army, when about to meet Bonaparte, should not be commanded by any one under the rank of Grand Duke was foolish, and in some measure afforded a melancholy presage of the defeat which followed. The expression of a wise man would have been, "give the command to him who is most likely to bring us victory, if he should be a soldier from the ranks." However, the good points in Alexander's character are a proper subject for poetry, though these lines possess little of the spirit of that species of composition. But the author aspires to nothing beyond "rhyme," and he may claim a right to be tried by the test which he himself has fixed upon. Even as rhymes however, the lines are not entirely unobjectionable, for the accents and pauses are often improperly placed, and of this, instances may be found in almost every page. It must at the same time be confessed that the greater part of the rhymes are good, and we can only regret that a tolerably fair body should possess so little soul. But if the author pretends to more than "rhyme," where is the propriety of commencing with all the pomp of an epic poem. Observe the first eight lines:

"Thou Pow'r divine, who strung the Mantuan lyre,
And breath'd through Homer's verse celestial fire;
Who with thy lov'd Musæus sweetly sung,
And wanton'd on Anacreon's honied tongue:
Shed from thy sacred brow one genial ray
T' inspire and animate my humble lay;
Let flame æthereal burst through ev'ry line,
And make my numbers, like my theme,—divine."

This is the "*fatum ex fulgore*" with a vengeance.

The following lines will prove what danger there is of becoming ridiculous, in offering praise before the achievement of the action that is to deserve it:

"On thee, Oh! Cæsar! Europe's hopes repose;
On thee, she calls to mitigate her woes;
Nor calls in vain—for ev'ry breeze that springs
Thy curling banners greet; or proudly wings
Swift transport to thy troops, who, ardent glow,
Again to scourge the mad, aggressive foe.
Their rattling march, Gaul's rebel chiefs astound,
And all her bulwarks tremble at the sound.
"Thy crowding armies press the groaning earth,
And seem to own anew Echion's birth.
So quick they rise; while Pallas from afar
Delighted, deigns to marshal out the war:
The sisters too, fair Victory and Might,
And modest Valour, arm thee for the fight—

Charm'd by thy cause, they leave the realms above,
 And with thy ardent phalanx, smiling move.
 Such awful charms, as grac'd the Thracian god,
 When over Hebrus' ice-bound fields he trod,
 Now on thy princely crest imposing ned :
 Such mildness, yet, as Leda's son display'd;
 When at his feet Behryces' tyrant laid.
 Now in thine eyes, the lightning seems to play,
 And beams about an animating ray ;
 The coldest clod with patriot pride t'inspire,
 And pallid apathy with glory fire.
 While 'neath thy ægis Peace prepares those charms,
 Which soon shall bless the triumph of thy arms."

ART. 18. *An Evening Walk in the Forest: A Poem Descriptive of Forest Trees.* By a Lady. pp. 36. 1s. 6d. Jordan & Maxwell.

The intention of the following poem ought to exempt it from all severity of criticism. Its profits are to be given to a charity school, and it is written for the purpose of enabling children to recollect more distinctly the properties of our forest trees. This purpose it may answer better than a more elegant poem. The following specimen will shew the style of the performance :

Next, view our favorite Beech of lovely shade ;
 Beneath its boughs, the artless cottage maid
 Oft' lists the pleasing strains of rustic love,
 Or forms the flow'ry wreath, in beechen grove.

In chalky soil, it widely spreads around,
 Contrasting finely, with the barren ground :
 But when, in mix'd plantations, tow'ring high,
 With airy elegance, it courts the sky,
 Its beautiful glossy leaves, of pleasing hue,
 Rustle through wintry storms, 'til spring renew
 With other leaves, its charming summer dress,
 And those which fall stuff well the hard mattress.
 No verdure underneath the Beech is seen
 To flourish, or to keep its native green :
 But on its bark so smooth, the lover's flame,
 Oft' tempts him to reveal his *Sylvia's* name,
 A custom old as Virgil's shepherd, there,
 In love-sick mood, carv'd out his idol'd fair.

Its nuts when eaten raw affect the head,
 But when they're dried, make into wholesome bread ;
 And in some countries, oil from them supplies
 The place of butter, and the herbage fries :
 The beech wood's brittle, and it soon decays,
 Yet Bards who celebrate our frugal days,
 Sing of the cups and bowls from beechen tree,
 And still its useful qualities we see ;
 Of it, the Turner makes his wooden wares,
 The Cab'net-maker, furniture and chairs.

Thy leaves are even useful, lovely tree,
 And Villagers take great delight in thee;
 But tho' your sweetly shade the village plain,
 Where rural happiness, and quiet reign;
 Your wood forms scabbards for the swords of war,
 Which call the peaceful Villagers afar.

Now see the Chesnut, the rich growth of Spain,
 Which does not still our northern climes disdain,
 For rival to the Oak, in bulk and size,
 Age follows age, before the Chesnut dies;
Tortworth can witness, that a Chesnut stood,
 Six cent'ries through, itself a little wood.

The furrow'd trunk, with rude, but rural grace,
 Shews net-work, as it seems to interlace;
 Its thwarting branches, angularly form,
 Securest shelter, 'gainst the sudden storm,
 Which thickly cloath'd, with length'ning leaves, deep green;
 Mix golden wreathes, with the autumnal scene.

Support, from ev'ry soil this tree derives,
 Though underneath its shade, there's nothing thrives;
 The nuts, in Spain, are what the poor must eat,
 With us; this tree adorns the country seat;
 But here, its nuts are immature, and small,
 And only for the woody gleaners fall:
 The Chesnut, when it meets the woodman's stroke,
 Supplies each purpose of our native Oak;
 And, in our oldest buildings, it is said,
 Are seen the timbers from the Chesnut made;
 Then Britons cease to spoil the Chesnut's grace,
 And put for Hop-poles, others in its place.

We are sorry to observe, in a piece which is to be put into the hands of children, so very perverse a mode of orthography adopted. We find the following words in the nominative plural thus strangely mutilated: *count's*, *gypsi's*, *berri's*, *leat's*, *spec'es*; also *anci'nt*, *ri'd*, *Virg'nian*, &c. &c.

NOVELS.

ART. 19. *Moreland Manor; or who is the Heir? a Novel.* By Mrs. KENDAL. 3 vols. 12mo. Longman & Co. 1806.

Moreland Manor may be safely recommended to the novel reading sex, as a pleasing and useful composition, in which the English language is preserved, if not with elegance, at least, in its simplicity; and nature and probability are seldom outraged by the monstrous characters and extravagant fictions which have lately deformed this species of writing. The character of Mrs. Moreland is sketched with ingenuity, and well preserved, and however great her vices, they are the natural result of a system of education, but too prevalent. *Who is the Heir?* is very artfully concealed until the

reader begins to despair of finding an heir for the Manor, and is at length discovered in the person of an old acquaintance who was supposed to be dead, but is again introduced to notice, with circumstances that are new and interesting. Upon the whole, if we cannot select the prominent beauty from this novel, we may pronounce it altogether superior to the common run of such publications, and in moral tendency equal to the best.

ART. 20. *The Children of Error, a Novel. By an Officer of Dragoons. 2 vols. 12mo. Ostell, London, 1806.*

The son of a country Esquire goes to the university, quizzes old square-toes, from whom by falsehood and hypocrisy, he procures large sums of money. He goes to the Continent, and carries on the same system of deception till his father dies; he then reforms and marries, but afterwards falls into his old courses, and dissipates all his fortune. His daughter is seduced and abandoned by her lover, but meets with a gentleman who overlooks the frailty and marries her, after which he conveniently dies and leaves her mistress of a handsome fortune. By this her family is again raised to affluence, and every thing is set to rights according to custom, time out of mind.

Although this story contains nothing out of the ordinary routine of novel writing, it is, all things considered, better conducted than one could have in reason expected. The incidents follow one another in a manner tolerably natural. As they are well connected, and in general probable enough, the interest is pretty well preserved. With regard to the characters there is nothing particularly censurable, except in one or two instances, though there is very little worthy of any extraordinary praise. One of the exceptions to which we allude is the character of Lewison the father, which is objectionable both in point of consistency and morality. It is true, that there are many who after an apparent reformation return again to their vicious courses; but in these cases the reformation is never altogether complete. But in Lewison the reformation is represented as so full both in disposition and views, that his subsequent conduct appears absurd; but the inconsistency is more gross and glaring, where it is blended with an immoral tendency. Lewison is not only a thoughtless profligate, but the basest of hypocrites. He obtains large sums from an indulgent and confiding father under false pretences, and in return renders him the jest of his abandoned companion-, who are taught to wonder at his folly and simplicity, when they ought rather to wonder at the wickedness of the young hypocrite. Yet with all this, we are told that Lewison had a sincere affection for his father. Lewison sacrifices his family to the basest and most selfish passions, yet we are told that he has an excellent heart. It is scarcely possible to decide whether the immoral tendency or the absurdity of such a character is the most prominent. Some objection too might be made to the lucky frailty of the daughter, which saved herself and her family from beggary; but this is not impossible, though it is improbable, and little conducive to the interests of virtue and chastity.

The author occasionally aims at fine description; but here it must be owned his fancy is not very brilliant. The pasturage of the valley of Leyburn we are told, was green. We have no doubt as to the truth of this, because we have seldom seen the pasturage in any other valley of a different colour, except indeed when the heat of the sun had rendered it somewhat yellow. If the author had told us that the pasturage was blue or black, it would at any rate have novelty to recommend it. The character of Mrs. Folkstone the aunt, and that of Lewison's wife are, however, well drawn and supported, and the work is entitled to some share of approbation.

ART. 21. *The Castle of Tynemouth, a Tale.* By JANE HARVEY, *Author of Warkfield Castle, &c. &c.* 2 vols. 12mo. 7s. 6d. Vernor & Hood, London, 1806.

This is a tale of other times, consisting of the adventures of a governor of Tynemouth Castle and his family, in the reign of Henry the 7th. It would perhaps be too much to expect that the manners of these times should be accurately given on every occasion, and therefore allowances must be made for the young people, when their conversation is nearly of the same sort as if they had lived yesterday. However, the priests, the dark passages and trials for witchcraft do sometimes remind us of old times. The wicked stepmother too, is a character that is old and something stale. There is indeed very little distinction of character. Those that are bad are excessively so, and those that are good are all goodness: we have nothing prominent in any of them, except in that of the old housekeeper which is well conceived and properly supported throughout. But though there is nothing extraordinary in the story, there is little that is particularly objectionable. It is one of those where there is little to censure, and as little to commend.

MISCELLANIES.

ART. 22. *Circumstantial details of the long Illness and last Moments of the Right Hon. Charles James Fox. Together with Strictures on his Private and Public Life.* 8vo. pp. 79, London, 1806. Jordan and Maxwell.

In this publication are a great number of interesting anecdotes, very well told, by a person who describes himself as having had access to Mr. Fox's family and conversation for several years, and particularly during his last illness. As the great question refers to the authenticity of these anecdotes, and as the author is unknown to us, we can only judge from circumstances. We have not heard it denied that the author is what he describes himself to be; which we think could not have been the case, were there any deception. In our opinion too the anecdotes bear considerable marks of authenticity. Many of them are characteristic; and upon the whole the pamphlet affords an unusually rich treat to the lovers of private history.

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ART. I. *The Principles and Law of Tithing, adapted to the Instruction and Convenience not only of Gentlemen of the Profession of the Law, but of all Persons interested in Tithes; illustrated by References to the most leading and recent Tithe Cases.* By FRANCIS PLOWDEN, Esq. Barrister at Law. Royal 8vo. pp. 636. 16s. C. & R. Baldwin. London, 1806.

MR. PLOWDEN has treated of this subject in three books, two of which are designed to state and explain the law; the other is designed to shew the reason of the law, or the views and motives on which the law is founded. It is the latter topic with which the author begins; and it is that which chiefly falls within the province of criticism. In explaining the provisions of a law, in exhibiting the series of enactments, or the means, and modes of process, fulness, clearness, and order, are the grand requisites; and they are in cases of this sort so easily attained, that there is seldom much reason either for praise or blame to the authors who afford us such useful compilations. Industry is the main quality, and this an author rather deserves censure for wanting than particular praise for exhibiting. This, however, is not spoken in derogation of the labours of Mr. Plowden. A systematic collection of the laws, on so important a topic as tithes, exhibiting fulness, clearness, and order is one of the most useful of books; though its merits as a composition may be described in few words.

Mr. Plowden's inquiry into the reason of the law, as we have denominated it, is contained in the first book, and divided into three chapters; in the first of which he treats of "The Principle and Nature of a civil establishment of Religion;" in the second, of "The general nature of Tithes, and other Ecclesiastical Revenues;" and in the third, he treats of "Tithes and other Ecclesiastical Revenues and Immunities historically."

I. It does not very distinctly appear to us what the author means by his phrase, "The Principle and Nature of a civil establishment of Religion." As far as we can gather from his long discourse, the meaning is most probably to be found in the following sentence near the beginning of the work. "The first, and perhaps, not the least important object of these researches, is to deduce the title of the established clergy to their tithes, and other ecclesiastical maintenance from the real principles, upon

which the support of an established clergy has ever been made an integral part of our constitution, since that constitution has assumed a settled form." From the terms of this sentence it may be supposed that the title of the clergy to certain degrees or kinds of property is the real idea of a civil establishment of religion; and that the principles on which this title is founded, are the principles of that establishment. His object then is to show what are the principles on which the title of the clergy to the property they enjoy is in this country founded.

He mentions the diversity of opinion which prevails on this subject; one party insisting on the divine right of the clergy to tithes; the other resting their title on the laws, and appointment of the community. He next says, "that every civil establishment of religion is essentially founded in real liberty of conscience;" that the civil magistrate has no power over the conscience; but that every man is bound to obey the civil power in things not contrary to the divine ordinance; that this obligation "arises directly and immediately from God's general injunction to all mankind, to obey the powers that are, for the preservation of the moral order of society established in the general dispensation of his Providence;" that man, however, possesses property, not by divine, but human right; that yet all human power is immediately derived from God.

Next he states; that a religious establishment is interwoven in our constitution, by which he explains himself to mean that our ancestors thought it good we should have a religious establishment; that the community are not, however, debarred from altering that establishment, though by calling it an *essential* part of the constitution he seems to think that they are debarred from renouncing it. He adds, that the civil establishment of a religion determines nothing with regard to its truth or goodness; that it compels no man to adopt particular tenets; but that the will of the majority binds the minority to respect the civil rights and immunities bestowed upon the church; that the civil magistrate, however, though he has no cure of souls, has the superintendence of morals; that the power of parliament is purely civil; that the law is the security of the civil establishment of religion, maintaining Episcopacy in England, Presbytery in Scotland, and Popery in Canada; that a civil establishment may be demanded by a decided majority of the community; but that our Saviour, paying tribute to the Roman emperor, who was Pontifex Maximus, is proof that Christians are bound to respect the will of the majority in the civil respect, though they are not bound to any particular tenets in the religious. From this series of reflections, Mr. Plowden infers, "that the law is the best title of the clergy to their tithes."

He argues, That the theocracy of the Jews was a particular case; that the law of tithes under that form of government is

entirely inapplicable to the Christian commonwealth, and not obligatory; that ordination produces no civil effects; that spiritual order and jurisdiction are not the same, spiritual order being merely the ordaining of any one a priest, deacon, or bishop; jurisdiction being granted when he is made priest, deacon, or bishop of some particular portion of the church; that the king, as supreme head of the church, neither ordains nor institutes; that induction is a mere civil ceremony; that the Pope's supremacy gave him, in this country, the spiritual jurisdiction, but no power over the temporalities; that the difference between the church of England and the church of Rome as to the spiritual jurisdiction of the bishops consists in this, that they derive it not from the Pope, but neither do they derive it from the king nor any lay source; that every mode or form of designing the person who is intended to be invested with the spiritual jurisdiction is a civil right; that the laws of England presume the spiritual power to be independent of all human, temporal, or civil authority whatever; that the bishop's title to his temporalities, and to his spiritual jurisdiction is derived from different sources, as appears by ancient writs. "On all hands," he adds, "it is plain, that as our laws stand at present, the church is wholly independent of the state, as to her purely spiritual power, and authority. *Quod erat demonstrandum.*"

He still farther states, that the parliament at the Reformation recognized the difference between the civil and spiritual power in regard to the church; that bishops are consecrated by the archbishop; but invested with their corporate and temporal rights by the state.

And this is the doctrine respecting "the principle and nature of a civil establishment of religion," as it is delivered by Mr. Plowden. It appears that his title is not correct; for he has not inquired into the principle and nature of a civil establishment of religion in general, but into the principle and nature of *one* establishment—the church of England. If the inquiry is extremely obscure, and unsatisfactory, the fault is not in Mr. Plowden; we think he has exhibited a picture of the laws, which is a great likeness, as they stand. In these, are undoubtedly on this subject, all the confusion, mystery, and contradiction which appear in the representation given of them by Mr. Plowden; and his object, as he professes, was not to criticize the laws, but to state them.

We may ask, however, what can be made of the doctrine, which it seems is demonstratively the doctrine of the laws, that the church is dependent upon the state for her temporalities, but not for her jurisdiction? A bishop, for example, derives his right to the temporalities of his office, from the king, we shall say, as his lay patron; he derives his right to exercise his

spiritual jurisdiction over his diocese, not from the king, nor from any lay source. According to this principle the king may give the temporalities of a bishopric to one man, and another may have a right to the spiritual jurisdiction. If it be asserted that this cannot happen, but that he who gets a right to the temporalities, must always have likewise a right to the jurisdiction, you in fact say that the jurisdiction depends upon the temporalities, and that they are both derived from the same source. If you deny it, then you must admit the extraordinary conclusion, that a man may be made the bishop, in all the respects of rank and emolument, and another man may have the sole right to come into the diocese and execute all the authority of the office. This absurdity plainly exists in *theory*, however you may say that the occurrence will be ever prevented in practice. Observe how it is prevented in practice: By the spiritual jurisdiction becoming *in fact* dependent upon the temporalities, and upon the lay patron. Thus you elude the difficulty which exists in theory, by entirely renouncing your doctrine in practice. If the archbishop confers the right to the spiritual jurisdiction, but cannot confer it on any other person than the king appoints to the temporalities, then his nomination becomes dependent on the king's, and the spiritual right dependent upon the temporal. If the archbishop can confer the spiritual right on a different person from him who has got the temporal, then we may have two bishops in a diocese, the one possessing all the emolument, and the other all the jurisdiction, contrary to the spirit and meaning of the law. The language of the law on this point is contrary, therefore, to its own spirit and intent; and the absurdity is corrected in practice by giving up the independence of the spiritual power, and rendering it altogether dependent, in fact, upon the temporalities; in whatever language you may be pleased to speak of it.

That this is not only the case in fact, but the case by right; and that the title to the jurisdiction is dependent upon the same power with the title to the temporalities, according to the very idea of a free establishment of religion, may easily be made apparent; and so much is the subject involved in mysticism and obscurity that it may be worth while to bestow a few reflections upon it.

We may take Mr. Plowden's doctrine, that the law of England by establishing a particular religion neither determines nor pretends to determine any thing with regard to its truth or falsehood, its excellence or imperfection; and that all men are left free to embrace it or not as they please. The establishment is entirely a civil act of the community, and it rests on the consent of the community as its foundation. The major part of them determined that it was better to establish a religion, than to leave this great concern entirely on the protection of

private will. That form, known by the name of the church of England, was the religion they determined to establish. But, what was it, that for this purpose they performed? Impose this religion upon any one who disapproved of it? No. What they did was this; they formed an estimate of the number and denominations of clergymen who were requisite for each district of the kingdom; they appointed funds for their maintenance; they nominated individuals for each department; and sent them to teach Christianity, and exercise the jurisdiction deemed requisite, to as many as chose to approve of the established church. But what is here that is not dependent upon the will of the community; what power that is not entirely derived from their consent and appointment?

Like most terms that have been used to play tricks with, and impose upon mankind, the term spiritual jurisdiction is of no certain meaning. Whoever has a right to teach Christianity has a spiritual jurisdiction, in one sense, over all those who will hear and receive his doctrine. Such was the jurisdiction of the early teachers of Christianity, when there was no establishment. It is plain that at this period the right to exercise all spiritual jurisdiction was matter of choice and consent, in the people over whom it was exercised. Every congregation elected, by general suffrage, its own pastor. The spirit of God, and his own knowledge, piety, and virtue, might *qualify* any individual to exercise the jurisdiction of the pastoral office; but he could have no *right* to exercise it over any one by compulsion; over any one except by his own consent. Public choice was then *literally* the title to all spiritual jurisdiction.

How is the case altered by such an establishment as that of the church of England? Only thus; that the same thing is done by delegation, which was originally done in person. The majority of the people, when they agreed to establish the church of England, thought it better that the choice of the pastor should in most cases not depend upon the suffrage of the people; they consented to give up this choice in favour of another arrangement, from which they expected better effects. Their consent is therefore still exercised; but exercised *mediately*, through those persons to whom the appointment of spiritual ministers is consigned. By consenting to give to those persons the power of appointment, the people consent to the appointments themselves.

This is the very same explanation with that which is given of the temporalities. It is on a consent of the majority of the people that Mr. Plowden founds the right of the clergy to their tithes, and other emoluments. This majority had a right, he says, and says truly, to determine whether an establishment of religion was good for the community; and to determine what form of an establishment was best; and having so determined

the minority were bound to respect their decision. When they consented to give the clergy certain emoluments, they thought it best not to leave the choice of the persons who should receive them to the people at large; but to deposit that power in particular hands. As the majority of the people, however, consented to that arrangement, and still continue their approbation, it may be said, with the utmost truth, that the clergy derive their emoluments from the consent of the majority of the people; and the minority, who reject the tenets they are appointed to teach, are yet bound to respect this appropriation of the national funds, by the first great law of society—the will of the majority.

All the rights of the clergy, therefore, their jurisdiction as well as their emoluments, are derived from the state, that is, from the consent of the people; and can be derived from no other source. The ceremonies practised by the archbishop, when he sanctions the election of a bishop, are in fact nothing but the stamp or mark which he sets upon the person chosen, that he is fit for his office. The public have willed that he should decide thus far, and he decides no further. He confers no jurisdiction. As it is the doctrine, however, of many that he does, we may display one or two of the absurdities of such an opinion.

We ask, whence the archbishop derives his power to confer any jurisdiction? We know but two answers that can be given. It must be said that he derives it, either from God, or from his predecessor. If we are told it is from God, we desire to know what proof can be offered of any jurisdiction given to the archbishop, which may not be communicated immediately to the bishop himself? We neither know, nor can we conceive any; and we will not be guilty of so great an absurdity as to believe a doctrine of this kind without proof, and that very clear, and convincing. If it be said that he derives his jurisdiction from his predecessor, we must proceed again to a former predecessor, and so upwards till we reach the apostles. But what jurisdiction did they claim? None whatever, but by consent of the people. Did they exercise compulsion over the minds, bodies, or effects of mankind? No; they offered their doctrine to all men, and as many embraced it as chose. To those who consented to submit to their direction, they dictated the laws of the kingdom, and aided in carrying them into execution. But every thing they did was with the immediate, not the implied concurrence of the brethren. If it be said that the Holy Ghost gave them jurisdiction; it is entirely to mistake the matter. The Holy Ghost gave them gifts; but it gave them nothing else. They went and offered their ministry to as many as would receive it; and by the personal consent of these, they enjoyed all the jurisdiction which they claimed.

The fact in regard to the church of England is this: The state determined that the persons whom it would appoint to the emoluments and duties of the pastoral office should be men all trained and prepared in a certain way; and it determined to appoint certain persons to ascertain their qualifications. The bishops, by their ordinations, determine who are qualified for all the inferior offices; and after a man has accepted of the sacred office, the state has agreed to regard him as set apart and segregated from other functions, whose duty it is to devote himself exclusively to that. The archbishops again are appointed to set the mark of fitness, upon the persons nominated to the highest stations.—And this is the fact; this is the true, the actual state of the case, however we chuse to obscure it by mystical; and unmeaning language. The right of any man, then, to receive the temporalities, and the right to exercise the jurisdiction of a clergyman of the church of England, are both derived from one and the same source, the will, the secular will of the state.

But there are other considerations of great weight in this matter. Whatever the church of England has not received from the state, it remains for her to explain whence she has received. She will find that in every thing where the state has not made her to differ, she stands on no other foundation than any other sect or denomination of Christians. If she say that her claim is the right one, and all theirs wrong, every other sect of Christians affirm that theirs is the right, and hers is the wrong. But the wise man can allow none of them to determine this question by their own arrogant pretensions. In regard to any commission from heaven, it is the truth of their doctrines which alone makes any church to differ from another; now what criterion can the church of England produce to shew that her truth is the greatest? Should we even propose to determine the matter by suffrage? it is a small part of the Christian world that would pronounce in favour of her. As derived then from heaven the spiritual jurisdiction of the episcopalian sect of Christians in England cannot be regarded as anywise different from that of any other sect.

Let us next call to remembrance what is the power of the law, as it is here very correctly explained by Mr. Plowden. "All," says he, p. 8. "that our parliament, as a civil power can bestow, must necessarily be of a *civil* nature." What follows from this? Why, That the church of England neither has, nor can have any spiritual jurisdiction from the state. The state can bestow only *civil* power or jurisdiction. Spiritual jurisdiction, however, is different from civil; and therefore it is beyond the competence of parliament or any civil power to confer. But if the church of England possesses no spiritual jurisdiction by donation of the state, and none from heaven beyond any other

sect of Christians, it really has no spiritual jurisdiction but what is common to it with the whole Christian world. It has no reason, however, to be dissatisfied; for this is really all the jurisdiction that the apostles ever claimed.

Wherein then do the clergy of the established church differ in privileges from those of other sects? In two respects. The first and most remarkable is in having a public, independent maintenance. The next in acting in a corporate capacity; by which they have each his local, and peculiar, as well as corporate duties pointed out; and are each delivered from the interference of any other member of the corporate body in his own peculiar province. No clergyman of the church of England can go into the parish assigned to another, and act independently of him to whom the parish belongs, but must altogether be subject to his direction. This exclusive authority, however, extends only to the members of the same body. The teacher of any other sect of Christians may go into that parish, and celebrate divine service according to his own ideas, without owing any account of his doings to the established church.

In these circumstances, whatever authority the clergy of the church exercise over her members, whether of admonition, reproof, condemnation or chastisement, is all manifestly the offspring of consent, in those who deem it right and salutary that such powers should be vested in the clergy. Those who deem it not right, withdraw at once from the church, and from its authority. In this respect too, the clergy of the established church are on a footing exactly similar to every other denomination of clergy. They all enjoy an authority of a certain description and by precisely the same tenure, the consent of those over whom it is exercised.

Such, when stript of the mystical jargon in which it is generally involved, is the true and exact idea of the church of England, and of every other establishment of religion, which is not exclusive like the church of Rome, claiming the sole commission from heaven, and the right of compulsion over the consciences of men.

II. The author proceeds next "To explain the general Nature of Tithes, and other Ecclesiastical Revenues." He remarks, that a civil establishment of religion is not necessary for the sanction or support of the Christian religion; that a settled provision for the clergy is the first effect of such an establishment. He then enters into some explanation with regard to property; it is the creature of the civil power; the church lays no claim to dispose of it; the judgment upon Ananias and Sapphira is misinterpreted by the advocates of the divine right; all title to property is created by the state; no other than a derivative title can be now set up to permanent property in this country; "a Christian knows what is property by the bearing

upon it of God's commandment, *Thou shalt not steal*;" property is not an object of the spiritual power; ecclesiastical property is so-called from the appropriation, not from the nature of it; the civil death, as it was called, which was formerly incurred by ecclesiastical persons, is now unknown to our laws; an alien bishop could not sit in parliament; the ecclesiastical power in its utmost plenitude cannot dispose of any ecclesiastical revenues; the canon law is dependent upon the municipal law as to any object of temporal power; the civil magistrate has power over all churchmen, and church property; civil property is beyond the competency of the spiritual power.

The author next observes, that no prescription can be set up against the nature of things; that divine laws are not under the controul or disposal of the *civil* magistrate; that church property derives not its origin from the spiritual power, which has neither right nor controul over it; that the duty of the magistrate is to prevent all wanton or criminal change in the appropriation of every species of funds; that besides the general expediency of the act; there is a precept of scripture for the maintenance of the preachers of the gospel; that this precept imposes an obligation upon every Christian, when there is necessity or occasion for the duty; that this occasion exists, wherever the wants of the preacher, and his spiritual jurisdiction are acknowledged; that an universal fund for the church is incompatible with the Christian religion; that the right of the clergy to a maintenance attaches upon no particular species or quantity of property, as tithes, lands, or any thing else; that the apostle Paul waved his right to a maintenance from the people, lest it should be burthensome; that for a similar reason most Christian states have appointed funds for the maintenance of the clergy; that this, however, is a matter of choice on the part of the state, as was the self denial of St. Paul, and that by consequence its power to alienate those funds remains complete; that spiritual jurisdiction alone gives right to gospel maintenance, whence it follows that church and abbey lands, enjoyed by abbots, monks, nuns, &c. fall not under the title of gospel maintenance.

He now considers the claim by divine right to tythes, arguing, that the right of taxation imports the *altum dominium* of property; that the duty of church governors is not only to teach the Christian doctrine, but to enforce by spiritual means the observance of all the divine institutions of Christ; that for this reason the duties of the governed ought to be defined, which in the case of tithes they are not; that the payment of tithes among the Jews was specifically ascertained; that many grave opinions, which he recounts, have been delivered for the divine right to them among the Christians, and that if we trust to the authority of the fathers and councils we can hardly

dispute it; that donations to the church may be pious and useful, but that the state retains its power of disposal over all such property, at whose consent only it can be thus appropriated; that the *altum dominium* of property is in the state, that the right of taxation is the criterion of the *altum dominium*; that *natural* precepts are of perpetual obligation, but *positive* are limited by special definition or the nature of the case; that the precept concerning tithes in the Jewish law was a positive precept; that there is no precept in the new law to pay one-tenth to the church; that tithes are now due only according to law and the wants of the minister; that church governors are not human legislators; that the continued usage of the church is against the payment of one tenth; that this is exemplified by the London diocese, where the tithes on the various kinds of property produced and transferred, would annually amount to millions.

Here is abundance of deep law. However it appears to us to have been very little necessary. If any one, in this country, at the present hour, is capable of standing up for the divine right of the clergy to tithes, he is more fit to be pitied, than argued with. The general propositions which Mr. Plowden means to establish are two; and they are undeniable; 1. That Christians are bound by a divine precept to afford a maintenance to their spiritual instructors; 2. But that the title of the clergy to the property of whatever sort or quantity which is allowed for their maintenance, is derived from the decree of the state, and is alterable at its pleasure.

Mr. Plowden has, in our opinion, however, stated the right of the clergy to a maintenance from their flock, in a way that is not perfectly correct. He appears not to have made the distinction which is so familiar to the civilians, between the different kinds of rights. He has stated this right of the clergy as if it were a perfect right, the object of compulsory law; not adverting that it stands precisely on the same foundation as the precept to maintain our parents, or children, and to give alms, or as any other practical injunction of our religion. In these cases the obligation of duty on the one side, is balanced by a right to expect only on the other side, not a right to enforce. No obligation on the Christian can be stronger than that to relieve, when he is able, his necessitous brother; but the poor man has no right to extort the rich man's charity. It is further to be remembered that no precept of religion, as such, is the object of compulsory law. When the laws of the state enforce what is enjoined by religion, it is for state reasons; and the coercion is then only just when the state reasons are sufficient to justify it. The laws of religion are sanctioned only by conscience, and the expectation of the righteous judgment of God.

There are some consequences too which flow from the doc-

ctrine of divine right to tithes, which would not prove much to the taste of the clergy who support it. The precept in the gospel points out no particular sort of clergy. It names the preachers of the gospel in general. The divine right then is equally in favour of all sorts of clergy; and we transgress the precept by confining that right to one sort; we ought to impart the tithes in equal proportions to the dissenting clergy of every species in the land. There is no means by which the clergy of the established church can elude this conclusion, but by modestly telling us that they are the only preachers of the gospel in the kingdom; and that all the other pretenders to that title are merely deluders and impostors. If such a pretension would only expose them to ridicule, it is plainly not on the precept of the gospel that men acknowledge their right to the exclusive receipt of the tithes. It is entirely on the act of the legislature. But whatever property the legislature has appropriated for the public benefit, it is in the nature of things that it should have the power to transfer, when the public benefit is found to be better promoted by another arrangement; and what it originally took from individuals, to give to individuals again.

III. The author now "considers Tithes and other Ecclesiastical Revenues and Immunities historically." He states, that the spiritual power commands not the means of external coercion; that the law of tithes under the Levitical system, in the opinion of Dr. Potter, was perfectly different from the obligation to maintain the Christian priesthood; that among the primitive Christians property was held in common, and, therefore, that they could not pay a specific proportion to the minister; that voluntary poverty is an evangelical *council* [for counsel], not a precept; that in the primitive church there was no fixed establishment for the clergy.

He next takes notice of the civil establishment of religion before the Reformation, observing, that a part of that establishment was then, *by the consent of the nation*, permitted to be under the power and control of the bishop of Rome; that our ancestors, however, kept always a check upon the Pope's encroachments on the civil establishment; that our acts of parliament are the acts of the supreme civil power; that the church of England did not then mean, as it does now, an independent and distinct society of individuals, differing in doctrine and terms of communion from other Christian churches, but merely that part of the Catholic church which was composed of Englishmen; that our ancestors distinguished between the spiritual supremacy of the Pope, and his claim to any share of the civil establishment.

He argues, that a law is but a formal expression of the will of the majority; that a subsequent majority, therefore, at any

time expressing a contrary will annuls the first law, according to that established maxim, *that the same power which enacts may abrogate*. He says, that in the celebrated controversy between Sir Edward Coke, and Father Parsons, about the king's, and Pope's supremacy, the combatants shew more learning than fair reasoning; that the pope was formerly by the legislature allowed to take the headship of the civil establishment of religion; that his right, however, depended upon the nation; that it is unfortunate for the Christian church, that a divine claim, was ever set up to rights, which could only be acquired by human title; that the parliament (3. Edw. 1.) took upon it to remedy abuses in the civil establishment; that parliament at various other times assumed the direction in the civil affairs of the church, and even applied the revenues of religious houses; that our laws, the statute of *provisors* and others, recognised the title of the clergy to all ecclesiastical immunities and privileges as merely civil not spiritual, and established the precise discrimination between spiritual and temporal power; that the transcendent and exclusive superintendence of the civil establishment of religion was as fully, by our ancestors, acknowledged to reside in the state, whilst they admitted the spiritual supremacy of an universal bishop, as by their successors who have refused to acknowledge that supremacy in the See of Rome; that under 3 Henry, vigorous resistance was made to papal encroachments; that most excommunications from Rome were considered merely in a civil light; that under Edw. IV. sanctuaries could not be made by the Pope; that in 1. Hen. 7. parliament gave the bishops a new power to punish the clergy for incontinence and other offences; that the same powers were exercised by the legislature under Cromwell.

Such is Mr. Plowden's historical inquiry in regard to tithes. The object of it is to prove, that the laws, and people of England always asserted the jurisdiction of the civil power over the civil establishment of religion, even in the days of popery. As a point of legal antiquities, this may be highly worthy of investigation. But in regard to the practical purposes, or the utility of the present moment, we are very little interested in the decision. Had the laws of England, in the times of popery, as clearly as language would express it, declared the divine right of the church to tithes, or any thing else, we should have been no less entitled than we are, to maintain that the church has a right to nothing but by the decision of the legislature; and that whatever the legislature has given at any time by a wrong decision, it may take away by a right. Whether, therefore, Mr. Plowden's historical proofs are complete, or defective, we leave to the determination of those who are interested in the question. To us it suffices to know with him, that the church in reality derives all its immunities and emoluments from the state, and

can have no title to them but by the law of the land, that is, the will of the majority of the people.

Such is the nature of the first book of Mr. Plowden's *Treatise on the Principles and Law of Tithing*. What remains is pure law, which even if it could be analyzed so as to communicate distinct ideas, would appear so dry and technical as to be little inviting to the reader.

The subject is naturally divided into two parts. The first is, to ascertain what it is which the law enacts, what are the rights which it creates; the second is, to shew what means it provides for enforcing those rights, the mode of procuring remedy before the proper tribunals of whatever violation of them may be incurred. The author accordingly states and illustrates the law of tithes in two remaining books, which are the second and the third of the work. The former of the above subjects is handled in the second, the latter in the third.

In ascertaining the rights which the law of tithes has created, the first object is to determine the persons whom they respect. Our laws too are distinguished into two sorts, common law, and statute law. Tithes are also affected by certain contracts, and other circumstances. Mr. Plowden accordingly divides his second book into four chapters, in the first of which he treats of the persons who are now entitled to receive tithes by the law of England; in the second of tithes payable by the common law of England; in the third, of tithes in England as affected by statute law; and in the fourth, of prescription, composition, customs, and moduses.

The third book, which treats of the remedies for enforcing payment of tithes, and of the different suits concerning them, is divided according to the courts, three in number, before which the suits can be brought. In the first chapter are explained the remedies and processes in the ecclesiastical courts; in the second, the actions, suits, and process concerning tithes in the temporal courts of common law; and in the third the author treats of tithe suits in the temporal courts of equity.

In the whole of this important part of the work the author has acquitted himself with uncommon propriety. He has laid down the law with great clearness and accuracy; and left little indeed to be required by any man who desires information on the subject. His object, seems to have been at once to present a complete manual to the professional man, and satisfactory information to the private individual on every point in which he can be interested. To all those persons, therefore, and they are a very numerous body both of clergymen and laymen, to whom a knowledge of the law of tithes is of importance, the book must prove of the highest utility. By means of a complete index it is easily consulted, and the information applicable to each man's particular case is obtained immediately.

With a view to make the book a more complete code of the laws of tything, the author has made it his design to give his authorities so fully as to supersede the necessity of resorting to the original books, which private individuals must necessarily want. And to render it the more useful to every class of readers, he has given an elementary explanation of the different courts, and proceedings in tithe causes; so far at least as to enable any one to understand thoroughly the reports of tithe cases, which are written by lawyers for gentlemen of their own profession, and from which the parties interested may be enabled to form competent ideas of the embarrassments, costs, trouble and uncertainty of tithe suits before they engage in them. The whole statute law of tithes is collected in the appendix. There are also presented in it a number of the more remarkable forms of processes and precedents, which must be at once useful to the practising lawyer, and instructive to those who have not access to the books which might disclose the nature of the proceedings in which they may be engaged.

It appears from this account of Mr. Plowden's work, that he has not entered at all into the question respecting the policy of making provision for the clergy by the particular mode of tithes. As we have often however delivered the result of our reflections on this subject; and as we deem it of the highest importance, we cannot allow it on this occasion to pass without some observations.

We are entirely convinced of the expediency of an established religion; of the utility of an order of men appointed to teach the people their duty under the sanctions of religion: and we are as entirely convinced that the church of England rests upon the only just foundation on which an established religion can rest, the consent and approbation of the majority of the people. It is not therefore in the granting of a maintenance to the clergy of the church of England; it is not even in the amount of the maintenance that we find any thing to challenge; it is only in the mode of granting it.

Three circumstances, we think, would deserve to be considered, if a legislature were for the first time deliberating on the means of making a provision for an established clergy; 1. That this fund should be drawn from the people in a way the least injurious to the improvement of the country; 2. That it should be received by the clergy in a way to give them the least possible trouble, and the fewest secular cares, distractions, and avocations; 3. That it should be so drawn from the people as to afford them the least possible temptation to look upon the provision for the clergy with aversion, to dislike their persons, and hence to profit little by their instructions. It is truly remarkable, and yet it is too evident even to be disputed, that the mode of providing for the clergy by tithes, violates to the

utmost degree, every one of these essential conditions. It is visible, therefore, that nothing can be more inexpedient and impolitic than this mode of raising a provision for the clergy.

1. We had lately bitter experience in this country, to corroborate the proofs afforded by political science, of the unspeakable importance of agriculture; and the sums which it was then found proceeded annually from this kingdom to purchase corn proved incontestibly in how low a state, comparatively speaking, our agriculture is placed. Manufactures, how useful and important soever, produce effects upon the wealth, the power, and the resources of a state, which are trifling compared with those of a flourishing agriculture. Can any thing, therefore, be more injurious to the improvement of a country than tithes, which are acknowledged to be the bane of agriculture?

They operate as an oppressive tax upon improvement. The amelioration of the ground is accomplished by the consumption of capital. The owner or tenant lays out his money upon it, in hopes of being repaid by an increase of produce. But forward steps the clergyman and demands his share of this produce. He who has bestowed neither money nor care to effect the improvement, rises up and seizes part of the fruits from the man by whose means and labour they are produced, and of whose expenditure and pains they are the natural recompence. Is this no discouragement to the extension of agriculture? What other species of manufacture could bear a tax of this kind? To how many is an irresistible temptation thus afforded, to say, I will not employ my capital in a way in which I cannot reap the full fruits of it? And how much capital, may we not suppose, has thus been turned from agriculture to manufactures, and other employments which are exempt from this ruinous claim? The tithe is then a powerful engine to exclude capital from agriculture; and is thus a powerful engine to retard the increase of the wealth, power, and resources of the country.

This is not theory. Whoever is acquainted with the agricultural interest of this country will acknowledge it to be the lamentable fact. Not only is there an almost universal objection to the application of new capital to a farm, on account of the tithes; but there is a very general, a growing, and a very alarming disposition to withdraw capital from agriculture on account of the tithes, and throw the ground into pasturage. We can, fortunately, appeal to the most satisfactory testimony on this subject. The agricultural reports of the different counties, published by the Board of Agriculture, with hardly a single exception, join in acknowledging and deploring this fact. As we cannot multiply instances we shall content ourselves with the most recent of those testimonies which has fallen under

our observation ; we mean that of Mr. Malcolm, the author of the *Agricultural Survey of the County of Surrey*. His testimony is of the more value, that being a land surveyor of the first reputation and practice, his observation, and experience of the agricultural state of the kingdom is more extensive and minute, than can be that of almost any other man. The following are some examples which he produces of the general fact in the single county of which he is treating :—

"I have lately learnt," says he, "with great sorrow, that in consequence of some hints thrown out by the Rector of Oxted parish, the farmers have come to a resolution to lay all their land down to grass, and have actually begun to put this plan into execution."

"In the parish of Dunsfold a great deal of the land is laid down to pasture on account of the tithes."

"The greater part of the corn lands is laid down to grass in the parish of Buckland."

"Every benevolent mind must shudder at the resistance which so many parishes in the county are making against the demands of tithes. It cannot but arrest the attention of the legislature, when they are informed that in this county not fewer than 4,000 acres, but probably 8,000 acres, may be diverted from the growth of corn pending these disputes."

Can the consequences which reason points out be more completely verified by the fact ? And when both reason and experience thus stare us in the face, are we so obstinate and stupid as to turn away our eyes ?

Some worthy men, who are too honest to deny or disguise the fact, yet wish to exculpate tithes from the blame, would persuade us that the perverseness of the farmers is the sole cause of the evil. How do they prove this proposition ? By arguing that the farmers, when they contracted their leases, knew of this burthen upon the farm, and made their bargain accordingly ; that the tithes are taken from the rent of the land, not from the profit of the farmer ; and that they ought not, in justice, to be to him any subject of complaint. But the explanation of one or two circumstances will clearly shew how wide this reasoning is of the mark. In the first place it entirely confounds the distinction between a fixed and a variable tax, drawing the same conclusion from the one which is deducible only from the other. Some nations have proposed to draw a revenue for the state by a tax upon land variable according to the produce. Has it not been found universally destructive to agriculture ? Has it not, by the best political philosophers been reckoned one of the most frantic of the ill-conceived measures of the new French legislators that they imposed a tax of this nature ? And has it not been found absolutely necessary greatly to modify it already, and take steps for its final abolition ?

In the next place it is entirely overlooked in this argument, that the lease of the farmer is contracted upon the actual state of produce from the farm, not upon the additional produce which may be obtained from it, by the application of additional capital. The produce of the farm, in its present state of cultivation, the farmer sees, will afford a certain rent to the landlord, after paying the tithe, and yielding on the capital necessary for raising that produce the ordinary profit of farming stock in the neighbourhood. He gives that rent; and on these terms exactly all equitable leases are contracted. The landlord will not take less rent; because, this affording the ordinary profits to the tenant, he will find other farmers ready to embrace the offer: and the farmer cannot give more without consenting to make less by his capital than he could on other farms in the neighbourhood. This affords no temptation, you will say, to impair the produce, to withdraw the ground from cultivation. But does it not present a very strong objection to the improving of it. To improve it, fresh capital of the farmer must be laid out upon it. Of this no account could be taken in adjusting the rent. It is the farmer's consideration whether, if laid out, it is likely to return to him with the reasonable profit. In forming this estimate is it likely to be no discouragement to him, that one tenth of the produce is to be taken from him and given to another? Is it wise to lay a tax upon the application of capital to agriculture? Should that application of capital which above all deserves the encouragement of the state, have a burthen laid upon it, as if it were the actual and avowed purpose of the legislature to discourage it? Observe how necessarily the discouragement acts. The profit of farming stock is lower considerably than that of any other kind of stock. In this state of things it will generally happen that the application of fresh capital to the improvement of a farm will barely afford the prospect of an adequate return in the whole undiminished produce; and cannot allow a tenth to be taken from it without the prospect of actual loss. In these circumstances, it is evident the capital cannot be applied; and the improvement is thus prevented. If it be considered that in by far the greater number of cases in which capital might be applied to the ground, this must be the state of the circumstances, how unspeakable must be the injury inflicted upon this country by the payment of tithes?

Is it necessary for us to exemplify this reasoning too by facts drawn from the bitter experience of the country? Or is it so clear as to leave no possible doubt that the facts must agree with the conclusion? However, if facts be wanted, they present themselves in melancholy abundance. We shall satisfy ourselves with a small specimen from the work already quoted.

“ In the parish of Isfield in Sussex, a farmer rented a piece

of ground at £115 10s. per annum, and when he first took it the tithe amounted only to £18 4s. 6d. By improved cultivation, at a great expence, and by the growth of hops, his tithe has been so raised upon him, that he has lately paid near £100 per annum. In consequence of this, added to the poor's rate at £1 3s. 6d. in the pound, to other taxes, labour, and all the outgoings of his farm, he found upon winding up his accounts at the end of the year, he had only £50 left to defray his household expences, although he admitted he made seven rents of the farm. The consequence was that he could not live by his business, and therefore was going to leave the farm before he was entirely ruined." Mr. Malcolm gives this fact from the mouth of the farmer himself, a man of respectability, who stated it in the presence of several people, and it has not been contradicted. "Gracious heaven!" cries that gentleman, with merited indignation, "do we live in a land of liberty where superstition and bigotry no longer fetter our understandings, and yet are subject everlastingly to such unparalleled exactions as these?" And for what? Not for the support of the church; for that might be supported much more to it's ease, respectability, and usefulness, without them.

The following is an example of the manner in which the most useful improvements, and the most adapted to the state of the country, may be blasted by the same cause. "The farmers in the parish of Elsted, which is in the sandy part of the county, have of late years taken to growing carrots, and as the soil produces finer and handsomer roots than perhaps any other part of the kingdom, the best and handsomest roots are sent to the London markets, a distance of near 40 miles of land carriage, and the inferior ones are kept for feeding their stock. But the clergyman having last year taken his tithes in kind, to the serious injury of the growers, they intended to desist from growing so many, because the expence of growing them is very heavy, and the advantage in particular seasons somewhat precarious. The parish of Buckland is under a similar predicament."

It is evident, therefore, that the argument opposed to us is merely applicable to the stationary condition of the country. In the actual produce of the farm at the time of taking his lease the farmer makes allowance for the tithe in the rent which he offers. But in the additional capital which he may lay out, rent is out of the calculation. That remains unaltered. He cannot, therefore, here indemnify himself for the tithe by diminishing the rent. He must consider if the additional produce which may be expected from the improvement, will replace to him his capital and its reasonable profit within the period of his lease. As the profit of farming stock is so low, it will in general barely replace it to him. Those landlords

who understand their own interest, are in general so sensible of the difficulty with which the farmers can repay themselves for their improvements, that they offer to them additional encouragements, very often an abatement of rents, when capital is laid out in a certain manner upon the land. This is a very general practice in Scotland, where the farmer is exempt from the burden and vexation of tithes; and how rapidly the agriculture of Scotland is improving, the brokers in Mark-lane will testify, from the large and growing supply which they receive from that country. What are the clear inferences from these facts? That if the application of capital to the land affords, with so much difficulty, the proper return, as even to stand in need of some encouragement from the landlord; where so great a discouragement is opposed as the loss of one whole tenth of the produce, the application must be altogether withheld; and that the claim of tithe, if it has no tendency to diminish the produce of the land, must operate as a complete bar to the augmentation of that produce. We owe to the tithe laws, therefore, so great a national blessing as the actual arrest of our agricultural progress.

2. We have not stated the personal vexations, embarrassments, and troubles of the farmer among the discouragements to agriculture arising from tithes, although we consider them a most grievous article. On this score, however, we are of opinion that great as the pains of the farmers are, the clergyman suffers most; and that while his condition is rendered in an eminent degree unhappy, his mind is occupied with cares most alien to the duties of his sacred and important profession. Thus do the tithes harass, and afflict the lives of two of the most important orders of men in the state; disturb them both in the performance of their duties; and deprive the community of a great part of their usefulness.

The following picture is abridged from Mr. Malcolm; and no one who is acquainted with the country will say that it is overcharged.

"The farmers in a fit of madness, may lay the greater part of the corn lands down to grass, as they have done in numerous instances, and as they seem every day more and more inclined to do, to the serious injury of the clergyman. If he thinks his composition has been too small, and the parish agree not to give him more, he is set at variance with his flock immediately, however respectable his character; and if the parish is large he cannot take his tithe in kind but at a certainty of very great loss, in spite of all his exertions or his threats. All the farmers in the parish will, by a previous understanding, give him notice that his tithe will be set out at the same time; this will be as late in the afternoon as possible, (and it is not lawful to enter any man's ground before you have received

notice :) he cannot be with his teams in every man's farm at the hour which they have appointed : some will carry the corn before he gets there, and he must in that case put up with what they chuse to leave behind : some will make small sheaves, and take care to leave the smallest, which is so placed that it may fall into the furrow, and, if it comes wet may get well soaked ; others will have all the women and children in the field to glean as soon as the farmer begins to carry, who are instructed to have a pull at the parson's tithe ; others will have the tithe beat out in the night ; others will have the tithe carried off by wholesale, and pretend to know nothing about it ; others will carry it away in the day time, to prevent, as they please to say, its being stolen by night. Some wont let you ride into their premises after or with the waggon : others wont suffer a waggon to enter that has already got any tithe in it, although it should not exceed a dozen sheaves ; and perhaps the whole parish will give you but one notice instead of every day : again, every one of your tithing men are to be bought by strong beer, drams, and money ; so that in fact it is a complete and perfect robbery of the parson from first to last, from the highest magistrate in the parish to the very lowest farmer."

If such is the wretched picture presented by the collection of the great tithes, the case is infinitely worse in respect of the small tithes. For a clergyman to spend his time in the premises of farmers, collecting his tithe of milk, butter, eggs, poultry, pigs, fruit, vegetables, seeds, roots, saffron, wood, madder, hops, hemp, flax, honey, wax, turnips, &c. what an incongruous idea ! Nor is this all : he must turn dealer likewise, and keep a retail shop to sell these several articles ; unless he chuses to let them rot in his hands. Yet the law, so inconsistent it is, has determined this employment to be improper for a clergyman, and has forbidden it. The consequence is that he must compound, and thus lies at the mercy of the farmers.

3. A ground is thus laid for perpetual struggle and dissension. The clergyman, who ought to appear to his flock as the most disinterested of men, appears the most rapacious. He whose business it is to wean the affections of others from worldly objects, is obliged to appear before them continually immersed in the most sordid cares. He whose benevolence to all under his ministry should appear his distinguishing characteristic, is made to bear the semblance of a spoiler, who robs them of their goods, and gluts himself with delicacies for which they have toiled. Is it possible that this man's instructions or admonitions can be regarded with that favour which can give them their happiest effect ? The most common observer of human nature knows the contrary. If a contrivance had been sought with the utmost zeal and ingenuity to render

the salutary influence of the established church as little as possible, a more efficacious could not have been discovered than tithes. When the clergyman becomes an object of hatred and dislike, it is a gratification to think him unworthy of his office; and the most injurious opinions are entertained of him. He, too, finding he can do no good, and that his character, in spite of his endeavours, is not respected, lies under the strongest temptation to remit his care both of his professional duties and of his character. This is a baneful influence which it will not be easy even for the best of men completely to resist; but which will produce no slight effects on ordinary men; and many it will serve completely to deprave. So eminently contrary to the happy influence of religion is the mode of providing a maintenance for the clergy by tithes!

The same work we have already quoted, (for we have no occasion to seek far, scarce an author has treated of the rural state of England, who has not given his testimony to the same effect) affords us sufficient examples of the woeful experience the country exhibits of the consequences here deduced. "The law of tithes," says Mr. Malcolm, "is injurious to the morals of the people, because it sets them at variance with the ministers of the gospel: Some it drives from the church to the sectaries; others it drives to the alehouse." This, however, is the common case. "But when the determination," says the same gentleman, "to take the tithes in kind is resisted violently on the part of the parish, as was the case at Battersea, and elsewhere, I do not know of a scene more truly deplorable." No language that I can find, can paint the consequences in their true colours."

ART. II. *Memoirs of the Life of the Rev. Dr. Trusler, with his Opinions on a Variety of interesting Subjects, and his Remarks, through a long Life, on Men and Manners, written by Himself. Replete with Humour, Useful Information, and entertaining Anecdote. Part I. 4to. pp. 192. 14s. Browne, Bath. 1806.*

ALTHOUGH critics have lately had occasion to examine the propriety of a man's writing his own life, and have predicted some advantages to be expected, and some dangers to be apprehended from *ex parte* evidence of this kind, no part of the dispute can attach to the publication now before us. As far as this First specimen extends, we have so very little of the Life of Dr. Trusler, that it might as well have been called the Life of any body else; and so little of a connected narrative, that we think the author would have acted a fairer part, had he entitled it a "Rambling and incoherent Farrago" of trite and common-place remarks, *enlivened* with anecdotes which are either more trite and common-place, or should have been allowed to rest in

the forgotten chronicles of scandal from whence they have been dragged to swell this volume.

What, indeed, was to be expected from the *Life* of a man who, although a multifarious publisher, never rose above the rank of a compiler of the lower order, a fabricator of catch-penny pamphlets and pedlar's books, the most useful of which could entitle him to no more respect than what may be paid to the very lowest departments of literature, where it is difficult to determine whether the pen of the scissars has had most employment? Two motives, however, we are led to conjecture, have produced these *Memoirs*, the one, to bring the author into some degree of notice, and the other to recommend a nostrum which is to be given as a *bonus* to purchasers of the book, and which, if it be good for any thing, will be good for more than all he has ever published.

A sketch of some of the contents of this *Farrago*, may, perhaps, afford entertainment to our readers, although we cannot venture to promise any more useful end, except that of preventing their losing their money.—The learned Dr. informs us that he was born in London, in July, 1735, of reputable parents, “*though* in business.” Why business should be an exception to what is reputable, he has not informed us. Of his family he seems to know very little, except that the name of Trusler is of Swiss extraction. When he applied to the Herald's College, no such name was to be found there, and the Herald insinuated that “he was of the *mushroom* tribe.” This was hardly polite, but, says the Dr. “Conscious that I am the offspring of a day, I felt no resentment.” Yet *some* resentment this “offspring of a day” must have felt, and preserved it for many a year too, for he bestows four pages of abuse on armorial bearings, and then informs us that he despised employing a herald to do that which he could do for himself. Accordingly, he made a coat of arms for himself, which is here represented in a cut, and in which, with unparalleled modesty, he has introduced a hand crowning a head with laurels. The poor heralds have scarcely escaped his lash, when he falls foul upon titles in general, degrees at college, and knights of the several orders, in all which he proves himself a genuine disciple of Tom Paine and Joel Barlow, neither of whom ever offered any thing more vulgarly insulting to the privileged orders of this country.

Recovering *himself* a little again, the Dr. informs us that his mother's name was Webb, and “in her family were many clothiers,” and she was cousin to Philip Carteret Webb, Esq. secretary to the Treasury, but all these relations loved their money too well to part with any of it to the Dr. and consequently he can say no good of them. His parents, we were at first told, were in business, but he now informs us that his

father was the proprietor of Marybone gardens, and though not a rich man, "brought up his son in the line of a gentleman," which brings on a dissertation on learning without genius, and this, not very intelligibly, branches out into the duties of soldiers and seamen, which, to be sure, have as much connection with the subject in hand as either learning or genius.

Until he was nine years old, he resided at Devizes, where he saw a remarkable cloud and fall of rain, and about thirty years afterwards he saw a remarkable rain-bow at the corner of Coleman-street in Lothbury. These two events seem not very well put together, but the Dr. has a knack at annihilating both time and space, and as to the Coleman-street rainbow, he manfully put it to the test, for "he put his leg into it, and saw all the colours in his stocking!!"—In his tenth year he was sent to Westminster-school, where he was *contemporary* with many noblemen who happened to be there at the *same time*; but his father for *convenience*, took him from this school and placed him at Mr. Fountaine's at Marybone, "the then fashionable seminary for young gentlemen of rank and fortune." Here his grace, the present duke of Buccleugh, was so attached to him, that he blubbered (the Dr.'s phrase) at parting, but afterwards when they happened to meet, the Duke looked more drily at him, the remembrance of which brings on a fit of railing through five pages against proud lords. The Dr. however, assures us "that he does not say this from any pique, or any sourness of temper."

It is, indeed, fortunate when the Dr. gets into those dissertations, and is explaining the importance of a man to himself, for when he proceeds to matters of fact, he strings them together with a wonderful contempt for connection or application. To give our readers some idea of this confusion of ideas, we may mention, that Chapter Fourth commences with an account of Marybone school. This introduces Mrs. Fountaine, the mistress of it, and Mrs. Fountaine introduces Mrs. Kennon the midwife. The midwife brings in the Duchess of — who had two bastards; the Duchess and her two bastards bring in Lord Talbot; Lord Talbot brings in Humphrey Cotes the wine-merchant; Humphrey Cotes brings in Rousseau, and Rousseau brings us back again to Mrs. Kennon, the midwife, who brings forth a novel, which the Dr. wrote some years ago, and recommends to our perusal, because it is written in the same style with his Life, but *experientia docet*. We are satisfied.

Mrs. Kennon likewise,—blessings on her memory!—affords us a marvellous good story of the son of Mr. Jenkins, the pastry-cook, "an ordinary ill-made boy," who is introduced into Mrs. Fountaine's school as the *Prince de Chimmay*. When this trick is found out, which we suppose was owing to the boy's *tart* replies to the questions put to him, the laugh is against Mrs.

Fountainne, but it does not last long. Mrs. Fountainne, it seems, was a naughty woman, and died in a garret, which is no laughing matter, and here the affairs of her school would have ended, if the Dr. had not recollected one of the ushers, who is the hero of a story about duelling; but just before the duel begins, the Dr. gives us a preparatory anecdote of a physician who forged the sixteenth of a lottery ticket. "What has this to do with the duel?" Gentle reader, have patience. It has as much to do with the duel, as with what immediately follows, a definition of insanity; the duel itself is as ridiculous a story as ever was pen'd, yet, with the Dr.'s sage remarks, it carries us on twelve pages farther.

At college, the Dr. says, there are only one or two passages of his life worth repeating, and as they are very good specimens of the whole, we shall beg leave to give them in the author's words:

"Whilst at college, I was much courted by my fellow-collegians, (under-graduates) for more reasons than one. My father, considering me extravagant, wrote me a letter in good humour, saying in pleasantry, that my mother's uncle, Benjamin Webb, whom I have mentioned, and who was supposed to be worth fourscore thousand pounds, had made his will in my favor, and left me the whole of his property, on a persuasion, that from my natural expensive disposition, I should soon circulate that treasure he had been so censured for hoarding, and conceiving it would make some atonement for his supposed covetousness.—When the postman brought me the letter, I had half-a-dozen acquaintance with me.—I read it aloud; the consequence was, that it cost me six bottles of wine more, and they got drunk, by way of congratulation, and to testify their friendship. I knew that my father was joking, but this I kept to myself.—It soon got wind, flew round the college-walls, like a hurricane, and its effect was soon felt throughout the town,—I experienced its good effects also: for, added to the homage I received, which is always paid to supposed wealth, I became instantly in *credit*. Those tradesmen, who were before cautious of trusting me, would almost force their commodities upon me. I took no advantage, however, of any of them, except the college cook, a saucy fellow, who furnished my private table with any thing and every thing I wanted; and the imposing wine-merchant, who kept my cellaret well supplied; but often sold me *Made-here-a* for Madeira.

"But the chief attraction I possessed, was an artificial magnet, which I always carried in my pocket. This was a piece of iron in the shape of a key, which opened an outward back-gate of the college precinct, where I could let myself out and in at any time, after the other gates were locked. Soon after my admission at college, strolling round the boundary, I perceived a key, left in the gate at the lower end of an adjoining close, through which the gardener was wheeling dung. I took the opportunity, whilst he was at dinner, to take this key to a neighbouring smith, got an impression struck off, in thin iron, brought it back and replaced it unnoticed. From this impression I had a key made, and as our gates were

locked at six in winter and nine in summer, and the name of every one who entered after those hours, was carried up, by the porter, to the master of the college, with the time of his coming in, and he was reprimanded and punished according to his irregularity;—every one wished to become my friend, with a view of benefiting occasionally, by this my ticket of admission."

We are rather surprised that the Dr. did not follow up these pretty stories with a dissertation on the means of obtaining credit, and picking locks; instead of an essay of this kind, we are sent back to Marybone gardens, where the Dr. translated Italian burlettas, and had his profit of the printed books which "kept his purse full." Nor is this the only use of Marybone gardens. William, Duke of Cumberland, frequented them, and the Doctor's happy memory recollects some low anecdotes of vagrant amours which *fill up* wonderfully. There are other customers, too, and Mrs. Faulkner, a singer, who comes in opportunely enough to help the author in his *anecdote*, and enable him, among other digressive beauties, to lay down the law as to buying and selling wives.

One species of intrigue leads to another, and we have next the story of Fowler, Sutton, and Miss Bell, and such is the peculiar construction of the Dr.'s memory, that this leads him to the various modes of borrowing money—drinking—Rowan Hamilton, and the Mohocks, an edifying concatenation which ends in his taking orders. But Dr. Gilbert, archbishop of York refused him a title, and our Dr. takes his revenge in the following exquisite story, which we assure our readers is one of the best in the book.

"This was the haughty prelate that refused admittance into the cathedral of Salisbury, to the mayor and corporation of the city, when he was bishop of that see. Gilbert Burnet, of very respectable memory, was formerly bishop of that diocese, and on an inn-keeper of the city being asked by a traveller in Gilbert's time, Who was their bishop? Shrewdly replied, It was Gilbert Burnet; but now, (shaking his head) *Burn it*, 'tis Gilbert."

From this handsome testimonial to the wit of the Salisbury inn-keeper, and his knowledge of the succession of bishops, our author is led to a reform in the state of the clergy, the tithes, and the education of—farmers. At length the Dr. obtains ordination, and is convinced that his father spoils a *good layman* in making him a clergyman! We had now hopes to be able to follow the new-made divine in his clerical career, but he will still thrust himself aside for better subjects, and now we have the story of a girl who dreamt that a pot of money lay under a bee-hive; this brings in Lord Lyttleton's dream as pat as can be, together with a methodist butter-factor, an ignorant bishop's chaplain, &c. &c. All these carry us farther out of sight of the Dr. in order to rail at the pride of our nobility,

some of whom (vile fellows!) would not speak to him, and this, or something else, we know not which, induces him to tell more amorous stories of the late Duke of York. So minutely, indeed, does the Dr. narrate these events, that he appears to have been in the secrets of all the cuckold-makers of his time. In the next chapter, filled as usual, with jest-book stories, the Dr. says, "I introduce these anecdotes as I go along, to show the folly of mankind in striking colours." But we must, once for all, tell him, that if such anecdotes are relished, it will be a far more decided proof of the folly of mankind than any he has advanced.

The Doctor, in the process of time, was situated as curate at Ware, where he assures us he "was much admired as a pulpit-orator, much caressed, and much followed;" he had "a tolerable good voice, a good person, (being five feet eleven inches high) a better delivery, and an easy, graceful action," and he moreover assures us, that "there are thousands living that know the truth of all this." We shall not doubt it, but we may be permitted to question whether the height of five feet eleven be a necessary qualification in a clergyman, unless the church should require that every diocese be provided with a grenadier company." With all these qualifications, however, we are doomed again to lose our author in a mass of stories, of which (positively the last time we shall give one short specimen in the Dr.'s inimitable manner.

—"According to Lord Chesterfield, a dull, stupid boy, in whom education is most likely to be lost, is fittest for the church—what would he have thought, had he met with such a brilliant Somersetshire parson as I once heard of, who was applied to by an old woman, that fancied the devil was always watching her?—"I sent for you, Sir," said she, 'to pray for me and with me, for I am very wretched and cannot live a week.'—"Casn't pray for yourself?" said he—"No," replied the woman, 'the devil will not let me; besides I know no proper prayers.'—"Casn't say the *Lord's Prayer*?" said he, 'Yes,' replied the woman, 'I can say that.'—"Casn't say the *Belief*?"—"Yes, and that too."—"Casn't say the *Ten Commandments*?"—"I believe I can," returns the woman. 'Then say e'm, in God's name,' retorts he, 'and you may bid the devil kiss your —.' 'So saying, he turned on his heel and left her."

Still the Dr.'s great qualifications for the pulpit brought him no promotion, which Sir Joseph Mawbey wondered at; and the disappointed divine made an offer of his talents for the stage, but the manager discouraged the attempt. The recollection of this brings Rich, Garrick, and other players into the volume, and serves to fill out a few more pages. Reverting again to his clerical functions at Ware, two "uncommon oc-

currences" are recorded with the dignity suitable to their importance—one, of a pauper who would not marry the girl whom he had got with child, unless the overseers of the parish gave him a shoulder of mutton for dinner and two gallons of strong beer; and when this was promised, he insisted on having one of the gallons brought into the church. This was done, and putting the flaggon to his head, he said, "Parson, here's to you." The other important occurrence was, that Mr. Romaine accidentally happened to preach at the Dr.'s church, who makes rather more of this circumstance than of the gallon of beer, as it gives him an opportunity for a dissertation on methodism. Still we think he is more at home in the "gallon of beer:" the methodists furnish nothing comparable to "Parson, here's to you."

In the further progress of the Dr.'s ministration, he became curate at Hertford, was requested to print two sermons, presented one of them to George II, was attended to the village-church by a crowd, converted some quakers, and escaped examination for priest's orders. This leads him, we know not how, to an essay on women's making the first advances; and he informs us of a lady who, at a ball, made him the confidant of her affections for an officer; the Dr. told the officer, and they became man and wife. Another lady, very rich, told him she never had had an offer. She was ugly, and the Dr. says he could have given her that reason, or he might have said; "To prevent such a declaration in future, so disgraceful to our sex, I make you an offer of myself." But no! "It was not his fate to be rich in any way. He has had three wives, but not a guinea with either." He leaves this salutary consolation, however, that "a woman of fortune is as easily obtained by a gentleman, as a woman of no fortune," and after this, enters into a dissertation on female frailty, which extends to about fifteen pages. This is followed with a much longer series of remarks on law and lawyers, with whom the Dr. seems to have been as unfortunate as with heralds, lords, bishops, or any other description of public characters. But it is time to release our readers from a sarrago, in which they will find nothing respecting the author but what is uninteresting, or respecting any one else, but what might have been suppressed without any injury to taste, morals, or truth. Still we have something to offer to our readers as an inducement to purchase the work, which it would not be fair to withhold. If they can produce a receipt for this Part of the Dr.'s Life, and for Part II. and III. which are to follow, they will receive a printed paper, sealed, containing a *specific remedy for the most inveterate ulcers!*

ART. III. *Santo Sebastiano: or, The Young Protector. A Novel. By the Author of the Romance of the Pyrenées. In Five Volumes. 1l. 10s. G. Robinson. Londn, 1806.*

THIS novel has many beauties and many defects. The characters are in general sketched with a bold and original pen, most of the situations are happily conceived, and the events, admitting the latitude claimed by novel-writers, are brought about in a manner that produces the pleasure of surprize, without greatly violating probability. But when we add to this, that the morality of the work is unexceptionable, we fear we have nearly exhausted the praise which the perusal of this work has a tendency to excite. It is insufferably tedious, extended through five thick volumes of 2116 pages, one third of which might have easily been spared, had the author recollected that simplicity of fable is an essential quality in every work of this kind, and that after the reader's discernment has been permitted to make discoveries, all prolix and minute explanation are unnecessary interruptions. These volumes too, in common with many which have lately fallen in our way, are eked out by the description of galas and entertainments, in which we have not only a tiresome repetition of the praise of "variegated lamps" and "evergreens" upon stair-cases, but likewise all the formalities of rising up, sitting down, handing this lady to the piano, and that to the dining room; nay even blindman's-buff, between grown ladies and gentlemen, forms a *capital* scene in this delineation of gay life.

But its length is not the only objection we have to offer, nor the principal, because the trifling circumstances we have just enumerated, although useless to the main plot, may to some appear entertaining. The author errs more egregiously in accumulating such excess of suffering on the heads of his principal personages, that nearly four of these volumes are little else than a record of agonies, tears, fainting fits, and distraction, repeated page after page, and in such rapid succession, that if the parties had been living characters and their nerves not cased with iron, they must have been driven into incurable lunacy. Fainting fits, we know, are privileged things in novels, but there are limits even to them, which our author has transgressed so unfeelingly that we scarcely ever remember so great a number of swoons, so death-like in appearance, and so long and hopeless in duration. The Delamorie family, who form the most interesting group of personages, are perpetually falling on the floor; both old and young; my Lord, my Lady, Lady Theodosia, Miss de Clifford, Lord Orville, Mr. Fitzroy, all take their turns in this fainting, and often two at a time, and occasion a demand for glasses of water and hartshorn, which has never been exceeded in any composition of this kind. The

pathetic is a necessary ingredient in every novel, but unless it is introduced with judgement, it has an opposite effect on the reader, and in this novel it has unfortunately no effect at all, except to tire the reader's patience; for however wretched the parties may appear, the author has been so inartificial as to inform us that they have no occasion whatever to shed a single tear. Besides this, much of the distress which appeals to our feelings arises from caprice, in which it is impossible to share. Lord Delamore's character is made up of caprice, although our author wishes at last to make him a favourite. He is by turns brutal and affectionate, tyrannical and tender, austere and affable, all things in an hour. Such a character may be well depicted, and it is, in fact, well depicted and well preserved, but it creates much misery to an unoffending wife and family, and can share little of our sympathy. Fitzroy is at first a youth of such perfections that we are inclined to feel for his love-distresses; but he turns out a pitiful scoundrel, and yet has his fainting fits and his "pallid and ghastly looks" like the most amiable character in the party. Sensibility, we know, is the standing plea for all these highly-wrought-up, and refined agonies, but sensibility ought to have its bounds, and therefore what our author in his fifth volume calls *sensitive sensibility* appears to us to be on a par with nonsensical nonsense.

We have objected to Lord Delamore's character, as not strictly natural. That of lady Gaythorn, however, is yet more unnatural. We know that ladies of fashion have their humours, but the most fantastical of them would not receive company in her drawing room, while she is *fast asleep* on a sofa. Mrs. Beaumont is another gross caricature. This lady is a pedant, who culls all the difficult words from dictionaries to grace her speech; ex. gr.

"Come, come, lady Theodosia, an armistice of your amaritude, for the moment for our epulation approximates—Oh here comes a cenetical interpellation. Pray, Sir Charles, make your evolution from your subderisorous cousin; manuct the fair troglodyte (who is your sun, and be your station perihelium), to our little zeta; where you will find no supervacaneous abliguration, &c. &c."

Our readers may in vain puzzle themselves to find these words in any dictionary.

In delineating the character of the heroine, Miss de Clifford, our author has exhibited a very highly-finished portrait of female excellence, and, but for one circumstance, equal to any thing of the kind from the pen of Miss Burney, who excels in portraying the feminine graces. The circumstance to which we allude has, indeed, surprized us. It is an error in judgement for which we are at a loss to account, because, with all the objections we have suggested, we cannot consider the au-

thor of *Santo Sebastiano* as an every day writer. What then could have induced him to make his lovely and interesting heroine speak *broken English*, or as he calls it "a language prettily tingured with a foreign idiom?" Let us take a short specimen :

"My attainments you have great deal too much, rated highly, madam, in supposition, for my possibility to equal being at all, for situation, you have kindness now, to offer me. With adversity, my acquaintance has not been, of time long; and dependence has not, for yet, my feelings conquered; to make the humility of subdued pride, quite absolute in necessity, for post of so much accomplished, a parasite."

Is this language, which pervades the whole work, both in speeches, letters, and even soliloquies, "*prettily tingured with a foreign idiom?*" We know, and have felt, that a few words occasionally spoken by a beautiful foreigner, in broken English, has a temporary charm, and may be introduced with some advantage on the stage; but a jargon like this so often repeated (for the heroine is scarcely ever out of sight) deprives her sentiments of much of their hold upon the feelings of the reader, by compelling him to search at leisure for the meaning of what ought to have struck him at once.

While, however, we expose this error in judgement, which might easily be rectified, and have dealt freely with the author in other respects, we must do him the justice to say, that his performance is upon the whole very far superior to the common run of novels; and if he will attend to our hints as to simplicity of fable, and conciseness of narrative, he may yet attain a very high rank in this popular department of literature.

ART. IV. *The Wild Irish Girl; a National Tale.* By Miss OWENSON. 3 vols. 12mo. 13s. 6d. Phillips. London, 1806.

OF late it has become the fashion to introduce certain subjects into novels, which have either no connection with common life and manners, or belong more directly to writings of a serious and scientific description. During the heat of party-politics about twelve or fourteen years ago, we had aristocratic novels and democratic novels, and more recently we have been presented with a religious novel. Perhaps this may have been intended merely to give a variety to these compositions, upon the supposition that the perplexities of love and intrigue were exhausted, or had become so trite and uninteresting, that instead of forming the principal business of a novel, they could only be introduced as subservient to the promotion of certain political or religious purposes.

We have been induced to make these few remarks from a perusal of the very singular work now before us, in which,

with a considerable proportion of love, we have also a great proportion of Irish antiquities. Now, however desirous a certain, and we believe, a very confined class, may be to acquire a knowledge of the antiquities of any part of the united empire, we suspect that the study will appear rather dry to the admirers of the *modern* fabulous narrative. Still we should have had no objection to the experiment, for many important truths have been discovered where they were least sought for, if it had been made in any way more agreeable to probability and common sense than the present. We have no objection to a description of ancient times and ancient manners, but when they are united to those of modern times and modern refinements, when we find our robust and manly-souled ancestors brought forward to whine, cry, and talk German sentiment and extravagance, the absurdity is too glaring to be agreeable to taste, and utterly incapable of affording information to the young. We have here a young English-educated nobleman, sent over to Ireland by his father (who possesses estates there,) to be reformed from the wicked ways of London. This hopeful youth arrives in Ireland, with a notion that the people are savages, and retains this opinion, until in a remote part of his father's estate, he discovers an Irish *princess*, the daughter of an Irish *sovereign*, who, although almost as poor as a peasant, inhabits an ancient castle, keeps up his royal state, has his priest in ordinary, his Gothic chapel, &c.

This princess is so accomplished, and so beautiful, that we know not how to afford our readers any idea of her, except by assuring them that, according to the description here given, England and Scotland, nay the whole globe, never gave birth to so perfect a being. Besides her accomplishments in all kinds of learning; her sense, eloquence, sensibility, susceptibility, and all the virtues and charms of body and mind, are of the first order and transcend every thing heard of, or conceivable by poor mortals on this side of the water. Yet with all this perfection, we are taught to consider her as a "*Wild Irish Girl*," and consequently to wonder what sort of beings the *educated* Irish girls must be!

It is not, of course, very surprizing that the young lord should fall in love with such a heroine. But, as his family name was hateful in the ears of her father, because his father's ancestors two or three centuries ago had got possession of her father's royal domains, he is obliged to an accident for his introduction into the palace, and afterwards, in order to prolong his stay, pretends to be a travelling artist, taking landscapes for bread. Scenes of love and courtship naturally follow, and are intermixed with long antiquarian discourses, in which an attempt is made to rob the Scotch of their favourite Ossian, and to prove that Ireland was once the Athens of the world. The

courtship having proceeded to its usual lengths, with the accustomed interruptions of jealousy; a rival starts up to the lover in the person of his own father! who, it seems, had previously been smitten by the princess, and chose to make her his second wife. Just, however, as they were about to be married, the son rushes forward in the chapel, and throws all into confusion. The old prince dits of grief, or mortified pride, to find his daughter enslaved by the descendants of the robbers of his ancestors, and the princess, after a decent time, accepts the hand of the young lord, with his father's consent.

If the fable of this novel appear somewhat extraordinary, the language will perhaps be allowed to be much more so. Often as we have been obliged to censure certain female writers for the liberties they take with the English language, in what they think *fine writing*, we must say that Miss Owenson outstrips them all in her approaches to the bombast. And of this we shall bring forward a few proofs, partly to justify our opinion, and partly to entertain our readers, but certainly without any very sanguine hope that the manufacturers of fustian will take warning.

In Vol. I. the princess *Glorvina* is thus described.

—“A form so almost impalpably delicate, that as it floated on the gaze, it seemed like the *incarnation* of some pure ethereal spirit, which a sigh too roughly breathed would dissolve into its kindred air; yet to this *sylphid elegance of spherul beauty* was united all that symmetrical *contour* which constitutes the luxury of human loveliness. This scarcely ‘mortal mixture of earth’s mould,’ was vested in a robe of vestal white, which was enfolded beneath the bosom with a narrow girdle embossed with precious stones.”—

In the following, we have the young lord’s opinion of this princess, after some personal acquaintance, and his very intelligible definition of love:

“By Heaven! if I know my own heart, I would not love this being for a thousand worlds; at least as I have hitherto loved. As it is, I feel a certain commerce of the soul—a mutual intelligence of mind and feeling with her, which a look, a sigh, a word is sufficient to betray—a sacred communion of spirit, which raises me in the scale of existence almost above mortality; and though we had been known to each other by looks only, still would this *amalgamation* of soul (if I may use the expression) have existed”——

One more specimen of style:

“Since human happiness, like every other feeling of the human heart, loses its poignancy by reiteration, its fragrance with its bloom; let me not (while the first fallen dew of pleasure hangs fresh upon the flower of your existence) seize on those precious moments which hope, rescued from the fangs of despondency, and bliss, succeeding to affliction, claim as their own.”—

Our lover has his fits of jealousy—Observe, gentle reader, the delicacy of his suspicions, and his more delicate imagery:

— “After a thousand vague conjectures, many to the prejudice, and a lingering few to the advantage of their object, I was led to believe (fatal conviction!) that the *virgin rose* of Glorvina’s affection had already shed its sweetness on a former happier lover; that the partiality I had flattered myself in having awakened, was either the result of natural intuitive coquetry, or, in the long absence of her heart’s first object, a transient *beam* of that *fire* which once illumined, is so difficult to extinguish, and which was nourished by my resemblance to him who had first fanned it into life. What! I receive to my heart, the *faded spark*, while another has *basked in the vital flame*! I contentedly gather this *after-blow* of tenderness, when another has *inhaled the very essence of the nectarous blossoms*!

But as our objections are as forcible to the moral tendency, as to the inflated language of this novel, we shall subjoin a specimen of a love-scene:

“The sun was setting with rather a mild than a dazzling splendour, and the landscape was richly impurpled with his departing beams, which, as they darted through the scarlet drapery of the curtain, shed warmly over the countenance and figure of Glorvina, *Love’s proper hue*.”

“We both remained silent, until her eye accidentally meeting mine, a more ‘celestial rosy red’ invested her cheek. She seated herself in the window, and I drew a chair, and sat near her. All within was the softest gloom—all without the most solemn stillness. The grey vapours of twilight were already stealing amidst the illumined clouds that floated in the atmosphere—the sun’s golden beams no longer scattered round their rich suffusion; and the glow of retreating day was fading even from the horizon where its parting glories faintly lingered.

“‘It is a sweet hour,’ said Glorvina, softly sighing.

“‘It is a *boudoirizing* hour,’ said I.

“‘It is a golden one for a poetic heart,’ she added.

“‘Or an enamoured one,’ I returned. ‘It is the hour in which the soul best knows herself; when every low-thoughted care is excluded, and the pensive pleasures take possession of the dissolving heart.’”

‘Ces douces lumières
Ces sombres clairtés
Sont les jours de la volupté.’

And what was the *voluptas* of Epicurus, but those refined and elegant enjoyments which must derive their spirit from virtue and from health; from a vivid fancy, susceptible feelings, and a cultivated mind; and which are never so fully tasted as in this sweet season of the day? then the influence of sentiment is buoyant over passion; the soul, alive to the sublimest impression, expands in the region of pure and elevated meditation: the passions, slumbering in the soft repose of Nature, leave the heart free to the reception of the purest, warmest, tenderest sentiments—when all is delicious melancholy, or pensive softness—when every vulgar wish is hushed, and a rapture, an indefinable rapture, thrills with sweet vibration on every nerve.

" 'It is thus I have felt,' said the all-impassioned Glorvina, clasping her hands, and fixing her humid eyes on mine—'thus, in the dearth of all *kindred* feeling, have I felt.' But never, Oh! till now—never!"—and she abruptly paused, and drooped her head on the back of my chair, over which my hand rested, and felt the soft pressure of her glowing cheek, while her balmy sigh breathed its odour on my lip."

"Oh! had not her celestial confidence, her angelic purity sublimed every thought, restrained every wish—at that moment—that too fortunate—too dangerous moment!!!—Yet even as it was, in the delicious agony of my soul, I secretly exclaimed, with the legislator of Lesbos—'*It is too difficult to be always virtuous!*' while I half audibly breathed on the ear of Glorvina—

" 'Nor I, O first of all created beings! never, never till I beheld thee, did I know the pure rapture which the intercourse of a kindred soul awakens—of that sacred communion with a superior intelligence, which, while it raises me in my own estimation, tempts me to emulate that excellence I adore.'"

"Glorvina raised her head—her melting eyes met mine, and her cheek rivalled the snow of that hand which was pressed with passionate ardour to my lips. Then her eyes were bashfully withdrawn—she again drooped her head—not on the chair, but on my shoulder. What followed, angels might have attested—but the eloquence of bliss is silence."

When we peruse such scenes as these, the objections usually made by the guardians of education to novel-writing in general, must naturally present themselves. But least our readers should have been too much affected by this inflammable attack, we will conclude with one more specimen of style, a short one indeed, but pre-eminent in pedantry, and equal to any of the high flights of the ancient romances so pleasantly ridiculed by Cervantes.

"Thus, like the *assymtotes* of an *hyperbola*, without absolutely rushing into *contact*, we are, by a sweet *impulsion*, gradually approximating closer and closer towards each other."

If the author of this composition should perchance accuse us of severity, we can only plead that while novels continue to be read principally by females, and those young, we must always think some respect due to the English language and some to English morals, and the extravagancies we have pointed out, are in our opinion unfriendly to both.

ART. V. *Sir John Froissart's Chronicles of England, France, Spain, and the adjoining Countries, from the latter Part of the Reign of Edward II. to the Coronation of Henry IV. newly translated from the French Editions, with Variations and Additions from many celebrated MSS.* By THOMAS JOHNES. The Second Edition. 9 vols. 8vo. Longman & Co. London, 1805 and 1806.

"THE *Chronicles* of Froissart have held a distinguished place

for centuries in the libraries of the curious. Historiographers both of France and Britain have been indebted to his relations for facts, which have rendered their pages more materially interesting to every lover of genuine history; and if they have not added to the brilliancy, they have given weight and authenticity to their respective works. He has engaged more of the public attention than any historian of the age in which he lived; and the supplicatory prayer he put up for the success of his work was not nugatory. He sought fame, and he obtained it. His cotemporaries valued him for his merit, and posterity peruse him for his exertions. What is the case too of few writers, the value of his work has been increasing with the lapse of time. It relates to the affairs of two countries, which at that period stood high in the annals of fame: when this country in particular, by its military prowess and the dignified conduct of its monarch, obtained the ascendancy in the councils of Europe; and, after the Battles of Poitiers, and of Crecy, dictated the conditions of peace and amity between the several kingdoms and states of Europe, on the banks of the Seine, and at the gates of Paris.

The subjects of these volumes derive also an additional interest from the author having been either an eye-witness of the events he relates, or acquainted with those who had been so, and who had taken an active part in them, from whom he personally received the relations.

Froissart was born at Valenciennes in Hainault, about the year 1337.* Of his lineage little is known. His father was an Heraldic painter, and he, it is probable, during the early part of his life, followed the same occupation. He early indicated a spirit of inquiry and enterprise which induced him to travel. His passions were as strong, as his mind was romantic. For though he was attached to history, he says, "He, when very young, loved hunting, music, assemblies, feasts, dancing, dress, good-living, women and wine." The occasion of his visiting this country, he informs us, was to separate himself from an unfortunate attachment, that from a spark kindled into an inextinguishable flame which continued to burn to the wane of life.

To this real, he contrived to join an ostensible motive:—The presenting the first part of his history, which he had composed at the command of his patron, Sir Robert de Namur, to Queen Philippa. She, from the respect she bore to her brother-in-law, detained him in her service. Countenanced by so powerful a patroness, he soon obtained many others; and, being an ecclesiastic, and an emblazoner of arms, he soon became acquainted with the principal gentry and nobility; with whom he sometimes travelled as confessor, clerk, secretary, &c. and sometimes became the official bearer of public and private dis-

patches. By these means he obtained a confidence, which might have been sought for in vain by others less privileged; and was enabled to detail the secrets of courts: more especially those of England, Brabant, and Flanders. On the death of his patroness he left England, and visited other countries; revisited England, returned to his own country, and obtained a stall in the collegiate church of *Chimay*, where he was buried. Froissart acknowledges that the first part of his history is only an enlargement of a work composed by John le Bel, canon of St. Lambert in Liege. This includes the events from the year 1226 to 1256; and, as it relates to the court of Hainault, where queen Isabella fled with her infant son for refuge, when commanded by her unnatural brother to quit France; and where both John le Bel and Froissart had been on familiar terms, the accuracy of it may be relied on. Yet Froissart has not escaped the usual lot of authors. By the English he has been censured as partial to the French; and by the French, as a violent partisan, and in the pay of England:

“*Laudatur ab his, Culpatur ab illis.*”

Neither of which, from internal evidence, appears to be just.

To form a proper judgment of these, as well as other annals, the situation and circumstances of the writer as well as the complexion of the times, should be taken into the account.—However desirous the author might be of stating facts, and whatever exertions he might be disposed to make for obtaining truth, he had it not always in his power to do so. Often obliged to depend on the veracity of others, he could not always avoid falling into error; for if they were ever so studious of avoiding misrepresentation they must be sometimes partial; and even if the historian obtained both sides of the question, he might not always be able to decide with impartiality. Attached to the house of Hainault, and patronised in the court of Edward the Third, if he were partial, it might justly be concluded it would not be on the side of France; but from his descriptions of French prowess and valour in the part of his history, which he terms exclusively, “*The Chronicles of England*,” it does not appear, that he deserved the harsh aspersions cast upon him by Brantôme and La Popelinière. Like what every historian should do, he sometimes praises one, and blames another; applying censure wherever he thinks it due. Acquainted with the facts, and often with the secret motives which led to them; and viewing with detestation, as he must, the folly and presumption of numerous petty princes; and the insatiable, ambitious, and oppressive measures of those possessed of superior power, he would have been wanting, both in candour and justice, had he done otherwise than he has done; to applaud the deeds of private or public men; where a regard to the rights of humanity has been emi-

nently conspicuous; and to brand with opprobrious epithets those who have acted the reverse of this, whether adorned with a crown, or sheltered by a mitre. Thus holding up a well formed mirror to the view of posterity.

Respecting the nature of these chronicles, they partake of the character of the age in which they were penned—feasts at inns, tilts, tournaments, public processions, court exhibitions, luxury, &c. and what resulted from these, form too often the subjects of his pages; and his style and method correspond: the one is desultory, and the other disorderly. The descriptions too often border on the *romantic* and the *marvellous*.—For these the complexion of the times must be his apology. The spirit of chivalry influenced one part of mankind, and the other was enslaved by a gloomy superstition. From the unsettled state of affairs, and the precipitation with which he frequently was obliged to record them, a confusion is evident in his narrative, which often embarrasses the mind of the reader. We cannot, however, avoid noticing one peculiarity, and which may be deemed an excellence, in annalists like Froissart, that by *the art of story-telling*, as it may be termed in contrast with more formal history, he contrives to delineate the living features of the age; the manners, customs, and habits of those who lived in that period are thus completely depicted. By his descriptions we find ourselves wafted back to the same times, and almost, forgetting the superior blessings we enjoy, we are at times persuaded to wish that we had existed when every knight must *break a spear* to obtain the meed of valour, and every lover *serve a long ten years*, before he could obtain the hand of his fair mistress. It is, certainly, as Montaigne justly observes, “history naked and unadorned.—Every one may profit according to the depth, and extent of his understanding.”

Although our modern historians have availed themselves of the information of their predecessors, and interwoven a variety of facts into their respective narratives, yet as much has been left untold, and as such works are obtainable but by few, we will quote a few important passages, to give the reader some idea of the author, and corroborate our assertions. An extraordinary account is given of the attempt made by king Edward II. with his favourite, Sir Hugh Spencer, when they were besieged by the Queen in Bristol, to escape by water into Wales:

“The king and sir Hugh Spencer, seeing themselves so closely pressed, and being ignorant whether any succour was coming to them, embarked one morning, with a few followers, in a small boat behind the castle, intending, if possible, to reach the principality of Wales: they were eleven or twelve days in this small boat, and, notwithstanding every effort to get forward, the winds proved so contrary, by the will of God, that once or twice a day they were driven back within a quarter of a league of the castle whence they set out. At length sir Henry Beaumont, son of the viscount Beau-

mont of England, espying the vessel, embarked with some of his companions in a barge, and rowed so vigorously after it, that the king's boatmen, unable to escape, were overtaken. The king and sir Hugh Spencer were brought back to Bristol, and delivered to the queen and her son as prisoners. Thus ended this bold and gallant enterprize of sir John de Hainault and his companions, who, when they embarked at Dordrecht, amounted to no more than three hundred men at arms. By their means queen Isabella recovered her kingdom and destroyed her enemies, at which the whole nation, except some few who were attached to the Spencers, was greatly rejoiced.

"When the king and sir Hugh Spencer were brought to Bristol by sir Henry Beaumont, the king was sent, by the advice of the barons and knights, to Berkeley castle, under a strong guard. Many attentions were paid to him, and proper people were placed near his person, to take every care of him, but on no account to suffer him to pass the bounds of the castle. Sir Hugh Spencer was delivered up to sir Thomas Wager, marshal of the army."

The marriage of the King with the lady Philippa, daughter of John, Count de Hainault, and his subsequent homage to the King of France for the Duchy of Guienne, appear to have been the nascent cause of that desolating storm, which afterwards laid waste the finest country in Europe. One spark of ambition, fanned into a flame, occasioned the broils, which divided the powers on the Continent, and led to those sanguinary wars which became so fierce and continuative between the crowns of France and Britain. Endued with a spirit of military ardour, Edward became desirous of extending both his power and his fame; and having now obtained what he considered an advantageous position, the acquisition of territory was nearest his heart. Philip de Valois being crowned King, on account of his cousin Charles, son of Philip the Fair, leaving no male heir, Edward was persuaded by his Flemish allies, at the instigation of their leader, Jacob von Artaveld, to assume the title and bear the arms of *King of France*. After this originally unjustifiable quartering, foolishly continued for centuries, being judiciously erased from the escutcheon of our sovereign, it may not be unamusing to our readers to be informed of the manner of its assumption:

"When king Edward had departed from la Flamengrie, and arrived in Brabant, he set out straight for Brussels; whither he was attended by the duke of Gueldres, the duke of Juliers, the marquis of Blankenburg, the earl of Mons, the lord John of Hainault, the lord of Faquemont, and all the barons of the empire, who were allied to him, as they wished to consider what was next to be done in this war which they had begun. For greater expedition, they ordered a conference to be holden in the city of Brussels, and invited Jacob von Artaveld, to attend it, who came thither in great array, and brought with him all the councils from the principal towns of Flanders.

"At this parliament, the king of England was advised, by his allies of the Empire, to solicit the Flemings to give him their aid and assistance in this war, to challenge the king of France, to follow king Edward wherever he should lead them, and in return he would assist them in the recovery of Lisle, Douay, and Bethune.

"The Flemings heard this proposal with pleasure; but they requested of the king, that they might consider of it among themselves, and in a short time they would give their answer.

"The king consented, and soon after they made this reply:

"Beloved sire, you formerly made us a similar request; and we are willing to do every thing in reason for you, without prejudice to our honour and faith—but we are pledged by promise or oath, under a penalty of two millions of florins, to the apostolical chamber, not to act offensively against the king of France in any way, whoever he may be, without forfeiting this sum, and incurring the sentence of excommunication: but if you will do what we will tell you, you will find a remedy; which is, that you take the arms of France, quarter them with those of England, and call yourself king of France. We will acknowledge your title as good, and we will demand of you quittance for the above sum, which you will grant us as king of France: thus we shall be absolved, and at liberty to go with you wherever you please."

"The king summoned his council, for he was loth to take the title and arms of France, seeing that at present he had not conquered any part of that kingdom, and it was uncertain whether he ever should: on the other hand, he was unwilling to lose the aid and assistance of the Flemings, who could be of greater service to him than any others at that period. He consulted, therefore, with the lords of the Empire, the lord Robert d'Artois, and his most privy counsellors, who, after having duly weighed the good and bad, advised him to make for answer to the Flemings, that if they would engage, under their seals, to the agreement of aiding him to carry on the war, he would willingly comply with their conditions, and would swear to assist them in the recovery of Lisle, Douay, and Bethune; to which they willingly consented. A day was fixed for them to meet at Ghent, where the king and the greater part of the lords of the Empire, and in general the councils from the different towns in Flanders assembled. The above mentioned proposals and answers were then repeated, sworn to, and sealed; and the king of England bore the arms of France, quartering them with those of England: he also took the title of king of France from that day forward, and maintained it, until he laid it aside by a certain agreement, as will be hereafter related in this book."

At a time when arbitrary power soared high, and little was heard of but of royal prerogative and aristocratical privilege, it is interesting information which shews us that there was a democratical right existing, which, though trampled on, could not be suppressed; that there are limits to human power, certain bounds beyond which oppression loses its force, and injustice cannot be exercised. Jacob von Artaveld, a brewer of metheglin in Ghent, contrived to gain such popular influence

in that city and the country in its vicinity, that he virtually commanded the whole of Flanders, while its lawful sovereign could with difficulty preserve his person in safety. This demagogue carried it with so high a hand, as to put the refractory to death, and banish to St. Omer those who were in the slightest degree disaffected to his measures, and who, by way of reproach, were termed *Les Avoles*. While the unfortunate situation of the Earl of Flanders should be a lesson to *despots*, the fate of Artaveld should be another to *popular tyrants*. After forming an alliance with the English monarch, and being supported by the power of England, he at length fell a victim to his own ambition. Those who had usurped a right to exalt, conceived they had an equal right to put down; and he saw, but too late, that neither private nor public virtue will avail with an irritated and ill-directed populace.

The battle of Crecy we must not omit, though the account be long; for there were sown the seeds of that unrivalled glory which this nation has since acquired and maintained. It made a succession of heroes. The exploits of our brave countrymen, there engaged, have long survived them; and the recollection of their valorous deeds has served to animate thousands, and give a tone of energy to this country, which we hope will never be lost, while the names of *Edward* and of *Crecy* shall be found upon record:

“The English, who were drawn up in three divisions, and seated on the ground, on seeing their enemies advance, rose undauntedly up, and fell into their ranks. That of the prince was the first to do so, whose archers were formed in the manner of a portcullis, or harrow, and the men at arms in the rear.

“The earls of Northampton and Arundel, who commanded the second division, had posted themselves in good order on his wing, to assist and succour the prince, if necessary.

“You must know, that these kings, dukes, earls, barons, and lords of France, did not advance in any regular order, but one after the other, or any way most pleasing to themselves. As soon as the king of France came in sight of the English, his blood began to boil, and he cried out to his marshals, ‘Order the Genoese forward, and begin the battle, in the name of God and St. Denis.’

“There were about fifteen thousand Genoese cross-bowmen; but they were quite fatigued, having marched on foot that day six leagues, completely armed, and with their cross-bows.

“They told the constable, they were not in a fit condition to do any great things that day in battle. The earl of Alençon, hearing this, said, ‘This is what one gets by employing such scoundrels, who fall off when there is any need for them.’

“During this time, a heavy rain fell, accompanied by thunder and a very terrible eclipse of the sun; and before this rain a great flight of crows hovered in the air over all those battalions, making a loud noise. Shortly afterwards it cleared up, and the sun shone very bright; but the Frenchmen had it in their faces, and the English in their backs.

"When the Genoese were somewhat in order, and approached the English, they set up a loud shout, in order to frighten them; but they remained quite still, and did not seem to attend to it. They then set up a second shout, and advanced a little forward; but the English never moved. They hooted a third time, advancing with their cross-bows presented, and began to shoot. The English archers then advanced one step forward, and shot their arrows with such force and quickness, that it seemed as if it snowed.

"When the Genoese felt these arrows, which pierced their arms, heads, and through their armour, some of them cut the strings of their cross-bows, others flung them on the ground, and all turned about, and retreated, quite discomfited. The French had a large body of men at arms on horseback, richly dressed, to support the Genoese.

"The king of France, seeing them thus fall back, cried out 'Kill me those scoundrels; for they stop up our road, without any reason.' You would then have seen the above-mentioned men at arms lay about them, killing all they could of these runaways.

"The English continued shooting as vigorously and quickly as before: some of their arrows fell among the horsemen, who were sumptuously equipped, and, killing and wounding many, made them caper and fall among the Genoese, so that they were in such confusion they could never rally again. In the English army there were some Cornish and Welshmen on foot, who had armed themselves with large knives: these, advancing through the ranks of the men at arms and archers, who made way for them, came upon the French when they were in this danger, and, falling upon earls, barons, knights, and squires, slew many, at which the king of England was afterwards much exasperated.

"The valiant king of Bohemia was slain there. He was called Charles of Luxembourg; for he was the son of the gallant king and emperor, Henry of Luxembourg: having heard the order of the battle, he inquired where his son, the lord Charles, was: his attendants answered, that they did not know, but believed he was fighting. The king said to them; 'Gentlemen, you are all my people, my friends and brethren at arms this day: therefore, as I am blind, I request of you to lead me so far into the engagement that I may strike one stroke with my sword.' The knights replied, they would directly lead him forward; and, in order that they might not lose him in the crowd, they fastened all the reins of their horses together, and put the king at their head, that he might gratify his wish, and advanced towards the enemy.

"The lord Charles of Bohemia, who already signed his name as king of Germany, and bore the arms, had come in good order to the engagement; but when he perceived that it was likely to turn out against the French, he departed, and I do not well know what road he took.

"The king, his father, had rode in among the enemy, and made good use of his sword; for he and his companions had fought most gallantly. They advanced so far that they were all slain; and on the morrow they were found on the ground, with their horses all tied together.

"The earl of Alençon advanced in regular order upon the English, to fight with them; as did the earl of Flanders, in another part. These two lords with their detachments, coasting, as it were, the archers, came to the prince's battalion, where they fought valiantly for a length of time. The king of France was eager to march to the place where he saw their banners displayed, but there was a hedge of archers before him.

"He had that day made a present of a handsome black horse to sir John of Hainault, who had mounted on it a knight of his, called sir John de Fusselles, that bore his banner: which horse ran off with him, and forced his way through the English army, and, when about to return, stumbled and fell into a ditch, and severely wounded him: he would have been dead, if his page had not followed him round the battalions, and found him unable to rise: he had not, however, any other hindrance than from his horse; for the English did not quit the ranks that day to make prisoners. The page alighted, and raised him up; but he did not return the way he came, as he would have found it difficult from the crowd.

"This battle, which was fought on the Saturday between la Broye and Crecy, was very murderous and cruel; and many gallant deeds of arms were performed, that were never known.

"Towards evening, many knights and squires of the French had lost their masters: they wandered up and down the plain, attacking the English in small parties: they were soon destroyed; for the English had determined that day to give no quarter, or hear of ransom from any one.

"Early in the day, some French, Germans, and Savoyards had broken through the archers of the prince's battalion, and had engaged with the men at arms; upon which the second battalion came to his aid, and it was time, for otherwise he would have been hard pressed. The first division, seeing the danger they were in, sent a knight in great haste to the king of England, who was posted upon an eminence, near a windmill. On the knight's arrival, he said, 'Sir, the earl of Warwick, the lord Stafford, the lord Reginald Cobham, and the others who are about your son are vigorously attacked by the French; and they intreat that you would come to their assistance with your battalion, for if their numbers should increase, they fear he will have too much to do.'

"The king replied: 'Is my son dead, unhorsed, or so badly wounded that he cannot support himself?' 'Nothing of the sort, thank God,' rejoined the knight; 'but he is in so hot an engagement, that he has great need of your help.' The king answered, 'Now, sir Thomas, return back to those that sent you, and tell them from me, not to send again for me this day, or expect that I shall come, let what will happen, as long as my son has life; and say, that I command them to let the boy win his spurs; for I am determined; if it please God, that all the glory and honour of this day shall be given to him, and to those into whose care I have entrusted him.'

"The knight returned to his lords, and related the king's answer, which mightily encouraged them, and made them repent they had ever sent such a message.

"It is a certain fact, that sir Godfrey de Harcourt, who was in the prince's battalion, having been told by some of the English, that they had seen the banner of his brother engaged in the battle against him, was exceedingly anxious to save him; but he was too late, for he was left dead on the field, and so was the earl of Aumale his nephew.

"On the other hand, the earls of Alençon and of Flanders were fighting lustily under their banners, and with their own people; but they could not resist the force of the English, and were there slain, as well as many other knights and squires that were attending on or accompanying them.

"The earl of Blois, nephew to the king of France, and the duke of Lorraine his brother-in-law, with their troops, made a gallant defence; but they were surrounded by a troop of English and Welsh, and slain in spite of their prowess. The earl of St. Pol and the earl of Auxerre were also killed, as well as many others.

"Late after vespers, the king of France had not more about him than sixty men, every one included. Sir John of Hainault, who was of the number, had once remounted the king; for his horse had been killed under him by an arrow: he said to the king, 'Sir, retreat whilst you have an opportunity, and do not expose yourself so simply: if you have lost this battle, another time you will be the conqueror.' After he had said this, he took the bridle of the king's horse, and led him off by force; for he had before intreated of him to retire.

"The king rode on, until he came to the castle of la Broyes, where he found the gates shut, for it was very dark. The king ordered the governor of it to be summoned: he came upon the battlements, and asked who it was that called at such an hour? The king answered, 'Open, open, governor; it is the fortune of France.' The governor, hearing the king's voice, immediately descended, opened the gate, and let down the bridge. The king and his company entered the castle; but he had only with him five barons, sir John of Hainault, the lord Charles of Montmorency, the lord of Beaujeu, the lord of Aubigny, and the lord of Montfort.

"The king would not bury himself in such a place as that, but, having taken some refreshments, set out again with his attendants about midnight, and rode on, under the direction of guides who were well acquainted with the country, until, about day-break, he came to Amiens, where he halted.

"This Saturday the English never quitted their ranks in pursuit of any one, but remained on the field, guarding their position, and defending themselves against all who attacked them. The battle was ended at the hour of vespers."

We should, had our limits permitted, have given a description of a grand naval engagement between the English and the combined Spanish and Genoese fleets off the coast of Holland, in which victory declared for the former. The battle was hard fought and the contest sharp; but the English then, as on similar occasions in the present age, thought that to engage was to conquer; and whenever such a decided spirit animates the great body of any people, they must in the issue be invincible.

We must not pass without notice a subject which has long fixed the attention of the Continental powers; and must, at this eventful period, come home to the heart of every real friend of Britain. While the Duke of Lancaster was conducting a war against France and Spain, a general invasion of this island was projected; preparations on a very extensive scale were made for carrying the scheme into effect, and equally energetic plans were adopted to counteract it. The preparations on the part of France give some faint idea of the immensity of the undertaking, and the sanguine hopes entertained by the French military on the occasion, of subjugating this long-envied spot, and sitting in the spoils of a flourishing country:

"The king of France, his uncles and council, had been well informed of the intended expedition of the duke of Lancaster, before he had sailed from England, (for fame spreads all things abroad) and that it was meant against Castille. It was for this reason the duke of Burgundy had concluded so easily a peace with the Flemings, and in order that the king of Castille might have assistance; for the king of France was bound to aid him, as he had always succoured France, when called upon, with men and ships. Add to this, the great desire the young king of France had ever shewn to invade England with a powerful army and navy. In this he was joined by all the chivalry of the realm, but especially by the duke of Burgundy, the constable of France, and the count de St. Pol, although he had married king Richard's sister, as well as by the lord de Coucy:

"These lords said, 'Why should not we, for once, make a visit to England to see the country and its inhabitants, and learn the way thither, as the English have done in France? This year, therefore, of 1386, we will go thither, as well to break up the expedition of the duke of Lancaster, and force him to return home, as to give alarm to the English, and see how they will behave.' Greater armaments were made in France than had hitherto been done. Heavier taxes were imposed on all the towns and country than for one hundred years, and such sums had never been raised, nor were ever greater preparations made by sea and land. The whole summer, until September, was employed in grinding flour, and making biscuit, in Arras, Bethune, Lille, Douay, Amiens, St. Omer, and in all the towns near to Sluys; for it was the plan of the king to embark at Sluys, sail for England, and destroy the whole country.

"Many of the rich men of France were forced to pay a third or fourth of their property, in order to build vessels of a sufficient size; and the poorer sort were taxed as much as they were worth, to pay the men at arms.

"There was not a vessel of any size from the port of Seville to Prussia, that the French could lay their hands on, but was seized by fair or foul means, for the king of France. Provisions arrived from all quarters. Very great quantities of wine, salted meats, oats, trusses of hay, onions, verjuice, biscuit, flour, butter, the yolks of eggs in powder and rammed in barrels, and every other necessary, were sent from Flanders, so that, in future times, those who have not been eye-witnesses will never believe the accounts.

"Lords and knights, at great distances, were written to, to request they would accompany the king of France in this expedition: even as far as Germany, Savoy, and the lands of the count d'Armagnac. The earl of Savoy was retained with five hundred lances; as were also the count d'Armagnac and the dauphin of Auvergne; and, because these lords were so distant, they sent before them vast provision of stores: and it was wonderful to see the quantity of costly articles that came to Flanders, by land and sea, through Damme, Bruges and Sluys.

"When St. John's day was come, all the great vessels in Holland, Zealand, Middleburgh, Dordrecht, Schoenhoven, Leyden, the Brille, and other places near the sea, were sought for to carry this army from Sluys; but the Hollanders and the rest said, that if they wanted their vessels or their services, they must pay th down the sums agreed on, otherwise they would not stir. They were wise in so doing; for they were instantly paid, before they would leave their houses or harbours.

"Never, since God created the world, were there seen such numbers of large ships, as filled the harbours of Sluys and Blanckenburgh; for, when they were counted, in the month of September, this same year, they were twelve hundred and eighty-seven ships. Their masts, on coming from sea, appeared like a thick forest.

"The constable's ship was building at Treguier, in Brittany; and the constable had there constructed a town of frame-work, of large timber, which was to be put together, on their landing in England, for the lords to retreat to, as a place of safety, and to be lodged therein, to prevent any danger that might arise from nightly attacks. This town was so constructed, that, when they dislodged, it could be taken to pieces, roofs and all; and many carpenters and other workmen, who had been employed on it, were engaged, at very high wages, to attend the properly taking it to pieces and erecting it again.

"I never heard the name of the duke of Brittany, nor had he laid up in Flanders stores of any kind, nor of the duke of Touraine, the king's youngest brother, nor of the count de Blois, as among the number of those who were to accompany the king on this occasion. But all could not go: it was necessary some should remain behind in France, to guard the realm.

"Whoever had been at Damme, Bruges or Sluys at this time, and had seen how busily all were employed in loading the vessels with hay in trusses, garlic, onions, biscuit in sacks, pease, beans, cheese-bowls, barley, oats, rye, wheat, wax-candles, housings, shoes, boots, helmets, spurs, knives, hatchets, wedges, pick-axes, hooks, wooden pegs, boxes filled with pintments, tow, bandages, coverlids for sleeping on, horse-shoe nails, bottles of verjuice and vinegar, iron, stone ware, pewter and wooden pots and dishes, candlesticks, basons, vases, fat pigs, hasters, kitchen-furniture, utensils for the buttery, and for the other offices, and every article necessary for man or beast, would have been struck with astonishment. The eagerness and pleasure were so great in the beholding it, that had any one had a fever or toothache, he would have got rid of them by running from one place to another. The conversations which were over-

heard between the French shewed they considered England would be ruined and destroyed, beyond resource, the men put to death, and the women and children carried in slavery to France.

"The king of England and his council were duly informed of these grand preparations; and it was confidently affirmed and believed that the French would not fail to invade the country, as they had sworn they would do so. It is not strange that such formidable preparations should require the utmost attention, nor would it be matter of surprize if the English were at first much alarmed, for, immense as these armaments were, they were greatly magnified; and it was not certain whether they were meant to invade England, or to attack Calais by sea and land; for the English knew well there was not a town the French were more desirous of regaining than Calais.

"On this account, great stores of corn and other grain, salted meat and fish, wines and brandies, were sent from England to Calais. Sir Thomas Holland, earl of Kent, sir Hugh Calverley, sir William Elmham, the earl of Angus, sir Walter Warren, sir Walter Paul, sir William Touchet, sir Lewis de Montalban, sir Colars d'Ambreticourt, were ordered thither to defend it, and with them five hundred men at arms and as many archers. The earl of Arundel and lord Henry Despenser put to sea with forty large ships, having on board three hundred men at arms, and six hundred archers completely armed."

The English court duly informed of the *real* intentions of the French to invade this country, though greatly alarmed, immediately took proper precautions both to protect the Colonies abroad, as well as for defence at home. In a parliament held specially on this occasion at Westminster, the Earl of Salisbury spake as follows:

"Your majesty, and my lords present, need not be surprised if our adversary, the king of France, proposes to invade us; for since the death of the most potent and sagacious prince, Edward of happy memory, our sovereign lord, this realm has incurred several risks of being destroyed by its own subjects and the commotions of peasants. It is also perfectly well known in France that we disagree among ourselves, and are torn by faction, which makes them imagine their enterprise cannot fail of success. The danger is indeed great, for he must be weak who fears not his enemy. While we remain united, the king with the people, and the people with the king, we were victorious and powerful, and there were none able to do us any essential injury. It is therefore necessary, (and never was any thing in England more pressing) for us to act in unity, and reform what may be wrong, if we wish to preserve our honour, as well as for us to inquire into the state of our ports, that such defence may be made that the kingdom be not any way hurt, nor we accused of neglect by the country. This realm has been long in its flower; and you know that what is in flower has greater need of attention than it in fruit. We must therefore act as if it was in flower; for, since these last sixty years, those knights and squires who have gone out of it have acquired more renown than any others of what

ration soever. Let us exert ourselves that our honour be preserved untarnished as long as we live.

"This speech of the earl of Salisbury was attentively listened to; and the lords said, it would be right to follow his advice. I will not longer dwell on what was debated at this meeting, for I do not pretend to know every thing; but I do know, that after proper care had been taken, as I have already noticed for the defence of Calais, all the coast of England, where it was thought the French would land, was well guarded.

"The earl of Salisbury, because his estate was in the Isle of Wight, which lies opposite to the country of Caux in Normandy, was ordered thither to guard and defend it with the men at arms and archers of that country. The earl of Devonshire was sent to Southampton with two hundred men at arms and six hundred archers, to guard that haven. The earl of Northumberland to the port of Rye, with the same number of men at arms and archers. The earl of Cambridge was sent to Dover with five hundred men at arms and twelve hundred archers. His brother, the earl of Buckingham, to Sandwich, with six hundred men at arms and twelve hundred archers. The earls of Stafford and Pembroke to Orwell, with five hundred men at arms and twelve hundred archers. Sir Henry and sir Faulx Percy to Yarmouth, with three hundred men at arms and six hundred archers. Sir Simon Burley was appointed governor of Dover castle only.

"Every port and harbour from the Humber to Cornwall was well provided with men at arms and archers, and watchmen were posted on all the hills near the sea-coasts opposite to France and Flanders. The manner of posting these watchers, was as follows: they had large Gascony casks filled with sand, which they placed one on the other, rising like columns: on these were planks where the watchmen remained night and day on the look-out. They were ordered, the moment they should observe the fleet of France steering towards land, to light torches and make great fires on the hills to alarm the country, and the forces within sight of these fires were to hasten thither. It had been resolved to allow the king of France to land, and even to remain unmolested for three or four days: they were first to attack the fleet, and destroy it and all their stores, and then to advance on the king of France, not to combat him immediately, but to harass his army, so that they might be disabled and afraid to forage; for the corn countries were all to be burnt, and England at best is a difficult foraging country; by which plan they would be starved and easily destroyed.

"Such was the plan laid down by the council of England. Colchester bridge was ordered to be broken down, for a deep river runs under it, which flows through Essex, and falls into the Thames, opposite the island of Shepey. The Londoners would pull this bridge down for the greater security of their town.

"If the taxes were burthensome on towns and persons in France, I must say they were not much lighter in England, and the country suffered from them a long time afterwards; but they were paid cheerfully that they might be more effectually guarded. There were at this time ten thousand men at arms and one hundred thousand

archers in England, although the duke of Lancaster had led so large a force to Castille."

In Chap. XIII. we are brought to the very pinnacle of anxious expectation. Like the proud vaunts of the modern Boaster, and the invectives used in the Parisian prints of the day, the king of France visited every part of the coast to review the preparations and encourage the troops. The knights and squires, who were arming on all sides, vowed vengeance on the *cursed English*; and swore never to return till it had been thoroughly satiated in the blood of this country. The sailing of a part of their formidable armament, the consequences of it, and the subsequent defeat, and the relinquishing all further attempts at invasion are interestingly detailed:

"On the arrival of the duke of Berry at Sluys, the king said to him,— 'Ha, ha, fair uncle, though I was so anxious to see you, you have been long in coming: why have you made such delay, when we ought to have been at this moment in England, where we should have combated our enemies?'

"The duke laughed and made his excuses for the delay, but did not at first deliver his real sentiments: he wished to examine the state of the purveyances and the fleet, which made so beautiful a show in the road that it was delightful to see it. He had been at Sluys for more than seven days, and it was daily rumoured they were to sail on the morrow; but in truth the wind was quite contrary to sailing for England. As it was now St. Andrew's tide, the weather was hazy; and you may judge if this were a fit season for so many noble persons to put to sea as were now waiting to embark at Sluys, whose stores and provision were on board.

"Some of the young princes of the blood-royal, with a desire to display their courage, had indeed made a few cruises near the harbour, saying, that they would be the first to land in England, should none others venture thither. In this number were sir Robert and sir Philip d'Artois, sir Henry de Bar, sir Peter de Navarre, sir Peter d'Albreth, sir Bernard d'Armagnac, with many more. These young lords, having once begun, were so impatient to sail in earnest, that a council was held, in the presence of the king, to determine how they should proceed. The duke of Berry broke up the whole; and gave such well-grounded reasons, that the greater part of those who were the most forward to embark were discouraged; and said it would be folly and madness to advise the king, who was then but a child, to put to sea in such weather, and to make war on a people and country, whose roads no one was acquainted with, and a country which was likewise disadvantageous for watlike exploits. 'Now, suppose,' said the duke of Berry, 'we were all landed in England, we cannot fight the English unless they like it, and we dare not leave our purveyances behind, for whoever should do so would lose the whole. But if any one wished to make this voyage, though of no great length, he would do it in the middle of summer, and not in the heart of winter. Summon all the sailors who are here, and they will tell you that what I say is true; and that, notwithstanding the very numerous fleet we have collected, should we put to sea, of the fit-

ten hundred sail, there would never be three hundred together, or within sight. Now, consider what risks we may run; but I do not say this out of any desire to be excused from being of the party myself, but solely as I believe it sound sense, and that the council, and the majority of France, are of my way of thinking. I am willing, brother of Burgundy, that you and I undertake this expedition, but I will never advise the king to do so; for, should any accident happen to him, the whole blame would be laid on us for having consented to it.' 'In God's name,' replied the king of France, 'I am resolved to go, should no one follow me.' The lords laughed, and said the king has a strong inclination to embark.

"It was determined in this council, that the invasion should be deferred to April or May; and that what stores could be preserved, such as biscuit, salted meat and wine, should be put in warehouses; and regulations were made, for the men at arms to return to Sluys in the month of March.

"All this was soon known; and thus was the grand expedition broken up, which had cost France one hundred thousand francs, thirty times told. The council had ordered that the king should return to France, and the different lords to their homes; that all things should remain on the same footing on which they then rested until the spring, when every one should be prepared to obey the king's summons, and commence their voyage under more fortunate auspices than at this moment.

"It would have surprised any one to have seen the rage of the knights and squires on hearing these orders: more especially those who had come from distant parts; and had expended all their money, in the hope of amply repaying themselves in England. Among them were the count de Savoye, the count d'Armagnac, the count dauphin d'Auvergne, and a hundred great barons, who departed much discontented at not having seen England. The king was equally vexed, but he could not amend it.

"The army now separated, some pleased and others angry; but the servants of the principal lords staid behind, for the benefit of their masters, and to sell off their stores: in this, great losses accrued; for what had cost one hundred francs was disposed of for ten, and even under. The count dauphin d'Auvergne assured me on his faith, that for his stores which had cost him ten thousand francs, he did not receive one thousand when re-sold; his servants, like those of others, suffered every thing to go to ruin.

"When news of this reached England, those who were afraid of the French coming were greatly rejoiced; while others were sorry, for they expected to have made themselves rich from them. A grand feast was given in the city of London to all who had been appointed to guard the different harbours. The king kept his Christmas, in a solemn manner, at Westminster, and there created three dukes: first, the earl of Cambridge, duke of York; his brother, the earl of Buckingham, duke of Gloucester; the earl of Oxford, duke of Ireland. These feasts were long and magnificently continued, and the people of England thought they had escaped from great danger; but others, who had not the same alarms, said, that the army and navy, which had been so pompously collected at Sluys, were only to

frighten England, and force the duke of Lancaster to return from Galicia, where he was conquering towns and castles at his pleasure."

Thus ended this long preparing and expensive expedition, which had occasioned prodigious alarm through this kingdom. So much so, that the shrine of Thomas a Becket was removed from Canterbury, to Dover castle as a place of safety; numbers buried their money and jewels; and all commercial relations ceased, because general confidence failed through the panic occasioned by *Galic threats*.

Having thus far attended the author, we now turn to the translator. Endeavours to elucidate, or translate ancient authors, are deserving encouragement, in proportion to the importance of the subjects on which they treat. To bring our ancient historians into general reading, in an age like the present, when frivolity has so greatly usurped the seat of serious study is justly deserving attention and praise.

The first attempt to transplant the beauties of Froissart was made by Sleidan, we believe, in his Latin abridgement, which was afterwards translated into French and English. A translation of the original work was made at the command of King Henry VIII. and published the latter end of his reign, by Sir John Bourchier, Lord Berners. This, M. de Saint Palaye says, is more correct as to proper names than any of the editions in French. And there are those, who perhaps might have preferred an *amended edition of Berners*, the quaintness of style being more consonant to that of the author. We are of a different opinion, and so we suppose will the generality of readers. There is a simplicity, which, though pleasing in one age, is disgusting in another. Berners' edition is very incomplete from various chasms occurring through a want of collation; the erroneous orthography of names, both of persons and places, is perplexing; and his language extremely obsolete. These considerations induced the present translator, who appears attached to the venerable chronicler, to furnish the world with a new translation. Knowing that Mr. Johnes has travelled over many of the countries, which were the scenes of these memoirs, well acquainted with modern languages, and possessed of a most invaluable historical library, abounding with MSS. and printed books, few were better qualified for the undertaking than the owner of the elegant seat of Hafod. And while many of the nobility and gentry are squandering their hours at the gaming table, the knight of the shire for Cardigan has set a noble example, by employing his, in furnishing a portion to the general stock of human knowledge. After twenty years employment in this arduous task, he certainly has a fair claim to gratitude, if not a right to public praise. Should it be refused he must console himself with

"Non semper feriet quodcumque minabitur arcus,"

Mr. Johnes has been indefatigable in correcting the errors of our printed editions by collating all he could procure; he has made many valuable additions procured from numerous MSS. in archives difficult of access; he has besides called in the aid of many other valuable and scarce works to illustrate difficult passages, and confirm alterations. In this pursuit he has discovered three French editions, not enumerated by the industrious and learned academicien M. de St. Palaye; and that this country is richer than even France, in MS. copies, of the author. In several valuable ones in his own magnificent library, he has found a number of additional chapters; and has contrived to fill up several chasms in the original work, besides enriching his numerous notes from the marginal observations of transcribers. These are curious; and, from external evidence evincing they are as old as the respective MSS. in which they exist, there is presumptive proof that they are genuine. The authenticity of some is decided, Mr. J. supposes, by their speaking of notorious events, such as probably would not escape the observation of Froissart. Such is that of the great Plague, which in the 14th century raged over the world, and was in many countries severely felt for a length of time after it had ceased. The additional chapters here introduced supply the deficiency.

Mr. Johnes has however to lament the non-arrival of collations, now made with the celebrated MS. at Breslau, in time for *this* edition. This we regret, because it is generally believed to be the only unmutated one existing, and is said by those who have seen it, to contain incontrovertible facts, that the author was a decided adherent to the English cause and *vice versa*. The edition principally followed by the translator is that of Denys Sauvage, printed in four volumes folio, at Lyons in 1537, and reprinted at Paris in the same form 1574. The editor appears to have possessed those indispensable qualities in the publisher of an ancient work, patient investigation for collective comparison, and a tenacity for the original text of the author. He receives this flattering testimony from one who has been treading the same path, "Sauvage promised nothing relative to his edition of Froissart, which he has not faithfully performed; which we may be convinced by following the notes he has added."

The present reader of Froissart, although acquainted with the language in which he wrote, must labour under three serious difficulties in perusing the original:—the change which has taken place in the usage and meaning of words, through the difference between ancient and modern manners; the inaccuracies in the names of persons and places; with the intricacy of genealogies; and the want of specific dates.

The first deficiency can only be supplied by explanatory

notes or references to contemporary writers, or such as were nearly so, when they treat of similar things.

The second must be by collating the author's own pages, where the same persons or places are spoken of; with topographical information, and collateral history.

The last; but not the least difficulty, must be obviated by reference to *Fædera* and other public acts, ancient wills, deeds, grants of lands, obituaries, and funereal monuments.

In all these Mr. J. has abundantly laboured with varied success. Thus, explaining the machines called *Martinet Towers*, we only learn from Du Cange that they were some kind of warlike instruments. Respecting the term *lances*, Denys Sauvage has this note: "*La deduction suivante me semble montrer que chacune Lance n'etoit qu'une homme tant d'un coté que d'autre.*" It is more probable, that it means what is elsewhere called *Men at Arms*, in opposition to archers, &c. Mr. J. in a note observes, "That in the number of an army in those times, every ~~man~~ at arms should, in reckoning, be counted as *three*: for he had his esquire to bear his lance, and also his *body* esquire." Villaret, in his History of France, says, that 3000 men at arms, amounted to nearly 12,000.

Respecting geographical emendations, Mr. J. appears to have been more successful; and in ascertaining persons less so. Nor can we attach blame for this, when it is considered how much names of persons are changed; sometimes being written as pronounced, and sometimes mis-spelt through the ignorance of the copyist, or the haste of the transcriber: nor are they always uniformly spelt in the same copy. Sauvage marginally refers to more than forty authors; and, possessed of very superior advantages, the present translator has done more. Not only has he made the additions and alterations above alluded to, but he has accompanied the text with a variety of valuable notes extracted from the works of both French and English writers of the greatest celebrity. We have therefore no right whatever to complain, nor would we be thought to derogate in the least degree from the merits of his labours, by our concluding observations: while we wish he had done more we wonder he has done so much. But as history without chronology is deprived of much of its dignity, it would have been a great desideratum supplied, had Mr. J. added a chronological table, or at least had the chapters been chronically disposed. An index of the local and personal names, as found in Froissart, and the conjectural ones might have been contronted together. Of the style we have given a sufficient specimen in the quotations we have made; it is not so correct, or so adapted to modern ears, as could have been wished; but Mr. J. says, "it was his aim to suit it as much as possible to that of his venerable original, and to render it an exact translation, without becoming servilely literal."

Still allowing this, there often occur words and phrases admissible in no mode of version. Such are *houzel*, for giving the Sacrament—*spitted* for pierced—*villainously* for vilifyingly—*prelatures* for bishoprics—*predicant* for declarative—*preachments* for declaiming in public assemblies—*foolhardiness* for rashness or temerity—*thunderstruck* for surprized—*enchanted* for induced—*sore vexed* for enraged, &c. The book was first printed at Hafod, under the immediate inspection of the translator, and a few copies were printed off in folio, as presents (*the primitive of his private press*) to his intimate friends. A quarto edition was then worked off, and published by J. White, Fleet-street. To the present edition is annexed a revised life of the author, translated from the French of M. de St. Palaye, with some critical reflections on Froissart; and a few specimens of his poetry. It will be proper to add, that the chapters do not exactly correspond with those of Sauvage's or of Eustace's edition, but that in reference to the original work, Mr. J. says each volume of the French makes three in the present edition. The other three volumes, which will complete the work, are announced as in a state of forwardness, and that they will be shortly published. The plates will appear to many but awkward outline figures, but to those who look upon *costume* as interesting, being traced from *seafce* illuminations in our own libraries, as well as those of France, they will be considered as valuable elucidations of manners, though not the most flattering specimens of the fine arts.

ART. VI. *The Climate of Great Britain; or, Remarks on the Change it has Undergone particularly within the last Fifty Years. Accounting for the increasing Humidity and consequent Cloudiness and Coldness of our Springs and Summers; with the Effects such ungenial Seasons have produced upon the Vegetable and Animal Economy. Including various Experiments to ascertain the Causes of such Change. Interspersed with numerous Physiological Facts and Observations, illustrative of the Process in Vegetation, and the Connection subsisting between the Phenomena of the Weather and the Productions of the Soil.* By JOHN WILLIAMS, Esq. 8vo. pp. 368. 8s. C. & R. Baldwin. London, 1806.

IT has long been a general complaint that our climate is changing for the worse—that our summers are colder, and our winters less salubrious than they were in ancient times. Whether this is really the case, or whether it is not with the climate as it is with the age we live in, thought to be degenerating only because the impression of present evil is always stronger than that which we receive from testimony or from memory, is a question which we do not pretend to determine; and which with regard to times very ancient, never can be accurately de-

terminated; because the observations of the ancients were not sufficiently accurate to form a proper ground of comparison with those of present times. If this, however, is the fact, or if it is even the fact with regard to such a period of past time, as has been measured by accurate observation, it is worth while to enquire into the cause of the phenomenon. Some, extending the evil to the whole globe, have endeavoured to account for it, by telling us that the earth, yielding to the increasing impulse of a centrifugal power, is gradually receding from the sun, and gradually becoming cooler as it recedes. Others have tried to persuade us that it is owing to the increasing number of black spots observable on the sun's disk, which intercept the rays of light and heat, and prevent them from reaching the surface of the earth. But neither of these modes of accounting for the phenomenon is sufficiently satisfactory. Mr. Williams, satisfied of the fact of the deterioration of the climate of Britain, endeavours to account for it upon different principles, and upon principles not less new than singular. The reader would perhaps not have suspected that the modern improvements in agriculture and in gardening, and the consequent and increased luxuriance of vegetable productions, should have been detrimental to the salubrity or fertility of our climate. But this is what Mr. Williams undertakes to prove. The work is divided into nineteen chapters.

The object of the first chapter is to show that the climate of Britain is not now so good as it once was. "Our summers are more wet, and consequently colder, and our winters less frosty and more mild than they formerly were." It is admitted that the climate of Great Britain might have experienced a considerable amelioration in ancient times from an increase of population, and from the introduction of the agricultural system of the Romans. Forests were felled, and swampy morasses drained; consequently a less vaporous atmosphere was raised; and the influence of the solar rays being admitted to warm the soil, the acquired heat enabled it better to resist the cold of winter, and thus a milder temperature was produced. This is agreeable to the generally received opinion with regard to the effect of agricultural improvements upon climate. But it is contended that this amelioration of climate has not kept pace with modern improvements in agriculture, but has rather declined, and is now moving in a retrograde direction. The proofs adduced to establish this fact, are—

1st, The general opinion of the inhabitants, founded, no doubt, on general observation, because it is a common remark made both by speculative and practical men, that the climate of Great Britain is degenerating; and this degeneracy is peculiarly remarked to have originated about the years 1770 or 1775.

2dly, Because the vale of Gloucestershire, according to

William of Malmsbury, produced in the twelfth century as good wine as many provinces of France; because there are many places to be found which are still called by the name of vineyards; and because William of Malmsbury writes 'that the vale of Gloucester yieldeth variety of fruits and plants, and all sorts of grain, in some places by the natural richness of the ground, and in others by the diligence of the countryman; enough to excite the idlest person to take pains when it repays his industry with the increase of an hundred fold.'

With regard to the first of these reasons it must be confessed that the remark is abundantly general; but it is to be remembered that the generality of a remark is not always a proof of its truth. There are many general remarks and general opinions that are nothing more than vulgar errors. But if this general remark were confirmed by the observation of men of science, made and recorded with accuracy, in each succeeding season, then it would be entitled to the highest degree of deference. We do not, however, find that Mr. Williams strengthens the remark with any corroboration of this kind. And yet it was surely attainable. For the observations on the changes and temperature of the atmosphere, since the period alluded to, have in this country been both minute and accurate.

With regard to the second reason it will be necessary to make a good deal of allowance for the exuberance of William of Malmsbury's imagination; and when this is done there will not remain much to be accounted for. The existence of the vineyards to which William of Malmsbury alludes, and of others perhaps equally productive is not to be denied; but there is no reason to believe that vineyards were ever very general in this country, or that the climate was ever very favourable to the cultivation of the vine. It is plain, however, that the vine was more successfully cultivated in former times than it is now, and even to a considerable extent. But whether the dereliction of this species of husbandry is owing to the deterioration of our climate, as Mr. Williams contends, or to other causes, is perhaps not quite so obvious as has been supposed. In the course of the last century there are instances to be met with in which its cultivation has been attended with success, though there are certainly other instances to be found in which it has failed. The celebrated vineyard at Bath, containing about six acres of ground, planted with white muscadine, and black cluster grapes, Mr. Bradley assures us yielded, some years ago, sixty hogsheads of wine at a vintage. The same author mentions a little vineyard of a private person at Rotherhithe, which though consisting only of 100 vines, and some of them only of the second year's growth, yielded at a vintage, 95 gallons of wine. (*Chambers's Cyclopædia*, 1752)

Admitting however, that our climate has changed for the

worse, and that there are proofs of it, what is this deterioration owing to? Mr. Williams think it is owing to the increased evaporating or vegetable surface of the kingdom, occasioned by the "enclosing of the open fields and wastes; the multifarious intersections of them by fences, especially with hawthorn; to the increased luxuriance of our crops by a general system of improvement in the agriculture of this country; to these I may with propriety add the late increase of pasturage, productive of a serious disproportion between that and tillage; to the numerous plantations, more especially, of foreign trees, and such whose exhaling power is prodigiously great; and the immense bodies of nearly stagnated water in the numerous canals that have been cut within the assigned period."

Such is the theory by which Mr. Williams accounts for the change of climate which the country has undergone. And in support of his theory he proceeds to show in his second chapter, that the introduction of exotic fruit trees, as well as many others, had been begun and encouraged at a very early period. The chesnut, the walnut, the elm, and the Lombardy poplar, together with many varieties of the cherry, plum, and apple, are all of this description. But the circumstance by which they are found to be prejudicial to the climate of the country is because their evaporating power is much greater than that of our indigenous plants. This Mr. Williams has ascertained by direct experiments made upon a variety of different plants, which leaves no room to doubt of the accuracy of the result. The evil is also increased by the extensive cultivation of some of our indigenous plants, whose exhaling powers are great, in preference to others whose exhaling powers are but little, and which would answer the purpose equally well. The hawthorn, whose exhaling power is great, is cultivated for the purpose of hedges; while the holly, which would do equally well, and exhales but little, is neglected. This illustrates one of the causes of the degeneracy of our climate.

2. But another which is thought to be equally detrimental is the reduction of waste lands into a state of tillage. In their uncultivated state they produced grasses, mosses, furze, ferns, foxglove, &c. which exhale but little moisture, and are thought to protrude their leaves late in the spring; whereas the luxuriant crops of gramineous and leguminous plants, which now supply their place, by increasing the vegetable surface, increase also the quantity of evaporated matter. The number of acres inclosed within the last fifty years is stated at 2,800,000, which are thought to have added much to the coldness and humidity of our summers.

But in order to ascertain the true value of these causes, it is to be remembered that they can operate on the climate only by

the excess of the evaporation of the vegetables alluded to, above that of the vegetables which they supplant. This will reduce the effect considerably; for the evaporation from the former surface must in all cases have been somewhat considerable, and in marshy situations perhaps more. It is admitted that the argument arising from the enclosure of waste lands, does not apply to Scotland as it does to England; but it is certain that the general complaint of the deterioration of the climate is equally prevalent in the former as in the latter.

But if the influence of the increased evaporating surface, arising from vegetable substances, whether exotic or indigenous, were allowed in its utmost extent, still it would be insufficient to account for the diminished severity of our winters, which is one part of the remark with regard to the change of climate. The influence of vegetable evaporation can act only in summer, when the plant is covered with leaves; and yet if the general opinion is well founded, our winters are altered also. The probability is, therefore, that the change observable in our climate is owing in a great measure to the operation of some cause or causes not taken into the account.

But admitting the increased extent of evaporating surface to be the primary cause of the degeneracy of our climate, in what manner is the change produced, and how is the evaporated matter disposed of? This is the subject of the third chapter, which accounts for the suspension and condensation of vapour in a manner both ingenious and plausible; and which deserves, and will no doubt meet with the attentive perusal of the meteorologist. On this subject we shall let the author speak for himself, as his language will best express his own ideas:

“ Philosophers are agreed, that most bodies are surrounded with a peculiar fluid, more rarified than common air, which forms around them a kind of atmosphere to a given extent; various optical and electrical experiments confirm this opinion. The vapourous vesicles themselves demonstrate the existence of a similar atmosphere surrounding them, by the facility with which they move on the surface of water; a medium supposed congenerous with them, without uniting with it; for if they were in immediate contact, they would, by the force of attraction, immediately unite with the medium on which they float: the same may be observed of dust blown over the surface of any liquor. What, then, is the nature of this atmosphere? Is it fire? so far, then, it would not be observable, as it is, in clouds, which are nothing but an accumulation of such vesicles apparent in the most rigorous winters. The diminution of cold during winter, which accompanies rain, indicates that these vesicles have, in forming water, relinquished a portion of fire in a certain state, employed in their suspension. Is this the electric fluid? Yes. The interior of these vesicles are hollow spherules, for they appear larger when they are heated: they must therefore contain a fluid expansible by heat, and their lightness excludes the idea that it is dense air. This fluid

is doubtless the same as their atmosphere; and if the outward envelope, or atmosphere, be removed by any conductor, the internal air tries to escape, which produces the attraction of each other to form larger drops. When these vapours are condensed by extreme cold, the water which forms their envelope crystallizes sometimes into snow or hail, or, when it attaches itself to solid bodies, into ice; in this state it is *concrete vapour*."

"Notwithstanding the abstract reasonings of Desagulieres, and others, against the globular shape of vaporous particles, observation demonstrates this to be the form they invariably assume. They may even be seen, in some cases, by the naked eye. Thus exposed to the rays of the sun, and in a place where the air may not agitate, a cup filled with some hot aqueous fluid, of a black or dark colour, as coffee for instance, there will proceed from this liquor a vapour more or less dense, which will ascend to a certain height, and then disappear. The eye of an attentive observer will easily discover that this vapour is composed of numerous *rounded whitish grains* detached from each other. Would we wish for more light on the subject, we must view them with a double convex lens, of about one inch, or an inch and a half focus; if we observe attentively with this lens what passes upon the surface of the liquor in the above-mentioned state, we shall perceive *spherical bubbles* of different magnitudes to arise from the surface, by a different celerity of motion; the smallest, or fine, will rise with rapidity and become invisible, while the larger, or more gross, will fall back into the cup, without mixing with the liquid, rolling on the surface like light dust, subject to the impulse of air; for on breathing we may drive them from side to side of the vessel; nay, when there is no perceptible agitation in the air, we may see those globules suddenly in motion, the smaller coalescing with the larger, which still preserve their station on the surface; others, which were elevated in air, are seen descending and coalescing as the former, or sometimes, again reuniting with the liquor which first gave them birth. The lightness of these *spherules*, their whiteness, and different appearance from *solid globules*, leaves no doubt as to their nature. It is sufficient to see them to obtain conviction that they are *hollow spheres*, similar to the bubbles apparent on agitated saponaceous suds. These being specifically lighter than the surrounding medium, consequently ascend till they attain the higher regions; in this state they do not destroy the diaphanous state of the atmosphere; for they do not change the apparent form of the planets. And this arises from the fact, that rays of light passing through extremely minute meniscous transparent bodies, suffer no sensible deviation or aberration; their electricity is, in this stage, in the weakest state in these colder regions. And the rapidity with which this solution of vapour is effected, forms a probable criterion to judge whether the day will be fair or showery; and the quickness or slowness with which the solution takes place, appears to depend on the greater or less proportion of electric matter present. They are now condensed, a number of their minute particles unite by the law of cohesive attraction, and form a globule of greater bulk, but whose surface is not increased in the same ratio; consequently, the intensity of the electricity becomes greater, as shown by

the Franklinian experiment of the *can and chain*. These enlarged particles do not permit all the rays of light to pass, like the smaller ones; the transparency of the sky is therefore destroyed, and the combined arrangement of a series of these larger particles forms a cloud or fog. These enlarged particles are kept asunder by the repulsive power of electricity, in the same way that two pith balls are when electrified by art; otherwise they would unite from the attraction of cohesion, and immediately form drops of rain. Clouds are sometimes found negatively electrified, owing to the influence of an atmosphere strongly electrified positively; as is explained by the phenomena of the Leyden phial. The particles of vapour, forming such a cloud, are likewise kept from coming into contact by negative repulsion."

These passages are sufficiently illustrative of the author's views on this subject, and afford a very favourable specimen of his talent for meteorological investigation. The process by which rain and fair weather are produced is next described upon the principles already laid down. The task is indeed difficult, but we think the author has acquitted himself well, and has rendered the subject as plain and perspicuous as the present state of meteorological science can well admit.

Every thing seems to depend upon the agency of the electric fluid, and upon the different states in which it exists in the atmosphere. It ascends with the vapour from the surface of the earth, and if allowed to remain in a certain proportion, still preserves the atmosphere transparent; but if it is withdrawn from the vapour by means of any conducting substance, the vapour then condenses and the atmosphere becomes cloudy. But it is known that the conducting power of vegetables is very considerable, and Mr. Williams is of opinion that vegetables are more concerned in producing our clouded atmosphere than any other cause whatever. This he endeavours to shew in his fourth chapter.

It had often been observed that vegetables possess the property of attracting vapour or of condensing it. Drops of water had often been observed to trickle down the twigs or branches, or to drip from the leaves, so as to cover the ground below with water, and in some cases even to form a slight shower. This has generally been considered as a vegetable exudation; but Mr. Williams accounts for it in a very different and a much more plausible manner. Vegetables are powerful conductors of the electric fluid. Their sphere of attraction does not indeed reach far. But if the vapour that floats in the atmosphere happens to be driven within it, the vegetable immediately begins to exert its conducting agency, deprives the vapour of a portion of its electricity, and condenses it into fogs, clouds, and rain. This fact, Mr. Williams confirmed by a variety of experiments. If an electrometer exhibits indication of electricity in the middle of a field or garden, it

ceases to do so when brought near to a tree or hedge. This is owing to the conducting power of the vegetable substances. If a fog which exhibits indications of electricity by means of the electrometer happens to be driven by the wind through the leaves of trees or hedges, it exhibits such indications no longer, unless it is elevated into a higher stratum of the vapour.

Such are some of the proofs adduced to illustrate the influence of vegetables in depriving vapour of its electricity, and their consequent tendency to produce rain: and the conclusion is that our wet and cloudy summers are the effect of our luxuriant herbage and extensive woods. Now this may certainly be true to a considerable extent, and may occasionally produce clouds and fogs; but whether it is yet adequate to account for a general and permanent change on our climate, is perhaps a matter of some doubt. If more moisture is evaporated, more electricity is also raised to support it. And why does not the cause act uniformly? for the fact is that we still have occasionally dry summers, in spite of the abundance and luxuriance of our vegetable productions. It is also to be observed that rains are formed for the most part far beyond the sphere of vegetable attraction; and come to us, most frequently from the sea by which we are surrounded. If this is not the case, why are rains most frequent in the vicinity of the sea coast? That part of the country is not the best calculated, nor the most abundant in herbage.

In the fifth chapter the author proceeds to consider the different effects produced by a settled and serene, or a moist and cloudy atmosphere, on vegetable and animal economy. A dry state of the atmosphere is found to be of the greatest utility during the period of the bloom and the setting of the fruit; while fogs and rains produce the most pernicious effects; diluting in too great a degree, or washing off entirely, the pollen of the anthers, on the quality of which the quality of the future fruit or grain in a great measure depends. They favour also the hatching of the eggs of insects. Mr. Williams had observed for a number of years that if there was much rain in the month of May, the hawthorn fences were covered with caterpillars; but not so if the prevailing weather was dry. To this part of his subject Mr. Williams seems to have paid peculiar attention, and the result of his observations seems calculated to be of much utility to the gardener and husbandman. The species of destructive insects is thought to be increasing, and their increase is thought to be a proof of the deterioration of our climate; but the means of extirpating them or even of checking their propagation in any considerable degree remains to be discovered.

In the sixth chapter Mr. Williams considers the extent and general surface of cultivated lands, which, in England and

Wales, he takes to be about four-fifths of the whole. This he acknowledges to be a strong proof of the efficacy of human art and industry, but is constrained to declare that he considers it as no real improvement. It must be a most mortifying consideration to the husbandman, to find that the result of his labours tends but to the prejudice of the climate without procuring any real advantage to himself. For Mr. Williams argues that the productions of the field, and the result from the flail, are not always in proportion to one another; which is unhappily a truth that cannot be denied: and he contends that notwithstanding the increased extent of cultivated surface, our crops of grain are on the decline. This he thinks may be proved from the state of the average price of corn, which has been higher during the last year than during the fourteen preceding years; because any considerable increase of produce would reduce the price in the same manner as a diminution raises it. Whether this is exactly the case or not, and whether all circumstances tending to affect the point at issue have been taken into the account, it is not our business to enquire at present. But the principal cause of the failure of our crops is attributed to the diminished influence of the sun's rays, occasioned by the baneful vapours that are exhaled from the increased surface of vegetables, favourable indeed to their growth, but prejudicial to their fructification. An acre of land, therefore, cannot support so many plants to fructification in moist and cloudy weather as under a brilliant sun. Mr. Williams's proof is that from accurate observation he has found that vines, when growing under green glass, which intercepts many of the rays of light, produce much larger leaves than when growing under crown glass, which is quite transparent. The argument would have been more convincing if we had been told that they produce less fruit; but the inference is that the nutriment destined to the formation and developement of the fruit, has been expended on the extension of the leaf. In short the present agricultural state of the country is compared as approaching fast to that of an overcrowded hothouse, where from the great variety of vegetables confined within a limited atmosphere, such baneful exhalations are generated as disappoint the hopes of the cultivator, and diminish the produce of that golden harvest which his too sanguine expectations had led him to anticipate.

The increase of pasturage beyond that of tillage, is next considered as being one of the principal causes tending to form our damp and clouded atmosphere. The superior influence of pasturage in producing humidity is owing to its permanency. Because the vegetable productions of arable ground act only during part of the year; while the productions of our pasture act all the year round. The clear and transparent sky which we generally have in autumn, is thought to be owing to the

immense exhaling surface, which suddenly ceases to act in consequence of the maturity and reaping of the harvest. This subject is discussed at considerable length, interspersed however with a variety of others, which one would not expect to find from the title; but all tending to show the great industry and extensive research of the author, and to elucidate in some degree the theory which he has adopted.

The influence of a cold, humid climate on the animal economy, is the subject of the eighth chapter, which we think has been anticipated in some degree in the fifth; although it is considered in a different aspect; namely, with respect to the health of mankind; which is no doubt much affected by the state of the atmosphere. The subject is treated at considerable length. It is certainly an important one. The increased frequency of consumption is traced to our cold and damp seasons, which is no doubt its true origin. But as the colds and damps productive of consumption are generated chiefly in winter, we do not see that they are very intimately connected with Mr. Williams's theory, because the influence of vegetable evaporation is then the least, and can have but little influence on the changes of the atmosphere. This chapter, however, contains a great deal of useful and important remark, and demands at least the attention of physicians.

The ninth chapter treats of the effects of a less clouded state of the atmosphere on the pasturage and other vegetables. These effects are principally a diminution of the quantity but an amelioration of the quality; the crops of dry seasons having been found to be more nutritious but less luxuriant. This chapter contains also a proposal for substituting cut straw instead of hay as an ingredient in the food of horses, upon the principle of its being equally nutritious; and less hurtful to the climate in its growth.

Having stated the pernicious effects of an increased vegetable surface upon the state of the atmosphere, and some of the probable advantages that might arise from lessening the vapours of the atmosphere, in the spring and early part of the summer, Mr. Williams now proceeds to a description of the probable methods of effecting this desirable object. After a good deal of discussion upon the progressive effects of agriculture, from the period of its first introduction to that of its greatest improvement, during which they are found to be ameliorating at least for a certain length of time; but afterwards detrimental when the vegetable surface is too much extended, the suggestions offered by way of remedy are the following.—“First, a judicious selection of vegetables for forming fences; secondly, a more economical method of feeding horses, so as to lessen the demand for hay, and by this means reduce the proportion of pasturage; and thirdly, to use greater precaution in the choice

of trees and methods of making arboreous plantations; and finally to remove all unnecessary exhaling surface, such as old pollard trees, stools of alder or willow, and weeds in the banks of hedges, which are allowed to pollute the atmosphere for no useful purpose whatever."

The discussion of these and some similar topics, forms the subject of the six following chapters. In the seventeenth chapter the state of our meteorological knowledge is considered, and the means of extending it. The eighteenth contains an inquiry into the cause of winds, particularly those experienced in Great Britain; and the last treats of the effects of electrical agency, in which the reader will also find a recommendation of a plan of occasionally electrising the atmosphere, as well as occasionally dissipating its electricity. The author seems aware that the recommendation of this plan may probably have the effect of exposing him to the sneers of the ignorant or the giddy; but disregarding the decisions of such judges, and considering ridicule, no doubt, as a very inadequate test of truth, he scruples not to submit to the consideration of the public, a plan of the utility and practicability of which he is himself convinced; it is that of erecting machines in different parts of the country calculated to excite and diffuse the electric matter, and to convert vapour into transparent air. The plan will be best understood as described by the author:

"Two revolutions of an excited electrical machine, which may be performed in two seconds of time, will electrize the air of a room twenty-four feet long, by eighteen feet wide, and thirteen high, as strongly as ever I have found fog electrified in the month of September; provided a lamp or candle be placed on the insulated conductor, so as to diffuse the electric matter: and this electricity is not wholly reabsorbed by the walls, floor, or ceiling of the room, in less time afterwards than one-fourth of an hour."

Suppose, therefore, a building erected and furnished with machinery, something similar to a cotton or silk mill, and that the various movements consisted of cylinders or plates of glass, fitted up with rubbers, &c. for exciting electricity; and so arranged as to convey the electric matter into an insulated upright bar, terminating without the roof of the building, in a large lamp or a series of lamps and points for again diffusing the electrical matter in the circumambient air? I find, by calculation, that a force adequate to work a common pair of millstones, would give motion to twelve hundred such electrical cylinders or plates of glass. If, therefore, one cylinder, in two seconds of time, will electrize so many cubic feet of air contained in a room twenty-four feet by eighteen, and thirteen feet high; it might be easy to calculate the quantity of vapour for any given space and height, expanse being also attended to, in any given time: the number and power of such apparatus being previously ascertained. A calculation might thus be formed to decide what number of machines would be adequate to electrize the whole Atmosphere of Great Britain one mile in height; for it does not ap-

pear that dense vapours ascend much higher than this in our Climate ; and the dry state of the transparent air would preserve the insulation : so that the Electricity thus given to the Atmosphere, would not diffuse its influence far above the *vaporous Regions*. Might not one or two buildings, of the nature I have described, furnished with the requisite apparatus in each County, be adequate to effect all we want; so as to render the Seasons more propitious to the health of our growing crops. If ever an experiment should be tried, the buildings ought to be erected on a heath, or at least in a situation devoid both of trees and buildings; as these would reabsorb the electric matter: elevated land, but not mountainous, would be the most eligible. Such powerful machines as I have described, might perhaps occasion local accumulations of electric matter, and thus excite frequent thunder storms; if so, a greater number of smaller exciting instruments might be applied in different parts of the Country. The pendulums of our clocks, for instance, might be made to furnish electrical matter to pointed insulated wires, communicating with the outward air, the Electricity being generated by approximating metallic plates, in the way that experiments have been performed by Beunet, Volta, Cavallo, and other ingenious Philosophers.

Such is Mr. Williams's opinion of the degeneracy of our climate, and such the means which he proposes, to remedy the evil. Many people will be disposed to doubt the existence of the evil, at least to the extent at which it is here stated; and still more will be disposed to doubt the sufficiency of the cause assigned to produce the effect, as well as of the means suggested to operate a cure. But because the theory is novel, it is not on that account the less likely to be true; and because it seems clogged with a few difficulties, it is not therefore to be abandoned without examination. Time and experiment will try its validity and ascertain its value. It is a subject that cannot fail to excite interest; and whatever the fate of Mr. Williams's theory may be, his work will still be valuable for the variety of important disquisition and of accurate experiment which it contains.

ART. VII. *Memoirs of the Life of Colonel Hutchinson, Governor of Nottingham Castle and Town, Representative of the County of Nottingham in the Long Parliament, and of the Town of Nottingham in the First Parliament of Charles II. &c. With Original Anecdotes of many of the most distinguished of his Contemporaries, and A Summary Review of Public Affairs: written by his Widow Lucy, Daughter of Sir Allen Apsley, Lieutenant of the Tower, &c. Now first published from the Original Manuscript, by the Rev. JULIUS HUTCHINSON, &c. &c. To which is prefixed the Life of Mrs. Hutchinson, written by Herself, a Fragment. 4to. pp. 466. 1l. 11s. 6d. Longman & Co. Londn, 1806.*

If posterity is deprived of many aids by which a spectator is

enabled to form a just judgment of political events, it also is presented with important materials which fear or interest causes to be concealed from cotemporaries. It is in the private letters and memorials of the great actors in the scene, that their characters as well as the spring of their actions are to be discovered: the ostensible motives which they hold out are often as fallacious as the representations of their prejudiced panegyrists or detractors. The researches which have been made during the last century into the numerous repositories of ancient manuscripts which exist in the public and private collections of this country, have thrown infinite light on the transactions of preceding times, and enabled us to judge with much more precision of several important events than could have been done by those who lived nearer to them. To bring to light such valuable documents is a work of incalculable utility, especially in a nation so fond of referring to the practices of its ancestors, and so much guided in all public transactions by precedents. To expose the weakness and folly of the actors in particular events, may serve to prevent a repetition of the same error, and a renewal of the same pernicious consequences, among men who adopt a measure, not because sound reason declares it right, but because it has been adopted in a former age.

These considerations make us look with a very favourable eye on the present as well as on every other attempt to produce such documents as may throw light on the history of our country. The period to which the *Life of Colonel Hutchinson* relates is peculiarly interesting; and although much has been written concerning it, yet the original materials are far from being so complete as we could wish. Many important points, on which essential political principles are made to depend, still greatly stand in need of further elucidation. A particular account of these memorials, which are now for the first time brought before the public, will, therefore, probably be acceptable to our readers.

The manuscript from which this volume is published was written by Mrs. Lucy Hutchinson, wife of Mr. Hutchinson, a member of the Long Parliament, and Governor of Nottingham town and castle for their interest. It has been preserved in the family for several generations, and is at length printed by one of the descendants who received it by inheritance. But even were the successive hands through which the manuscript passed less distinctly ascertained, its authenticity would admit of no dispute. It contains too many genuine traits of the age in which it was written, to be counterfeited at a period when the language, manners, and cast of thought have undergone such striking alterations. To such as are accustomed to appreciate the possible talents and acquirements of the female sex from that trivial character which women usually present, it may ap-

pear to detract from the value of the volume that it comes from the pen of a lady. But Mrs. Hutchinson was no ordinary woman: she was what few women are, but what many women might assuredly be, were proper cultivation bestowed on the capacity which they receive from nature. Capable of being the companion and friend of her husband in his most serious as well as in his gayer moments, she partook with him in the pleasures of a happy retirement, and stood by him in the hour of imminent danger. When at length he fell a victim to the cause for which he had conscientiously struggled; his wife, instead of giving herself up to idle lamentations, sat down to commit the remembrance of his virtues and his memorable actions to posterity. This noble demonstration of her regret has met its due reward; and after the lapse of a century and a half, her own merits along with those of her husband are made known to the world. Before inquiring into her literary labours, our readers will be gratified to peruse the account which this singular woman has given, in a fragment inserted in this volume, of her own early education and turn of mind. While we greatly admire her conduct in more mature years, we do not altogether approve the eccentricities of her youth; but the former might have been attained without the latter:

“The priviledge of being borne of and educated by such excellent parents, I have often revolv'd with greate thankfullnesse for the mercy, and humiliation that I did no more emprove it. After my mother had had 3 sons she was very desirous of a daughter, and when the women at my birth told her I was one, she receiv'd me with a greate deale of joy; and the nurse's fancying, because I had more complexion and favour then is usuall in so young children, that I should not live, my mother became fonder of me, and more endeavour'd to nurse me. As soone as I was wean'd a French woman was taken to be my drie nurse, and I was taught to speake French and English together. My mother, while she was with child of me, dreamt that she was walking in the garden with my father, and that a starre came downe into her hand, with other circumstances, which, though I have often heard, I minded not enough to remember perfectly; only my father told her, her dreame signified she should have a daughter of some extraordinary eminency; which thing, like such vaine prophecies, wrought as farre as it could its own accomplishment: for my fater and mother fancying me then beautifull, and more than ordinarily apprehensive, applied all their cares, and spar'd no cost to emprove me in my education, which proov'd me the admiration of those that flatter'd my parents. By that time I was foure yeares o'd I read English perfectly, and having a greate memory, I was carried to sermons, and while I was very young could remember and repeate them so exactly, and being carress'd, the love of praise tickled me, and made me attend more heedfully. When I was about 7 yeares of age, I remember I had att o'rd'line 8 tutors in severall quallities, languages, musick, dancing, writing, and needlework, but my genius was quite aversẽ from all

but my booke, and that I was so eager of, that my mother thinking it prejudic'd my health, would moderate me in it; yet this rather animated me then kept me back, and every moment I could steal from my play I would employ in any booke I could find, when my own were lockt up from me. After dinner and supper I still had an hower allow'd me to play, and then I would steal into some hole or other to read. My father would have me learne Latine, and I was so apt that I outstript my brothers who were at schoole, although my father's chaplaine that was my tutor was a pittifull dull fellow. My brothers who had a greate deale of witt, had some emulation at the progresse I made in my learning, which very well pleas'd my father, tho' my mother would have bene contented, I had not so wholly addicted myselfe to that as to neglect my other qualities: as for musick and dancing I profited very little in them, and would never practise my lute or harpsicords but when my masters were with me; and for my needle I absolutely hated it; play among other children I despis'd, and when I was forc'd to entertaine such as came to visit me, I tir'd them with more grave instructions then their mothers, and pluckt all their babies to pieces, and kept the children in such awe, that they were glad when I entertain'd myselfe with elder company; to whom I was very acceptable, and living in the house with many persons that had a greate deale of witt; and very profitable serious discourses being frequent at my father's table and in my mother's drawing roome, I was very attentive to all, and gather'd up things that I would utter againe to greate admiration of many that tooke my memory and imitation for witt."

In this passage, nothing gives a higher idea of Mrs. Hutchinson's understanding, than the rational manner in which she accounts for idle prophecies being frequently fulfilled: at the time she wrote, astrology was still in fashion, and dreams were attended to even by the wise and learned.

The husband of this lady appears to have been no less distinguished above his own sex than she above her's. He was the son of Sir Thomas Hutchinson, a gentleman of rank and fortune in Nottinghamshire, and member of parliament for that countv. Sir Thomas was a warm friend of liberty, but extremely averse to all violent courses; and although he adhered firmly to the parliament, he anxiously sought to procure an amicable termination of their disputes with the king. He died soon after the commencement of open hostilities. His son, with equal integrity, but with more ardour of temper, embraced the same cause. He was a man of much reading and reflection, a perfect gentleman in his manner, and a complete soldier both in courage and enterprize. As soon as he became thoroughly convinced that it was impossible to resist the oppression of the court party without having recourse to arms, he began to take measures for giving some security to his native county of Nottingham. He did not however enter into hostilities, until after the royalists, suspecting his attachment to the adverse cause, had attempted to seize his person, and obliged him to.

seek his safety in flight. But after taking arms, he performed the most essential services to his party. He secured the town of Nottingham for the parliament, though the majority of the inhabitants were cavaliers; and repairing the old castle at that place, maintained it, with a handful of men, against the repeated assaults of the royal army: an important position, since it commanded one of the principal passages of the Trent, and lines of communication between the northern and southern provinces. During some attempts on this place, we find Mrs. Hutchinson acting as surgeon of the garrison. She indeed appears to have been an adept in the medical art; and to have derived this knowledge from her mother, Lady Apsley, who was uncommonly fond of this science and its assistant chemistry, and afforded Sir Walter Raleigh the means of carrying on his chemical experiments while he was confined in the Tower.

A most instructive picture is exhibited of the difficulties under which the republican commanders laboured during this contest, not only from the want of resources and the divided state of public opinion, but from the jealousies of their own party, and particularly the Committees with which the parliament every where clogged the operations of their officers. In the midst of national calamities we find individuals eagerly grasping at occasions to promote their private interests, and ruining the public cause to procure their own selfish ends; while the virtue of such noble-spirited and disinterested men as Colonel Hutchinson, had not only to resist the temptations held out by the opposite party, but the still more galling and insufferable jealousies, calumnies, and enmities of those who were united with him in the same cause. Because he used all his opponents with signal humanity, he was suspected to be a secret royalist; because he upheld the manners of a gentleman, and refused to crop his hair in the ridiculous fashion of the *round-heads*, he was considered as in heart a *malignant*; and because he was a friend to toleration, and protected men of all opinions from insult and injury, he was branded as a *separatist* and an enemy of true godliness. We should be astonished that men thus divided among themselves should have triumphed over any enemy, were it not that the royalist party was still more disunited and disorderly. The king had also his royal commissioners who thwarted his commanders in their operations; and the bickerings of court-intrigue were never carried on more eagerly than when the crown and the life of the monarch seemed to depend on the events of every hour.

During this contest, Colonel Hutchinson became a member of parliament. He was from principle decidedly attached to the Independent interest, and equally disliked the intolerant principles of the Presbyterians and Episcopalians. He thought a republic the perfection of human government; and that no

true national liberty could be secured while exorbitant power was entrusted in the hands of any one individual. Yet he entertained no bitter antipathy against the king; though the repeated perfidy of Charles left him at last no hope that the safety of the national freedom could be reconciled with his restoration. He was, much against his will, appointed one of the King's judges, and conscientiously voted for his condemnation. The account given by Mrs. Hutchinson of this trial contradicts a notion generally entertained that the army overawed the jury; and that they could not, without the utmost hazard, have given a different decision. So far was this from being the case, that several of the commissioners neither attended the trial nor voted; and yet instead of being suspected or molested on this account, they retained their consequence with their party, and afterwards held offices under the parliament.

The ambition of Cromwell now began to manifest itself. Hutchinson was among the first who perceived it; and as he was on intimate terms with him, he very freely warned him of the baseness as well as the danger of any attempt on the liberties of his country. Cromwell, with his usual hypocrisy, appeared to take all this in very good part; but at the same time took every precaution to prevent this man of incorruptible integrity from procuring any command in the army. One instance is mentioned which, while it affords a most honourable testimony to the virtue and honour of Col. Hutchinson, shews an equal want of these virtues in Cromwell and his associates. The following transaction happened in the interval between the death of the king and the usurpation:

“ Some of the army, being very desirous to get among them a person of whose fidelity and integrity to the cause they had so good experience, had mov'd it to the generall, my lord Fairfax, who had commanded, to have it enquir'd what way he would chuse to be employ'd, and when he had told them that, in regard of his family, which he would not willingly be much absent from, he should rather accept the government of some towne then a field employment, foure governments were brought to him, to elect which he would have; whereof Plimmouth and Portsmouth, and one more in the west, being at a vast distance from his owne country, Hull in the north, though a less beneficial charge than the other, he made choice of, thinking they had not offer'd him anything but what was fairly fallen into their dispose. Some after this the lieutenant-generall, Cromwell, desir'd him to meete him one afternoon at a committee, where, when he came, a malicious accusation against the governor of Hull was violently prosecuted by a fierce faction in that towne. To this the governor had sent up a very faire and honest defence, yet most of the committee more favouring the adverse faction, were labouring to cast out the governor. Coll Hutchinson, though he knew him not, was very earnest in his defence, whereupon Cromwell drew him aside, and askt him what he meant to

contend so, to keepe in that governor? (It was Overton.) The colonell told him, because he saw nothing proof'd against him worthy of being ejected. 'But,' sayd Cromwell, 'we like him not.' Then said the colonell, 'Doe it upon that account, and blemish not a man that is innocent, upon false accusations, because you like him not.' 'But,' sayd Cromwell, 'wee would have him out, because the government is design'd for you, and except you put him out you cannot have the place.' At this the colonell was very angrie, and with greate indignation told him, if there was no way to bring him into their army but by casting out others unjustly, he would rather fall naked before his enemies, then so seeke to put himselfe into a posture of defence. Then returning to the table, he so eagerly undertooke the iniured governor's protection that he soyl'd his enemies, and the governor was confirm'd in his place. This so displeas'd Cromwell that, as before, so much more now, he saw that even his owne interest would not byasse him into any unjust faction, he secretly labour'd to frustrate the attempts of all others who, for the same reason that Cromwell labour'd to keepe him out, labour'd as much to bring him in."

During the usurpation of Cromwell, Hutchinson lived in almost complete retirement. He detested his government; but he thought it better to wait for some favourable opportunity of overthrowing it, than to make matters worse by a rash and premature attempt. On one occasion, when he accidentally discovered a design to assassinate Cromwell, he had the nobleness of spirit to reveal it to him, yet refused to give any further information than was absolutely necessary to prevent its execution.

On the death of Cromwell, Hutchinson again came forward as a member of parliament, and began to entertain some hopes that the nation might be saved. But the ambition, and unprincipled perfidy of Lambert, Fleetwood, Monk, and the other military commanders, soon proved the vanity of this expectation; the young prince was restored to the throne of his father *unconditionally*, and thus all the fruits of a long and disastrous civil war were given up without a struggle. As soon as the prosecution of the king's judges began, Col. Hutchinson necessarily shared in the danger of his associates. But here we have an instance, among many others, of the effect of invincible integrity over even enemies, and of the beneficial effects of shewing unvaried kindness in private even to our most bitter political antagonists. So many friends had Col. Hutchinson by this means raised up to himself, that although he refused to make any unmanly submissions or recantations, his name was inserted in the general amnesty, with this exception, that he was for ever rendered incapable of all public offices; a punishment which he rather considered as a reward.

He now retired to live in complete seclusion with his family on the remains of that estate which he had wasted in the public service. But here he did not long find himself secure from

the malice of the courtiers. As he would not disgrace his former professions by mean adulation to the new government, he was represented as a dangerous person, suddenly torn from the bosom of his family, treated with the most consummate indignity and harshness, imprisoned in the Tower without any accusation, and afterwards sent to the old castle of Sandown in Kent, where the unwholesomeness of the ruinous castle, and the damp situation, in a few months put an end to his life and his misfortunes.

Such was the end of this virtuous and excellent man. Without entering at all into the merits of his cause, one cannot help smiling at the usual accounts which we hear of the uncommon mildness of Charles II. after his restoration, to the enemies of his family. Besides the fate of Colonel Hutchinson, there are many other specimens of similar humanity.

The political information contained in this volume, is, in several instances valuable, and corrects the mistakes of other historians: but what renders it particularly interesting is the numerous private anecdotes with which it abounds, and the picture which it exhibits of the manners and modes of thinking which prevailed at that time. Mrs. Hutchinson has a peculiar felicity in the delineation of characters; and her descriptions must often correct prevailing prejudices by shewing us both the virtues and vices of men of opposite parties. Her impartiality in this respect is very conspicuous. She has indeed her prejudices, and talks of the *base-born* with singular contempt: but even such a circumstance is edifying by shewing us how very imperfectly the real principles of freedom, and the proper feelings of men, were then understood even by the most enlightened.

We should do injustice to Mrs. Hutchinson, if we did not mention that she particularly excels in the delineation of simple and affecting anecdotes. Several of them are interspersed in the volume; we quote as a specimen the account of her daughter-in-law's untimely fate:

"After these troubles were over from without, the collonell liv'd with all imaginable retirednesse att home, and, because his active spirit could not be idle nor very sordidly employ'd, tooke up his time in opening springs, and planting trees, and dressing his plantations; and these were his recreations, wherein he reliev'd many poore labourers when they wanted worke, which was a very comfortable charity to them and their famelies: with these he would entertain himselfe, giving them much encouragement in their honest labours, so that they delighted to be employ'd by him. His business was serious revolving the law of God, wherein he labour'd to instruct his children and servants, and enjoy'd himselfe with much patience and comfort, not envying the glories and honors of the court, nor the prosperity of the wicked; but only grieved that the streightnesse of his owne revenues would not supplie his large heart

to the poore people in affliction. Some little troubles he had in his own house. His sonne, unknowne to him, married a very worthy person, [The daughter of Sir Alexander Ratcliffe, of the royalist party] with the manner of which he was so discontented that he once resolv'd to have banisht them for ever, but his good nature was soone overcome, and he receiv'd them into his bosome, and for the short time he enjoy'd her had no lesse love for her then for any of his owne children. And indeed she was worthy of it, applying herselfe with such humble dutifullnesse and kindnesse to repaire her fault, and to please him in all the things he delighted in, that he was ravisht with the joy of her, who lov'd the place not as his owne wife did, only because she was plac'd in it, but with a naturall affection, which encourag'd him in all the paynes he tooke to adorne it, when he had one to leave it to that would esteeme it. She was besides naturaliz'd into his house and interests, as if she had had no other regard in the world; she was pious and chearefull, liberall and thrifty, complaisant and kind to all the famely, and the freest from humor of any woman, loving home, without melancholly or sullenesse, observant of her father and mother, not with regret, but with delight, and the most submissive, affectionate wife; that ever was; but she, and all the joy of her sweete, saint-like conversation, ended in a lamented grave, about a yeare after her marriage, when she died in childbirth, and left the sweetest babe behind her that ever was beheld, whose face promist all its mother's graces, but death within eight weeks after her birth ravisht this sweete blossome, whose fall open'd the fresh wounds of sorrow for her mother, thus doubly lost. While the mother liv'd, which was ten days after her delivery, the collonell and his wife employ'd all imaginable paynes and cares for her recovery, whereof they had often hopes, but in the end all in vaine; she died, and left the whole house in very sensible affliction, which continued upon the collonell, and his wife till new stroakes awakened them out of the sillent sorrow of this funerall. Her husband having no ioy in the world after she was gone, some months shut himselfe up with his grieve in his chamber, out of which he was hardly perswaded to goe, and when he did, every place about home so much renew'd the remembrance of her, he could not thinke of but with deepe affliction, that being invited by his friends abroad to divert his melancholly, he grew a little out of love with home, which was a greate damping to the pleasures his father tooke in the place; but he, how eager soever he were in the love of any worldly thing, had that moderation of spirit that he submitted his will allwayes to God, and endeavour'd to give him thanks in all things."

Of the style in which Mrs. Hutchinson writes, the reader has had sufficient specimens. It is forcible and expressive, like the other superior compositions of that age; and is at the same time more simple and perspicuous than we usually find the writings of her cotemporaries. The very unsettled state of orthography at that period will be perceived throughout. The editor mentions some other compositions of hers which remain in his hands: if they contain any thing valuable, they ought to be given to the public.

It is now necessary to say a few words of the share which the editor has in the work. Several of his notes are ingenious and useful, particularly those which point out the new elucidations which Mrs. Hutchinson's memoirs give to the history of her period; and those which point out the striking coincidences in the fate of Charles the First and Louis the Sixteenth. How many precious warnings of history are utterly disregarded! All the notes, however, do not deserve the same praise. The philological ones in particular we could advise him wholly to retrench. What can be more ridiculous than to go back to Shakspeare to prove that unmarried women were formerly called *Mrs.* and not *Miss*? The new practice has not been general above a century. Mrs. Hutchinson, according to a common use in her times, repeatedly employs *resent* in the same sense as the French *ressentir*, to *feel reciprocally*: this use of the term the editor explains by the following note—"Resent, in English, never used but in a bad sense; in French, *ressentir* is used to signify a reciprocal sentiment of kindness as well as unkindness." Strange! Is not the volume before us *English*? He should have said that this meaning is now obsolete.

But the most objectionable efforts of the editor are those in which he endeavours to shew that the publication of this work can have no evil tendency, and ought to give no offence to the admirers of our present government. How ridiculous! To suppose that any harm can result from the publication of a tract which throws light on a most important portion of our history, which depicts the very struggles to which our present free constitution owed its birth! Nothing can be more absurd than such an insinuation: nothing a more bitter satire on our present government, were it not utterly unfounded. All governments are ultimately founded on opinion; and that which cannot bear the test of reason, hastens and ought to hasten to its fall. But who will say that this is the case with the British constitution? All this silly apprehension we can however forgive, in consideration of a most spirited note on a passage where we are informed that Col. Hutchinson indignantly rejected the offer of a peerage, a large sum of money, and an hereditary command if he would give up to the enemy the castle of Nottingham. On this occasion the editor remarks:

"This proposal for betraying the castle, together with the refusal, is mentioned by Whitelock, p. 79. Mr. Noble, who is mentioned in the preface as having published the lives of one hundred and thirty-six regicides, makes this remark, "that Colonel Hutchinson hereby lost a fine opportunity of aggrandizing himself and his family, which doubtless they must regret." That very discerning gentleman is here informed that the Editor of this work, who is the only representative of Colonel Hutchinson in these kingdoms, is much more proud of his descent from so virtuous a man than from the most illustrious traitor."

ART. VIII. *Letters addressed to the Daughter of a Nobleman on the Formation of Religious and Moral Principle.* By ELIZABETH HAMILTON, Author of *Letters on the Elementary Principles of Education*, &c. &c. &c. 12. vols. 8vo. 10s. Cadell & Davies. London, 1806.

THE public is not a little indebted to Miss Hamilton for the instructions she has afforded in regard to the business of education, and for some important services she has contributed toward training the female mind to intelligence and virtue. We refer, particularly, to those two works of hers, which have deservedly become so popular; *The Letters on the Elementary Principles of Education*; and *the Life of Agrippina*. We find her here exerting new efforts in the same honourable pursuit; and efforts which are worthy of considerable applause.

The letters bear the outward character of being addressed to a young lady, the eldest of a family, in whose education Miss Hamilton had, for a certain time, had some share, and for whom she had conceived a very warm affection. She had advanced a considerable way, while they enjoyed her company, in printing upon their tender minds a sense of religion, and of moral obligation; and the letters are intended to confirm and improve as far as possible these first impressions.

As far as regards the public, then, the book is to be considered as addressed to young persons; chiefly of the female sex, whose minds have received some tincture of moral and religious instruction; as intended to enlarge their knowledge in these momentous subjects, and to render the sentiment of religious and moral obligation the governing principle of their minds. The design is excellent; and we gladly hope that the instructions of Miss Hamilton will not be altogether without their effect. So little is the education of women, as it is at present conducted, framed to impart a due sense of moral obligation, that the greater part of them hardly comprehend the meaning of the word. They have a sort of a conception of a small number of actions which they will receive praise for doing; and of a small number of actions which they will receive blame for committing. But they have no general notion of virtue, as the great rule of their conduct; they have no conception of the sublimity, and worth of moral obligation; they have no conviction that this idea should predominate among their thoughts, and be the guide of their actions. A woman commonly has no general principle of action but personal convenience. It is by her idea of personal convenience that she shapes her conduct. She considers herself as born to enjoyment; and all her trains of thought are but so many schemes for this object. She is not in general, unless her education has been not only bad but vicious, devoid of ideas of

duty to her parents, to her husband, to her children, or others. But they occupy a subordinate place. They may be allowed to have weight when they occur; but the general idea of gratification is that which prevails. It is this which governs the usual train of thought, and the plans of conduct. Even when she is led to the actions which duty prescribes, it is most frequently by feeling; as maternal, and filial tenderness; and the sense of moral obligation seldom comes in aid. When the sphere of her duty is very limited, as, in the present regulated state of society, is commonly in ordinary life the case, she may proceed in the beaten track of duty, from the effect of custom, from the censure which any material deviation would excite, and may to a certain extent act a useful part in society. But when a woman, with a mind thus furnished is placed in a situation of influence, where the sphere both of her temptations and of her duties is enlarged, she cannot act a becoming part. Even in the most contracted sphere her conduct escapes condemnation only because that of most other women resembles it. Were her mind enlarged to a general sense of moral obligation, and fired with the love of moral excellence; how much more useful a coadjutor would she not prove in the conduct of life; how much more effectual and constant would be her labours in training her children to wisdom and virtue?

When we consider, in the present system of female education, how completely the care of implanting the sense of moral and religious obligation is omitted; and what inferior creatures, to those who might be formed, the women come forth, we cannot bestow sufficient praise upon such meritorious individuals as labour with zeal and wisdom, to correct this fatal mistake. Miss Hamilton's present performance, though she is not a moral teacher of the first order, is both calculated to allure readers, and to communicate to them the best impressions; and we hope the following analysis of what it contains will not be without its effect in diffusing its salutary influence.

Miss Hamilton begins with pointing out the blessings of the future life as the great and noblest object of all our endeavours in the present. Here is a point which requires great delicacy. Miss Hamilton appears to us to have explained this motive in such a manner as to exclude all other idea of obligation. However, it is a motive so much dependent upon the idea of moral obligation, that any practical evil cannot easily result from the inaccuracy.

In this account of the end of human life is involved the idea, that a man's good upon the whole is the proper object of his pursuit. This pursuit requires that a lesser portion of happiness should be sacrificed for the attainment of a greater; and our authoress takes the opportunity of illustrating the importance of this species of self-denial, by producing, from the ex-

perience of the young themselves, instances in which their own judgment directed them to forego a present gratification, or to incur a present pain, for the sake of a future enjoyment; and by exciting them to a lively remembrance of the approbation they bestowed upon themselves for so wise a determination. This is one of the most important points of moral discipline; and we are sorry that Miss Hamilton has not thought proper to enforce still more strongly and importunately this comprehensive precept. Self-denial was perhaps a revolting doctrine with which to begin a series of moral instructions to the young. But if that was a motive for her passing it over slightly, another place should have been found in which to set forth, in the strongest light, its obligation and utility. It is the great foundation and safeguard of virtue; and if extensive habits of it are not formed in early youth, it is rare indeed to find them ever acquired.

Another preliminary circumstance Miss H. thought it necessary to explain. It is a great mistake to confound knowledge with moral principle; she therefore seizes this opportunity of pointing out the difference; and though she attempts no accurate definition, yet by offering some well chosen examples she leads the youthful mind to a pretty clear conception of the doctrine she means to inculcate.

She next comes to what she appears to lay down as the great foundation of moral doctrine addressed to the young, the idea of their being creatures accountable to God. We consider this opinion of hers as perfectly correct. This is an idea concerning virtue which appears to us to be more clearly apprehensible by children than most others. With the idea of lawful authority they are perfectly familiar, from the duty which they owe to their parents; and it is easy and natural for them to conceive the Divine Being as the parent and guardian of all creatures. Now as they may very soon be made to perceive how requisite are those interferences of their parents which preserve order in the family, and deter the unruly from their injurious practices; so they may be led to conceive how necessary are the interferences of God in his great Family to encourage those who promote its order, and to punish them who disturb it. When too they are properly trained to the habitual conception of God, as a Being of perfect benevolence, all whose laws have no other object but the good of his family, and that they are contrived with such wisdom, that every breach of them tends to the harm of some creature in that family, their obedience becomes of the most liberal sort; and is attended with a cordial acquiescence, which easily ripens into the most settled love of duty.

Though Miss Hamilton's explanation to her pupils of their being creatures accountable to God, is not entirely purified from the vulgar misapprehensions respecting the government

and character of the Supreme Being, yet she inculcates the salutary principle of living under an habitual sense of the Divine presence so well, that this part of her work is considerably calculated to produce good effects. She endeavours to impress a conviction of the awful certainty of the fact, that we all are accountable to God, and will have to answer for our conduct, whether we live under that impression or not. And she is at pains to illustrate the great utility of this principle in guarding us in the paths of virtue, more especially in guarding those who, placed in an elevated station, are unfortunately not subject to many of the restraints which preserve ordinary men from misconduct.

The idea of being accountable to God is necessarily connected with that of our living continually in his presence. This she represents to her pupils as a source of comfort, and of the most satisfactory confidence. He who is our guardian, and our friend, is ever near to extend his effectual assistance, and will never suffer any thing to befall us, which is not for our good.

The advantages resulting from an early cultivation of these views and sentiments are obvious, and unspeakable. She endeavours to impress her readers with a sense of them. Prayer she recommends as a powerful means of fixing a sense of the Divine Presence in the mind. Prayers, however, merely repeated mechanically, without a just and lively conception of the Divine attributes, attended with the correspondent affections, will rather produce the contrary effect. A contemplation of the wisdom, power, and beneficence displayed in the formation and preservation of the universe is another great source of proper sentiments towards God. The study of natural history is therefore recommended.

Miss Hamilton next proceeds to what she considers as the grand principle of morals, truth, and justice. However natural it may appear for us to practice those virtues, yet there is a violent tendency in our passions to make us violate them. On this particularity of our nature it is highly proper to fix strongly the attention of the young. Miss Hamilton has scarcely touched this point with sufficient force. She very properly observes that a belief in the presence of God is the best security against being thus misled. That principle of honour, about which the world talks so much, she shews to be very inadequate to produce the same salutary effects. As it is founded entirely upon the opinion of the world, it must be wrong as often as that opinion is wrong; and as that is so very apt to be wrong, the principle of honour is a most insecure foundation of moral conduct. On a sense of the Divine Presence a strict principle of justice essentially depends.

There are objections often strongly urged against the practice of sincerity, as not compatible with that politeness and those

manners of the world which it is indispensable to adopt. Miss Hamilton examines these objections with some care; and shews that politeness is not incompatible with sincerity. She treats of dissimulation and its various modifications; and she maintains that all dissimulation is repugnant to moral rectitude.

One great occasion on which justice is violated is in making estimates of the merits of others. Miss Hamilton with great propriety exerts herself to communicate to her pupils a strong conviction of the turpitude of this transgression. Detraction and calumny are among the most odious of vices. But often where malignity has no admission, the most injurious misrepresentations are made from mere inaccuracy and misconception. This too is a species of injustice which we highly applaud Miss Hamilton for placing in a strong light. Her discernment likewise is conspicuous in marking with her reprobation a spurious candour, often hypocritically assumed, for the praise which it brings, by men and women who have no candour in their hearts.

There are two opposite propensities; one is to receive impressions favourable to others; another is to receive impressions unfavourable to them. The latter is unfortunately exceedingly prevalent. The authoress endeavours to shew the sources whence it proceeds in different characters; from which the young may derive instruction for checking it in the bud. She describes its baneful influence upon the moral character; and next examines the objections which are sometimes started against the opposite propensity of forming favourable conceptions of our fellow creatures. This, it is alledged, frequently exposes us to deception, and injury; but it is very easy for Miss Hamilton to shew, that any disadvantages with which it may be attended are infinitely overbalanced by its salutary consequences. It cherishes the benevolent affections, and is highly conducive to happiness.

The proper use of our influence is an important point of moral consideration, and is well handled by our authoress. Influence is of various kinds. There is a personal influence common to individuals in every situation of life. There is an influence derived from birth, an influence derived from fortune, an influence derived from rank, an influence derived from talents, and an influence derived from virtue. Miss Hamilton endeavours to convey a strong idea of the important operation of influence in society; and of the obligation attached to the duties which it imposes. The grand principle of selfishness; the prime perverter of all our better propensities, is then pointed out as an important object of attention and watchfulness, if we desire to fulfill the obligations previously described; and confirmed habits of self-denial are recommended, as essential to the proper observance of justice. At this place, however, was the proper opportunity, to which

we formerly alluded, of entering more fully into the precepts and obligation of self-denial than Miss H. has any where gone,

Next is brought forward the obligation and importance of regulating our conduct by fixed principles. This doctrine, the sum and substance of moral precept, is illustrated by two stories, well adapted to the conceptions of the young.

The next story is an illustration of the beneficial operation of just principles in a young gentleman, a person of strong character; but is too long for insertion.

Miss Hamilton states that these general notions of moral and religious obligation she considered as properly forming her subject; since by entering into any minute details of personal duty, or upon any controversial ground, she might interfere with any one's peculiar notions, or mistake the particular circumstances of those whom she addressed; and thus create prejudices against the great leading principles, which she deemed it of so much importance to inculcate. She then exhibits a general view of the principles she has unfolded; and warns her pupils against a few remaining violations of the principle of rectitude into which so many are apt to fall; such as, the foolish endeavour to gain credit for more wisdom and knowledge than we really possess; the use of exaggerating epithets unfriendly to the interests of truth. She warns them likewise against being deceived by the false appearance of happiness assumed by the votaries of dissipation; against the fear of ridicule, and against the apprehension of suffering by a steady adherence to principle. She concludes this part of the subject by representing virtue as favourable to our happiness, independent of all consideration of a future state, and by holding forth religion as the surest support of virtue.

Such are the contents of the first volume. The second is dedicated exclusively to a general view of the principles of religion, and will not require a very minute analysis.

The authoress begins with a few observations on the principles of natural religion, the belief in God, and in a future state of retribution. She follows a pretty common opinion, that those important principles have been preserved among mortals by tradition from Adam or Noah; and without revelation she seems to think that the reason of man, reflecting upon the laws of the universe, could hardly reach the idea of a superintending and perfect Providence. We believe with her that mortals are very apt to misinterpret the book of nature; since we find them so apt to misinterpret even that of revelation; but she appears not to have sufficiently reflected that the whole evidence of the truth of revelation rests on the previous evidence of the divine perfections derived from nature. If revelation be the testimony of God, what reason have we for believing the testifier? We have the assurance that ~~he~~ ^{it} is, too.

perfect to deceive. This assurance, however, must precede the revelation, or testimony. But if we must have the assurance of the veracity of God antecedent to revelation, or independent of it, whence can this be derived but from the light of nature? However we are ready to agree with Miss Hamilton that traces of the primitive revelation to man may, in the darkest regions, almost every where be found; that the suggestions of Deity arising from nature are apt to be monstrously perverted; and that a more precise revelation was peculiarly adapted to the weakness of man.

The view which Miss Hamilton exhibits of the principles of revelation is in some measure historical. She begins with the truths communicated from heaven to the Jews; and her reflections on the Jewish scriptures and their contents, deserve no inconsiderable praise. The same time that she communicates the most useful, introductory knowledge to the young, respecting the revelation to the Jews, her reflections cannot fail to impart practical impressions of the happiest tendency.

From the Hebrew scriptures, and the several manifestations of Providence to the Jews, she passes into the promulgation of the gospel. Her design, according to her usual good sense, is to exhibit a practical view of the Christian dispensation; to place in the strongest possible light the helps and motives which it affords to good conduct; and dwelling upon those essential principles, in which most Christians are agreed, and which are most calculated to impress the heart, and influence the life, to leave to other pens and other occasions the more speculative subjects of doubtful disputation. She avows her belief in the Calvinistic system; but what appears in her pages is a Calvinism so mitigated, that even those who are most sensible of the errors of that doctrine, will find little room for complaint. It would not be difficult to point out mistakes in several propositions; but where these are unlikely to bring any practical consequences, it would be unjust on account of them to take exception against a work which aims only at imparting elementary knowledge, and practical impressions.

In the style of writing which appears in these letters, there is something to praise, and something to blame. Its warmth and feeling is well adapted to interest the young; but with that warmth and feeling, more simplicity, more conciseness, and precision ought to have been united. Miss Hamilton aims too much at the haranguing tone. She is disposed to be always eloquent. She abounds, by consequence, in vague, general expressions; and multiplies words to great excess. Another blemish we must remark, that the expressions of affection to Lady Elizabeth, to whom the letters are addressed, and to her little brothers and sisters, are exaggerated so much as to offend against all good taste. Nothing is more necessary in the teacher

that plain proofs of affection to the pupil; but when the expressions are too strong, and too often repeated, they suggest the notion of affectation and insincerity even to the young.

ART. IX. *The Life of the Right Honourable Horatio Lord Viscount Nelson: Baron Nelson of the Nile, &c. By Mr. HARRISON. 2 vols. 8vo. al. 3s. A Large Paper Edition, Royal 8vo. Extra Boards. 2l. 6s.. Chapple. London, 1806.*

THE Life of Lord Nelson must be read with peculiar interest. As the first naval hero of the age in which he lived, perhaps, the greatest that ever existed, he is an object of attention to the whole world, but more particularly to that country which gave him birth, and in whose cause his heroism was exerted.

Horatio Nelson, it appears, was the fifth son of the Reverend Edmund Nelson, rector of Burnham Thorpe in Norfolk, and Catharine Suckling. The family of the Nelsons had been long resident in Norfolk and possessed a small patrimony at Hilborough, with the patronage of that rectory. The Sucklings had been resident at Wooton nearly three centuries, and were connected with the noble families of Walpole, Cholmondeley, and Townsend. Our hero was born on Michaelmas day, 1758, at Burnham Thorpe. Mr. Harrison who has an implicit faith in the doctrine of Horace, "*Poeta nascitur non fit*," which he thinks applicable to heroes as well as poets, laments that few anecdotes are preserved of Lord Nelson's childhood, so that it cannot be ascertained when the latent spark was first kindled into action.

He entered the naval service at the age of 12 years as midshipman on board the *Raisonable* of 64 guns, of which vessel, his uncle, Captain Suckling, had the command. This ship was one of a squadron fitted out in order to procure satisfaction from the Spaniards for their violent seizure of the Falkland islands in the year 1770. But as the matter was made up, the ship was paid off and Horatio was sent home to his father. He afterwards, however, made a voyage to the West Indies in a merchant vessel, during which, he is said to have imbibed a strong aversion to the royal navy. Mr. Harrison questions the accuracy of this circumstance, but at any rate his aversion to the service, if ever he had any, was removed by his uncle, and Horatio, in the year 1773, went as coxswain in one of the ships sent to try how far navigation to the North Pole was practicable.

In the course of this voyage Nelson became familiarized to danger of various kinds. An anecdote is here recorded of him which certainly sets his intrepidity in a strong point of view. One night he was missing from the ship and given up for lost, till he was discovered in the morning following a polar bear

ness or more trouble on a station than I have experienced; but let me lay a balance on the other side—I am married to an amiable woman—that makes amends for every thing.”

When Captain Nelson returned home he was so pestered with prosecutions on account of the seizure of vessels in the West Indies, that he had it in contemplation to leave his country for ever. This, however, appears to have been only a rash resolution, adopted in a moment of vexation.

After some years spent in retirement from his profession, on the breaking out of the revolutionary war in 1793, he was sent to Naples on a mission, in the *Agamemnon* of 64 guns. There he was first introduced to Lady Hamilton by her husband, and this was the commencement of a reciprocal friendship between the parties which never afterwards ceased.

After accomplishing his mission, he was sent by Lord Hood, to co-operate in the siege of Calvi. Here his ardour was no less conspicuous on shore than it had been at sea. A shot having struck the sand drove some particles of it into his eye, by which he completely lost its sight. Still, however, he continued at his post, and there can be no doubt that he contributed in no slight degree to the success of the enterprise. Conceiving that sufficient justice had not been done him by Lord Hood in his account of this affair, he was desirous of returning home, but Sir John Jervis, having taken the command of the Mediterranean fleet, prevailed upon Captain Nelson to remain. This was a fortunate circumstance for his fame, as Captain Nelson in so eminent a degree contributed to the victory gained over the enemy's fleet off Cape St. Vincent. His conduct was so highly approved by Sir John that he soon afterwards appointed him a Commodore. In this capacity he was dispatched with a squadron against Santa Cruz in Teneriffe. He lost his right arm in this expedition, which was frustrated by unforeseen and unavoidable circumstances. Sir John Jervis was so sensible of his merit that he sent him in pursuit of the French fleet, which had, as it afterwards appeared, sailed for Egypt with the expedition under Bonaparte. It was some time, however, before he could learn any thing concerning it, and his anxiety and disappointment on this account occasioned such severe spasms that he was ever afterwards subject to them, when strongly agitated either by joy or sorrow.

But for all these vexations and disappointments, our hero was amply repaid by his immortal victory off the Nile, the particulars of which have been so often repeated that it is needless to insert them here. For this achievement, which stamped him the first naval commander of this or perhaps of any age, he was created by his Sovereign, a Baron of the British empire, and a pension of £2,000 a year was settled on him and the two next heirs of the title. Honours and rewards also flowed in

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upon him from all quarters. On his return to Naples, in particular, he was received as a tutelar deity; hundreds of barges filled with nobility and bands of music came out to meet him on his appearance in the bay; and even the king himself came three leagues in the royal barge and went on board the Vanguard, where he congratulated Lord Nelson in person. This was succeeded by fetes and rejoicings which lasted for three weeks while the fleet was refitting; and lastly the estate and dukedom of Bronte in Sicily, was conferred on him by his Neapolitan Majesty. The Neapolitan court was, however, in great anxiety, for about this time the French had nearly overrun Naples. Of general Mack, who was appointed to command the Neapolitan army, admiral Nelson said, "General Mack cannot move without five carriages. I have formed my opinion—I heartily pray I may be mistaken." Of the Marquis de Gallo, the Neapolitan minister, he did not speak more favourably. "He admires his ribbon, says he, his ring and snuff-box, so much, that an excellent *petit maitre* was spoiled when he was made a minister." With such a general and such a minister it was not surprizing that the King of Naples was soon obliged to quit his capital.

Lord Nelson had not long been at home, when he was appointed second in command in the expedition against Copenhagen. The particulars of that affair are already well known, as well as of his subsequent less successful attempt against the enemy's gun-boats at Boulogne. After this he lived for some time at his pleasant retirement at Merton, of which he was extremely fond. But he could not bear to be long inactive, and the circumstance that led to his taking the command of the Mediterranean fleet is thus related by his biographer:

"Lord Nelson had, at this period, no intention of again going speedily to sea. All his stores had been brought up from the Victory; and he was, he said, resolved to enjoy a little leisure, with his family and friends, in the delightful shades of Merton. The Honourable Captain Blackwood, a few days afterward, brought intelligence that the combined fleets, reinforced by two more Spanish squadrons, and now amounting to thirty-four sail of the line, had left Ferrol, and got safely into Cadiz. All this, however, was nothing to him; 'Let the man trudge it, who has lost his budget!' gaily repeated his lordship. But, amid all this *allegro* of the tongue, to his friends at Merton Place, Lady Hamilton observed that his countenance, from that moment, wore occasional marks of the *penseroso* in his bosom. 'In this state of mind,' he was pacing one of the walks of Merton garden, which he always called the quarter-deck, when Lady Hamilton told him, that she perceived he was low and uneasy. He smiled, and said—'No! I am as happy as possible.' Adding, that he saw himself surrounded by his family; that he found his health better since he had been at Merton; and, that he would not give a sixpence to call the king his uncle. Her lady-

ship replied, that she did not believe what he said; and, that she would tell him what was the matter with him. That he was longing to get at these French and Spanish fleets; that he considered them as his own property, and would be miserable if any other man but himself did the business; that he must have them, as the price and reward of his long watching, and two years uncomfortable situation in the Mediterranean: and finished, by saying—'Nelson, however we may lament your absence, and your so speedily leaving us, offer your services, immediately, to go off Cadiz; they will be accepted, and you will gain a quiet heart by it. You will have a glorious victory; and, then, you may come here, have your *otium cum dignitate*, and be happy.' He looked at her ladyship for some moments; and, with tears in his eyes, exclaimed—'Brave Emma! good Emma! if there were more Emmas, there would be more Nelsons. You have penetrated my thoughts. I wish all you say, but was afraid to trust even myself with reflecting on the subject. However, I will go to town.' He went, accordingly, next morning, accompanied by her ladyship and his sisters. They left him at the Admiralty, on the way to Lady Hamilton's house in Clarges-street; and, soon after received a note, informing them that the Victory was telegraphed not to go into port, and begging they would prepare every thing for his departure. This is the true history of that affecting affair. Her ladyship feels most severely, that she was the cause of his going; but, as she loved his glory, she could not resist giving him such advice. It is, however, the general opinion of those who best knew his lordship, that he would, in all probability, have fretted himself to death had he not undertaken this expedition. His lordship's services were not only accepted at the Admiralty, but he was vested with powers less limited than had, perhaps, ever before been confided to any naval commander. He was to send home Sir Robert Calder, who had joined Admiral Collingwood in blocking up the enemy off Cadiz harbour with twenty-six sail of the line, and to take on himself the chief command of all his majesty's ships and vessels throughout the whole extent of the Mediterranean Sea; having full liberty to use his own discretion in following the enemy wherever he should think proper, without the slightest degree of censure or controul."

From this it certainly appears that Lady Hamilton was not unmindful of his fame. The result is sufficiently known, but as the following is a more particular account of the manner of his death than any that has yet appeared, we need make no apology for quoting it:

"While victory, however, from all observation, appeared within his grasp, he could not but be conscious that individual danger every where hovered around. The Santissima Trinidad carried full sixteen hundred men; including a corps of troops, among whom were several sharp-shooters. Many other ships had, also, Tyrolese riflemen on board. Amidst the conflict of cannon, fired muzzle to muzzle, showers of bullets were directed on the quarter-deck; where the distinguished hero stood, fearlessly giving his orders, and cheerfully abiding every peril. His heart was animated, and his

spirits were gay. The stump of his right arm, which he always pleasantly denominated his fin, moved the shoulder of his sleeve up and down with the utmost rapidity, as was customary when he felt greatly pleased. Captain Hardy, apprehensive that Lord Nelson's peculiar attire pointed him out as too obvious a mark, advised the hero to change his dress, or cover himself with a great-coat; but he no otherwise regarded the precautionary advice, than by observing that he had not ~~yet~~ time to do so. It probably struck his great mind, that such an act might evince too much personal attention for a commander in chief to possess. In the mean while, the murderous desire of the enemy to single out the officers, continued growing more and more manifest. Of a hundred and ten marines stationed on the poop and quarter-deck, upwards of eighty were either killed or wounded. Mr. Pascoe, first-lieutenant of the Victory, received a very severe wound, while conversing with his lordship; and John Scott, Esq. his lordship's secretary, was shot through the head, by a musket-ball, at his side. Captain Adair of the marines, almost at the same instant, experienced a similar fate. This was about a quarter of an hour past one o'clock; and, a few minutes afterward, Captain Hardy, who was standing near his lordship, observed a marksman in the mizen-top of the Bucentaure, which then lay on the Victory's quarter, in the very act of taking a deliberate aim at his beloved commander. Scarcely had he time to exclaim—'Change your position my lord! I see a rascal taking aim at you!' when the fatal bullet unhappily smote the hero; and, having entered near the top of his left shoulder, penetrated through his lungs, carrying with it part of the adhering epaulette, and lodged in the spinal marrow of his back. A shout of horrid joy, from the enemy, seemed to announce their sense of the cruel success. His lordship was prevented from falling, by Captain Hardy; to whom he said, with a smile—'They have done for me, at last!'

"As the officers were conducting him below, his lordship deliberately remarked that the tiller-rope was too slack, and requested that Captain Hardy might be told to get it tightened. In the mean time, Mr. Pollard, a young midshipman of the Victory, not more than sixteen years of age, having levelled a musket at the man who shot his lordship, the fellow was seen instantly to fall. All the surgeons being busily engaged with the wounded, our hero, as usual, insisted on waiting till his turn. The surgeon who examined the wound soon clearly discovered what must be its fatal effect. Lord Nelson had attentively regarded his countenance; and, on beholding him turn pale, calmly said—'It is, I perceive, mortal!'

"The Reverend Dr. Scott, who was looking for his wounded friend, Lieutenant Pascoe, in the cockpit, to his utter astonishment and horror, discovered that his lordship had that moment been brought down. He immediately seated himself on the floor, and supported his pillow during the whole time of the surgeon's operations; indeed, except for a few moments, when he was sent to call Captain Hardy, he never left him. After enquiring about the state of the battle, which the dying hero far more regarded than that of his wound, his lordship, who was much agitated, and evidently suffering the most extreme agony, suddenly exclaimed, in a hurried

manner—'Doctor, remember me to Lady Hamilton, remember me to Horatia! Remember me to Lady Hamilton, remember me to Horatia! Tell her I have made a will, and left her a legacy to my country.' This was afterwards repeated, in a calmer tone, to Dr. Scott; with whom he conversed, at intervals, in a low voice, but perfectly collected. At times, the pain seizing him more violently, he suddenly and loudly expressed a wish to die. Then, again, he would grow calm and collected, and address himself to Dr. Scott; speaking in low, though broken and unconnected sentences. At first, he expressed an eager desire for drink; saying—'Drink! drink! drink, doctor!' and continually had lemonade given him. After each time of drinking, he was a short time calm and collected, and spoke a few sentences to Dr. Scott; then, the pain again seizing him, he would hastily call out—'Drink! drink!' His lower extremities soon grew cold and insensible, and the copious effusion of blood from his lungs frequently threatened suffocation. His eyes however, appeared to brighten, and his spirits to revive, on hearing the cheers given by the crew of the *Victory* as the different ships of the enemy surrendered. He frequently expressed much desire to have his face wiped; repeating, to Dr. Scott—'Wipe my face, doctor! Doctor, wipe my face!' This being done for a considerable time, he seemed to receive some comfort; but soon grew prodigiously anxious to see Captain Hardy. His lordship had several times sent for him; and, not finding him come, began to imagine that he was no more. It was found difficult to efface this idea; and Dr. Scott felt it necessary himself to call Captain Hardy, who had been unwilling to quit his post at such an interesting period. About half past four, however, Captain Hardy attended on his lordship; who eagerly enquired, how many ships were captured. On being informed, by the captain, that twelve, which he could see, had certainly struck; and that, probably, more might have surrendered, as the victory seemed nearly complete: the dying hero hastily exclaimed—'What, only twelve! there should have been, at least, fifteen or sixteen, by my calculation! However,' added he, after a short pause, 'twelve are pretty well!' He requested that Captain Hardy would bear his kindest remembrances to Lady Hamilton, and to Horatia; and inform them that he had left them as a legacy to his king and country, in whose service he willingly yielded up his life. 'Will you, my dear Hardy?' anxiously demanded his lordship. 'Kiss me, then!' Captain Hardy immediately kneeling, respectfully kissed the wan cheek of his adored commander. The dying hero now desired that his affectionate regards might be presented to his brave officers and men; and said, that he could have wished once more to have beheld his beloved relatives and friends, or even to have survived till he had seen the fleet in safety; but, as neither was possible, he felt resigned, and thanked God for having enabled him to do his duty to his king and country. His lordship had, latterly, most vehemently directed Dr. Scott to rub his breast and pit of the stomach; where, it seems probable, he now felt the blood beginning more painfully to flow, in a state of commencing congelation—'Rub me, rub me, doctor!' he often and loudly repeated. This melancholy office was continued to be almost incessantly

saintly performed by Dr. Scott, till his lordship expired; and, indeed, for some time afterward. The last words the immortal hero uttered, were—

‘*THANK GOD, I HAVE DONE MY DUTY!*’

He had, before, pronounced them in a lower tone of voice: saying—‘*Doctor, I have not been a great sinner; and, thank God, I have done my duty!*’ Then, as if asking the question, he repeated—‘*Doctor, I have not been a great sinner?*’ Doctor Scott was too much affected immediately to answer. ‘*Have I?*’ he again eagerly interrogated. A paroxysm of pain now suddenly seizing him, he exclaimed, in a loud and most solemnly impressive tone—‘*Thank God, I have done my duty! Thank God, I have done my duty!*’ After pronouncing these words, he had, apparently suffered no pain; but gradually went off, as if asleep. Indeed, every person who surrounded him, except Dr. Scott, who had long felt the current of life sensibly chilling beneath his hand, actually thought, for some time, that he was only in a state of somnolency. It was, however, the sleep of death, the blood having entirely choked up his incomparable heart.

“Thus died the greatest naval hero, ‘take him for all in all,’ that ever lived. This will probably be said, as long as the world endures. It is not likely that he can ever be equalled, it is impossible that he should be surpassed.”

The picture of Lord Nelson, in his professional character, presented in these volumes, is as it must necessarily be, constantly bright. We see him display, from his earliest career, all those superior qualities which mark the man fitted for high and extensive command. Zeal, energy, activity, courage, accompanied by that warmth of humanity, that generosity and openness of disposition which create attachment, conciliate differences, and remove obstacles. How much he had acquired the hearts of his seamen, and what an ascendancy he had gained over them, may be gathered from the exactness of the discipline on board his ships, kept up without severity; from the ardour with which the men followed wherever he led; and from the universal regret they expressed at his fall. “It is, indeed,” says our author, “stated as a positive fact,—

“That a seaman of the *Victory*, who was, a little before the fatal catastrophe, suffering the amputation of an arm, actually said to the surgeon—‘Well, this night, by some men, be considered as a sad misfortune; but I shall be proud of the accident, as it will make me the more resemble our brave commander in chief.’ Before the operation was finished, the sad tidings arrived below, that Lord Nelson was wounded. The seaman, who had never once shrunk, amidst all the pain he endured, now suddenly started from his seat; and vehemently exclaimed—‘Good God! I would rather the shot had taken off my head, and spared his precious life!’”

The only faults of Lord Nelson, according to Mr. Harrison, were rather too great an attachment to the fair sex and the use of some profane expressions in speech, common in the navy,

Mr. Harrison touches but slightly on the quarrel between Lord and Lady Nelson. Upon this he dwells with a delicacy and obscurity that effectually prevents the reader from fully comprehending the case. But if the conduct of Lady Nelson was such as is here represented, she certainly little deserved that praise for good sense which her husband had bestowed upon her. The conclusion drawn by Mr. Harrison, however, is, that the blame rested entirely with her ladyship. Lord Nelson's connection with Lady Hamilton he asserts to have been of the most pure and Platonic sort. This is possible, and the reader must be left to form his own opinion. At the same time it is proper to observe that his Lordship seems to have satisfied his father of his innocence. The following particulars respecting his separation from Lady Nelson, which occurred after he returned from the Mediterranean, will not be uninteresting :

" Having taken up his residence in Dover-street, he naturally wished to enjoy the society of his nearest and dearest relatives; from whom he had, in the discharge of his professional duties been so long divided. Few of these, however, had, during his lordship's absence, met with any excess of respectful civilities from her ladyship; and, of course, though now affectionately invited, their visits by no means appeared to augment her felicity. Lady Nelson's nerves could not bear the constant presence of his lordship's young nephews and nieces; while his lordship, fond of virtue in every shape, never felt happier than when surrounded by the amiable children of his brother and sisters. Here was another want of unison in sentiment; and, consequently, a considerable source of discord. It will be sufficient to hint a few such unhappy incongruities of disposition, to account for that extreme deficiency of harmony between the parties which afterwards led to a separation by mutual consent. The present Earl and Countess Nelson, there can be no doubt, will long remember the mortifying *hauteur* which they so often experienced from her ladyship, even at their brother's table, as well as on other occasions, where they were then deemed of insufficient consequence to appear in company with so lofty a personage as their elevated sister-in-law, over whom they now triumph in rank: such are the fluctuations of fortune; such, not unfrequently, the salutary checks to the career of a vain ambition.

" Lady Nelson unfortunately regarded all his lordship's relations as the natural enemies of her son; whom she seems, unaccountably, to have considered as the rightful heir of her husband's honours. This improvident young man, however, far from conciliating his father-in-law's esteem, had insulted him with more grossness than his lordship ever experienced from any other person; and, consequently, estranged himself, as much as possible, from his heart. Had any other human being acted exactly in the same manner, it is not improbable that his life might have paid the forfeiture. What a source was this too, for domestic inquietude! In short, without any charge of criminality against her ladyship, the unfortunate tempers of herself and son, so little accordant with that of his lordship, conduced to render our hero, amidst all the honours he was

and executed by mutual consent; the negociation of which was kindly undertaken by Alexander Davison, Esq. his lordship's confidential friend."

In this account there is much affected delicacy and studied obscurity, and perhaps it will be impossible fully to vindicate our hero in this respect. But, peace to his ashes! let a grateful people, while they "deeply engrave on brass" his immortal achievements, catch a spark of that flame which once warmed his generous heart, and remembering the imperfections of humanity, "record his errors in the dust."

In the compilation of these volumes there are some deficiencies and some superfluities, and much awkwardness of arrangement, yet they will be read with interest, as they contain the fullest account of our naval hero that has as yet appeared. They are entitled to little praise for the correctness or elegance of the language.

ART. X. *Discursory Considerations on the supposed Evidence of the early Fathers, that St. Matthew's Gospel was the first written. By a Country Clergyman.* 8vo. pp. 107. 3s. 6d. Nichols & Son. London, 1806.

THE generally received opinion with regard to the time of the writing of the Gospels, is that the Gospel of St. Matthew was written first. This is thought to be proved by the testimony of the majority of the Fathers, which is the only external evidence the subject admits of. But some writers not altogether satisfied with the evidence alledged in support of it, have ventured to controvert the opinion, and to substitute another in its place, namely, that the Gospel of St. Luke was published first. This opinion is adopted by Dr. Macknight in his *Harmony of the Gospels*, and supported chiefly by internal evidence. St. Matthew omits the fact of our Lord's ascension into heaven. But Dr. Macknight thinks he would not have omitted it if he had written first. It was a fact too striking and too important to be omitted in that case; but might without any impropriety be omitted supposing St. Luke to have written before him, which he concludes to have been the case. The author of the present pamphlet agrees in opinion with Dr. Macknight, but endeavours to establish it by other arguments.

We do not think that it is a matter of much consequence whether a man believes that the Gospel of St. Matthew was the first written or the Gospel of St. Luke, provided he believes that the history recorded is genuine and authentic. And if there existed doubts even in the time of the fathers with regard to their priority in point of time, perhaps it would be too much to expect that they can be satisfactorily removed now.

The author however begins by blaming Mr. Gisborne and the Bishop of Lincoln, for stating in their respective works

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that the evidence in favour of the opinion of St. Matthews having written first is completely satisfactory; and then proceeds to examine the passages in the Fathers upon which it has been supposed to be founded.

The first testimony is that of Irenæus:

“Ὁ μὲν δὲ Ματθαῖος ἐν τοῖς Ἑβραίοις τῇ ἰδίᾳ διαλεκτῇ αὐτῶν καὶ γραφῇ ἐξηγήσατο τὸ εὐαγγέλιον, πρὸ Πέτρου καὶ τοῦ Παύλου ἐν Ῥώμῃ εὐαγγελιζομένων· καὶ διημυλιώσαντο τὴν ἐκκλησίαν. Μετὰ δὲ τὴν τῶν ἐξοδῶν, Μάρκος ὁ μαθητὴς καὶ ἐρμηνεύτης Πέτρου, καὶ αὐτοὶ τὰ ὅσα Πέτρος κηρύσσομενα, ἐγγράψας, ἡμῖν παραδίδωκε. Καὶ Λουκᾶς δὲ ὁ ἀκολουθὸς Παύλου, το ὅσα ἐκείνῳ κηρύσσομενα εὐαγγελίσας ἐν βιβλίῳ κατέθετο. Ἐπειτα Ἰωάννης, κ. τ. λ.”

This Dr. Lardner translates as follows:

“Matthew, among the Jews, wrote a Gospel in their own language, while Peter and Paul were preaching the Gospel at Rome, and founding a Church there. After their exit, (death, or departure, ἐξοδῶν,) Mark also, the disciple and interpreter of Peter, delivered to us in writing the things that had been preached by Peter: and Luke, the companion of Paul, put down in a book the Gospel preached by him.”

But the author of the present Considerations is not quite satisfied with the translation, because he thinks the passage was not intended to indicate the particular time *when* St. Matthew wrote his Gospel, but only the manner *how* the several apostles contributed to the establishment of the Gospel of Christ. This may certainly be the case; for it cannot be decidedly inferred from the passage that its object was to express the time of the writing of the Gospels. But there certainly arises from it a presumption in favour of the opinion that St. Matthew's Gospel was written first; because we are told in direct terms that St. Matthew wrote his Gospel in the Hebrew language for the benefit of the Jews among whom he preached; but with regard to the other Gospels it appears that nothing had even been begun to be committed to writing till after the death of St. Peter and St. Paul. The presumption is that St. Matthew's Gospel was written before this happened. But our author considers the term ἐξοδῶν as referring not to the death of these Apostles, but to some previous period at which they had departed for a time from Rome, by which means the Gospel written from their preaching might have been published earlier. But this translation of the term does not seem warranted from any thing in the context, which we think it would require to be before it is adopted in this place.

Our author comes next to the testimony of Eusebius, which he thinks is by no means decisive of the point at issue. This is made the subject of a good deal of quibbling, without being at all elucidated by the discussion. Eusebius, having said that St. Matthew after first preaching to the Hebrews, when he was about to go to other people, delivered to them in their own language the Gospel according to him, adds,

Ἦν δὲ Ματθαῖος καὶ Ἀνδρᾶς τῶν κατ' αὐτοὺς ἐναγγέλιον τῇ ἐκδόσει παρασκευάσαντες, ἰωάννην φασὶ τὸν πρῶτον χρόνον ἀγγελεῖν καὶ ἑρμηνεύειν καὶ ἐκτελεῖν. &c. &c. &c."

Now our author has no other resource left but that of interpreting *ἦν* to signify according to the fourth sense attributed to it by Vigerus, *tempus remotissimum*, or, as our author proposes *jamdudum*, and this it must be confessed is straining pretty tightly. But he thinks *ἐκδόσει* relates only to their publication and not to the time of their writing. That may very probably be the case, for they must no doubt have been written before they were published. But was not this the case with St. Matthew's gospel also?

The next testimony discussed is that of St. Jerome, in his catalogue of ecclesiastical writers. But neither is this allowed to be decisive, and perhaps it is not. It is plain, however, from the testimony of St. Augustine, which is next examined, that the Gospel of St. Matthew was in his time generally believed to have been written first. But our author is not satisfied with it because, it amounts only to a common traditional account. Perhaps it amounts not to any thing more; and perhaps no one of the testimonies now mentioned is, individually, sufficiently decisive; but it is plain that the most obvious inference from all of them is that the Gospel of St. Matthew was first written; that was apparently their opinion, and if it should amount to nothing more than a common traditional report we must just be satisfied with it, unless we can adduce better and less exceptionable evidence in support of a contrary opinion.

The testimony of Origen is also examined, but is found to be nothing better than the rest: from all which our author is wonderfully surprized to find that the Bishop of Lincoln should have denominated the evidence in favour of the priority of St. Matthew's Gospel, "most satisfactory." It is most satisfactory as far as relates to the general opinion of the Fathers, and with that we must perhaps be contented.

Our author, however, tells us that he can furnish a counter evidence sufficient to overbalance all the evidence already adduced, or at least sufficient to operate as a *set off* against it. This he finds in Clement of Alexandria. What then is this grand set off! Merely that Clement of Alexandria is altogether silent on the subject; that is, does not say who wrote first. You may just as well argue against the existence and ministry of Christ from the silence of Josephus; that is supposing what has been decidedly proved, that the same passage in the work of Josephus relative to this subject is an interpolation.

By way of a further *set off* our author proceeds to examine the testimony of Theodore of Mopsuetia, Chrysostome, Epiphanius and some others; the result of which is made to be, that no satisfactory evidence existed among the ancient fathers, from which the priority of the writing of the Gospels can be

inferred. The *set off* consequently comes much short of the expectations that were raised: but as the subject happens to be one, concerning which it is not of the slightest importance whether we ever attain to certainty or not, the reader it is hoped will not allow the disappointment to give him much anxiety.

As a sequel to the foregoing discussion, our author advances or rather revives an opinion of a different nature respecting the Gospel of St. Matthew, which he defends in a number of long and laboured notes. It is allowed that it was originally written in Hebrew. But by whom was it translated into Greek? Papias says, *Ματθαῖος μὲν ἐν Ἑβραϊᾷ διαλέκτῳ τὰ λόγια συνεγράψατο. ἤρμενευσε δ' αὐτὰ ὡς ἠδύνατο ἕκαστος*; which is translated by Dr. Lardner as follows. 'Matthew wrote the oracles in the Hebrew tongue, and every one interpreted them as he was able.' This is the generally received opinion; but our author is not satisfied with it and offers another to the consideration of the reader. With the assistance of a *continua* after *αὐτὰ* he ventures to substitute the following conjectural reading. 'Matthew wrote the oracles in the Hebrew tongue; and he translated them (into Greek) so that every one was enabled to read them.' The learned reader will perceive that this is conjectural with a vengeance, and will scarcely be convinced of its propriety, even after the perusal of the author's long and laboured defence of it; which if he has a desire to see it, will be best to consult the work itself.

MONTHLY CATALOGUE.

POLITICS.

ART. 11. *A Letter to Samuel Whitbread, Esq. M. P. containing Observations on the Distresses peculiar to the Poor of Spitalfields, arising from their Local Situation. By WILLIAM HALE. 8vo. pp. 35. 1s. Williams & Smith. London, 1806.*

From the circumstance that every parish is under the necessity of providing for its own poor, it must follow that some parishes will be much more burdened than others. The parish of Christ Church, Middlesex, commonly called Spitalfields, is a remarkable instance of this. The poor of the whole city have crowded to this place, and, therefore, the poor are literally maintained by the poor, and it is difficult to say which are the most miserable, those that give or those that receive. Applications have been made to parliament and a temporary relief given, but from the statement of Mr. Hale it ~~is clear~~ appears that the parish cannot maintain its own poor, and indeed, this is sufficiently probable. But though Spitalfields is the first that has come to this situation, if the present system of poor laws continues long, more parishes, and finally the whole kingdom will be in the same predicament. The matter seems to be coming to this point with no slow pace, as must be seen by those who consider the increase of the numbers of the poor, and the

price of their maintenance, and compare them with the increase of the population and produce of the country. Mr. Hale certainly draws a strong picture of the distressed situation of Spitalfields, and there can be no doubt that relief ought to be given in some way or other. He suggests a general assessment on the rich parishes. This would lay the burden more equally indeed, but we hope Mr. Whitbread has a plan of radical reform in view. The case of Spitalfields may be an useful document, and both Mr. Whitbread and the nation are under obligations to Mr. Hale for having furnished it. He laments that it is not more complete, and this he ascribes to his having assisted at some contested elections which took up a great part of his time. This is, however, but a poor excuse.

THEOLOGY.

ART. 12. *Select Sermons. By the Rev. ALEXANDER CLEEVE, A.B. late Vicar of Wooler in Northumberland, Chaplain to his Grace the Duke of Portland, and Lecturer at Trinity Chapel, Knight's-bridge. 8vo. pp. 140. 10s. 6d. Mawman. London, 1806.*

This volume contains twenty sermons dedicated by permission to the Queen, and published by subscription for the benefit of Mr. Cleeve's widow and female children. As the subscription list seems to be pretty copious, it is to be hoped that the object of the publication has been to a considerable extent obtained. Mr. Cleeve had acquired some celebrity as a preacher, and from the importance of the topics, and the manner in which they are treated, and the style in which the author's sentiments are expressed, the reader will, perhaps, be disposed to think that this celebrity was well deserved. But the oratory of the pulpit depends so much on the manner of the preacher, that the sermons which make a great impression when spoken, do not always make the same impression when read. The subjects are chiefly practical; the discussion of a popular kind; and the style, if not quite so much ornamented as that of popular preachers in general, is at least plain and perspicuous.

ART. 13. *Considerations on the Alliance between Christianity and Commerce, applied to the present State of this Country. 8vo. pp. 87. 2s. Cadell & Davies. London, 1806.*

This author manifests no inconsiderable degree of knowledge; and the very best intentions; a great zeal for the interests of Christianity, and a liberal concern for the instruction of those who most want it—the lower orders. From our being in so great a degree a commercial nation, he seems to have thought it might have good effects to point out with some minuteness how the Christian religion and the spirit of commerce affect one another. We can only add that he makes on this subject some very good observations, mixed with others which to us appear weak and fanciful.

POETRY.

ART. 14. *A Collection of Songs, Moral, Sentimental, Instructive, and Amusing. Selected and revised by the Rev. JAMES PLUMPTREE, M.A. Fellow of Clare Hall. 2 vols. 12mo. 14s. (A Cheaper Edition may be had.) Rivingtons. London, 1806.*

The idea and end of this publication is good. Considerable impressions are made upon the common people by popular ballads and

songs; and it is of great consequence that they should be purified from ribaldry, and the praises of debauchery as much as possible. It is to effect this object that the present collection is made; and though many of the productions are little calculated for the common people, it was, perhaps, not easy in our language in which so few good ballads for the common people have ever appeared, to make a collection that would be much superior.

ART. 15. *The Poems of Ossian. Translated by JAMES MACPHERSON, Esq. 2 vols. Royal 8vo, Plates 11. 10s. Post 8vo. 11. 1s. Fcap. 8vo. 16s. Common Paper without Plates, 9s. Lackington & Co. London, 1806.*

The eagerness with which the Poems of Ossian have been read, and continue to be read through all the nations of Europe, is perhaps one of the most remarkable circumstances in the modern history of literature. So much have the modes of living, thought, and expression changed since Ossian sung, and so dissonant is the style of Grecian and Roman literature, from which the modern nations of Europe have deduced their rules of taste, to that which prevailed among the Celtic tribes; that it was scarcely to be expected the songs of Ossian could prove acceptable to the present times. But the effect of genuine effusions of passion, and striking descriptions of nature is not confined to any people or age. The garb thrown around them may appear awkward or even grotesque, when habit has taught men to associate elegance with a different fashion; but the figure itself must ever prove interesting and attractive. Such is the circumstance which has at once ensured the success, and stamped the merit of Ossian's poems. In spite of the disadvantages under which they appear, in a language so different in its structure from their original, and in a translation, at times indeed elegant and forcible, but often replete with conceit and bombast, they have been perused with an avidity almost unexampled, and have been ranked with the most admired poetical compositions in every country of Europe. Although attacked with all the ingenuity of some learned and eminent critics, they have retained their reputation unimpaired; and after having been half a century before the public, they continue to increase every year in circulation. The publication of four editions at one time, by one bookseller, with such a variation of size and prices as may suit them to every class of readers, is a circumstance so unusual, if not unprecedented, as to claim particular notice. When viewed in combination with some recent attacks which have been made upon them, it affords a pleasing example of how completely real merit triumphs, in time, over every attempt to impede its career. The present editions are very handsomely printed; and are besides recommended by a preliminary discourse containing a review of the late controversies respecting these poems.

ART. 16. *Turf-House, a Poem; founded on the Success of William Pearce, a Poor Man, who reclaimed Twelve Acres of Swamp by Cultivation and Fertility, for which he received the Silver Medal and Fifteen Guineas from the Society for the Encouragement of Arts, &c. With an Appendix, containing the Particulars of the Interesting Fact. 8vo. pp. 40. 1s. 6d. Bagster. London, 1806.*

This poem is intended to attract the notice of the public to a re-

markable instance of what human industry and perseverance can perform. William Pearce commenced his labours on a barren swamp at fifty years of age: owing to a natural defect, he had the proper use of but one hand; and his whole property consisted of a mare, and the shilling a day which he earned by his labour. Yet by perseverance he succeeded in bringing a considerable piece of ground into a high state of cultivation, and in raising himself to considerable opulence. The plan on which he proceeded is detailed in a memorial which he presented to the Society for the Encouragement of Arts and Manufactures, and which is inserted in this pamphlet.

DRAMA.

ART. 17. *Adrian and Orrila; or, A Mother's Vengeance. A Play in Five Acts.* By WILLIAM DIMOND, Esq. 8vo. 2s. 6d. Cadell & Davies. London, 1806.

This piece is not destitute of interest; and although stage effect has been principally consulted, the dialogue is occasionally possessed of some merit. It must be owned, however, that it is sometimes tame, and much more frequently inflated. Mr. Dimond does not do justice to his own talents: he evidently appears capable of better things, but makes no scruple to sacrifice a lasting reputation to catch the favour of a day. We have no objection to see dullness and frivolity playing a subordinate part to the machinist and scene-painter; but it is painful to see a few flashes of genius just appear and expire amidst the chaos of forced incidents and bombast.

ART. 18. *Tekeli: or the Siege of Montgat. A Melo Drama, in three Acts.* As performed with distinguished Success at the Theatre Royal, Drury-lane. By THEODORE EDWARD HOOK, Esq. 8vo. 2s. C. & R. Baldwin. London, 1806.

It is not in the closet, but in the theatre of Drury-lane that the merits of this piece can be duly appreciated. Intended chiefly as a vehicle for interesting situations, and splendid scenery, the dialogue, divested of these accompaniments, cannot be expected to possess very considerable attractions. In justice, however, to the author, it ought to be stated that, in representation, few pieces of the *Melo-Drama* species are equally interesting. The succession of incidents is well imagined, the attention is, by a variety of arts, kept continually awake, and the characters are well adapted to the actors who represent them. The scenery has been much admired, more particularly the mill of Keben.

MISCELLANIES.

ART. 19. *A New Method of Breeding Malt Liquor in small Quantities for Domestic Use.* By J. RAWLINSON. 8vo. pp. 32. 1s. Od. Johnson. London, 1806.

Mr. Rawlinson thinks it of great importance to provide a substitute for the deleterious beverage, as he considers it, which is generally sold under the name of Malt Liquor. His method is shortly stated and may be given in his own words:

“To have always fresh and good small beer, you must brew only a small quantity at a time; not more, for instance, than your family will consume in a fortnight. For the above quantity, which I always brew, a peck of malt or eight quarts will be required. The neces-

safy utensils are a tin kettle or an iron boiler, that will hold about eight or ten gallons; a mashing-tub that will hold eight or ten gallons with a spigot and faucet at the bottom, to which a letwell must be affixed, or a slip of gorse or furze within the mash-tub, to prevent the malt or grains running through, or choking up the faucet; and two shallow tubs, or other vessels, for drawing off and cooling the wort. It is advisable to keep the tubs solely for this use, as they will be so much the sweeter and cleaner. Having boiled your water, let it stand till the thick steam is gone off, or till you can see your face in it. Then put a small quantity of water into the mash-tub, and add some malt, and mix them well together with any proper dish or ladle; then add more water and more malt, mixing them well each time, till your malt is all mashed up, except a small quantity reserved dry, to spread over the top of the mash to keep down the heat. Let it stand, close covered, with a woollen cover of two or three doubles, about an hour; then draw it off, and pour on more boiling water. Let it stand about half an hour; and repeat this process till you have the quantity of wort you wish to make, and the goodness is quite extracted from the malt. A peck (or eight quarts) of malt will make five gallons of very good beer, or three gallons of ale, as strong as ought to be brewed. After all the wort has run off from the mash-tub, boil it with about three ounces of hops till it breaks; that is, when a bowl of the wort is taken out of the boiler, the wort divides instantly into masses, and seems separated by a number of streaks or lines, well understood by all people used to brewing. Then pour the liquor through a sieve, into vessels to cool. When properly cooled, add the yeast to it; put it together at twice, and tun it in about twenty hours, observing not to let it stand to have the head drop before it is tunned, as the fermentation would then have gone too far, it being much better to have the fermenting process completed in the barrel. Let the liquor stand in the barrel about a week or ten days, then bottle it, and keep it in a cool place for use."

Mr. Rawlinson has found by experience that beer brewed in small quantities is much better than beer brewed in large quantities. This short treatise may certainly be valuable in families, and the author deserves great credit for the object which he had in view in giving it to the world.

ART. 20. *The Comforts of Human Life; or Smiles and Laughter of Charles Chearful, and Martin Merryfellow. In seven Dialogues.* 12mo. pp. 226. 6s. Oddy & Co. London, 1806.

This is another imitation to which the success of *The Miseries of Human Life* has given occasion. "As that was an attempt to hold up to view the worst side of the little incidents of common life; this is an attempt to hold up the best side. It is executed in a similar style; and except that it wants the only circumstance to which any considerable merit in the former was attached, the originality of the idea, it is not executed in an inferior manner. There are several things in it too good to be mixed with others of a contrary stamp.

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